A. Jamme

Miscellanées
d'ancient arabe
XIV

Washington
November 7, 1985

Foreword

The 14th volume of the present series is composed of 15 sections of very unequal length, the longest being section XIV which makes up more than six eighths of the whole volume.

The first eight sections, (pp.2-37), are devoted to Tham studies with five new texts (JaT 78-81), the edition of two others (JaT 82 and 87) and the reedition of seventeen more (JaT 83-86 and 88-96).

The four following sections, IX-XII (pp.38-61), are devoted to Saf with three new texts (JaS 192-194) and the reedition of another stone (Ja 195a-k).

Section XIII (p.61) contains the edition of a Ḫas text (Ja 2970).

Section XIV (pp.62-269) is a very lengthy review of the Sabaic Dictionary and abundantly proves its basic deceitfulness on the sources utilized, on the meanings suggested and also on the argumenting process upon which the renderings are based.

The last section, XV (pp.269-303), which in many ways is the logical complement of section XIV, gives many examples of C. Robin literary production.

Throughout sections I-XIV, some Liḥ texts and many Saf and Tham inscriptions are discussed and their reading is corrected when necessary.

A very important feature well worth emphasizing is the NA contribution to the knowledge of Ar, which demonstrates what was already obvious in itself, viz. the fundamental fallacy of the pan-Ar (= classical Ar) attitude taken by some authors and exemplified by A.F.L. Beeston who rejects the application to a NA inscription, of the meaning of an Ar root because that meaning "is not reliably attested in the major lexica" of classical Ar (cf. below, p.125, on WH 1031). The three roots zdm, nrs and ṣmn are unattested in classical Ar but they belong to NA:

the personal name zdmt is found in Saf JaS 193; the root is found in North-African Ar;

the personal name nrst of both WH 705a and Tham HU 812;

the word ṣmn as a personal name in Saf CIS 4287 and as a substantive in Saf CIS 2160, and the personal name mṣmn in Tham Hu 673:

the three preceding words belong to the roots nrs and ṣmn which are still attested in Middle-East Ar;

the possible personal name [w]ns of Saf WH 3824 gives yet another root found in Middle-East Ar.

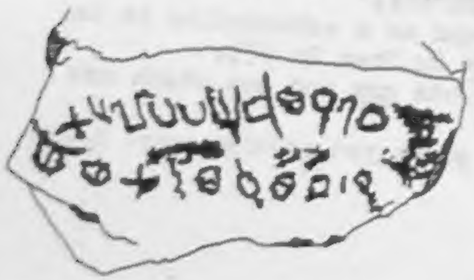
I - Three Tham stones from central Saudi Arabia, Ja 78-80.

The three following inscribed Tham stones were seen some years ago about 40 km northwest of Riyadh and some three km south of the King Abdulaziz Military Academy. The first two stones were isolated rocks, the first being about half the size of the other. The third stone is the tip of a large rock embedded in the earth.

The three stones were engraved were they were found together in the same spot. There is no reason to suggest that some individual would have carried two of them from somewhere else as they are plain limestones without commercial value. Furthermore, how could the would-be carrier have known that there was a Tham name engraved on a rock at that spot and, therefore, that it would be a good place for him to damp his two stones? Thus, it may safely be assumed that the four Tham inscriptions were engraved by persons traveling together in a group of at least three individuals.

The script of the main text is Tham; cf. the form of l and h, and the heavy, thick-set letter forms. The letter ⲩ, however, is identical with Saf z. But, material identity does not necessarily imply interdependence, and the engraving of the letters of the main text shows an undeniable tendency toward a more angular lettering instead of well-rounded forms. The letter ⲩ is an angular variant of the rounded ⲩ (Hu 631), which is one of the normal forms of Tham f. The presence of the verb ʿny in the same text can hardly be interpreted as the result of some Saf influence. The verb is attested only a few times in Saf (e.g., WH 1567; cf. JaMAR, XIII, pp. 210 and 269B), and expresses a psychological condition which cannot be considered either as normal or frequently experienced and, therefore, the use of the verb will remain rare. The preceding remark is also valid for the name of JaT 79: qyd. That the name is attested once in Saf does not make it Saf. — Another characteristic of the main text is that the name of the author's beloved is singled out by being engraved upside down. The author, however, did not turn the stone immediately after engraving the name because the following letter, k, is written upside down also. — The tracings of JaT 78a, b and 79 reproduced below were made from color prints, but JaT 80 is known only by a facsimile.

A - JaT 78a: on one side of the first stone; measurements: 29.8 (from the upper right corner to the lower left) x 15.5 cm (vertical axis).



ʿly wd hrrf ktd wtšwq wʿny
ʿAlī has loved Ḥarraf [who] was obstinate. And he was filled with longing and suffered distress.
ʿly, e.g., Hu 437. - wd, e.g., NegevT 3 (cf. JaMAR, XIII, p.243). - hrrf: the reading of the two extreme letters as h and f, respectively, demands the reading of the two identical central letters as r's, as the root hbf does not exist; cf. Ar hirrīf "burning, biting the tongue" (cf. LaAEL, p.550C), and the Saf personal name hrf (e.g., WH 2023). - ktd: the author had forgotten the letter d and engraved the following w; he, then, added a long stroke above his w to read d. Cf. Ar kadda, 8th form "tenax, avarus fuit" (cf. FrLAL, IV, p.16A), and the verb kdd to toil in Hu 259a (cf. JaMAR, V, pp.66 and 137A). The verb probably refers to Ḥarraf's

unwavering refusal to yield to ʿAlī's advances. - tšwq, e.g., Hā'il 30+31 (cf. JaMAR, XIII, p.157). - ʿny, e.g., WH 1567 (cf. l.c., pp.219 and 251B).

Saf WH 1731 (cf. WiHaI, pp.277 and 691). - The pericope is read by F.V. Winnett "wʿny wnhl He was worried and needy(?)" with the following commentary: [A] "nhl: There is no such root in Ar. [B] Since the first sign is written above the axis of the inscription, it is probably to be ignored; cf. Ar halla, 'to become poor, needy'." The divisions are mine. The last letter read "l" by the editor has exactly the same length as that of n of ʿny; therefore, it is n, not "l."

Ad [A]. - How is it possible for Winnett to state that "there is no such root [as nhl] in Ar."? Under the word nhl of his WH 65 (cf. l.c., p.49), he refers to LITS (p.113), who affirms that the meaning "Tal" must be taken from Hebrew, etc., "wahrend das klass. Arabisch diese Bedeutung nicht kennt." How simplistic is the argumenting method which equates absence of meaning with absence of root!

Ad [B]. - The fact mentioned by Winnett does not justify his deduction because not only the space between ʿny w and hl is wide enough to contain one letter and could not be justified without such letter, but also the fact mentioned by him should normally mean that the copy of the letter is incomplete and, therefore, that the letter is a normal l. Furthermore, it is very easy to eliminate a letter which makes difficulty!

The pericope of WH 1731 may be read as follows: wʿny wlhn And he suffered distress and was stinking. - For lhn, cf. Ar lahina "to stink (person)" (cf. HaAE, p. 682B); the verb explains the author's reaction expressed by ʿny.

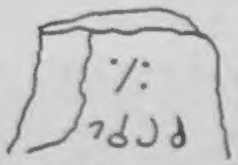
B - JaT 78b: 20.2 (from the upper right corner to the lower left) x 15.5 cm; the lower edge of the side of JaT 78a is also the lower edge of the side in the upper right corner of which the name is engraved: ʿly ʿAlī. — The name is probably the first attempt of the author of JaT 78a to engrave his longer text although the palaeography is different: the author started his text all over again on the other side of the stone after realizing that the surface of the first side would make it very difficult for him to engrave his long text. This suggestion is based on the location of the name in the upper right corner of the surface: had the author had in mind to engrave his name only, he would normally have placed it in the center of the surface.

C - JaT 79: on one side of the other stone; 26.5 x 20.5 cm; qyd Qayyid. - Cf. Saf JaS 96. - Tham texts inscribed inside a cartouche are not very frequent; cf., e.g., But 383, 388, 389 and 414 in JaMAR, V, pl.21. The present cartouche belongs to the double-line ornamented type: the space between the two parallel lines was hollowed out so as to look like a very wide line. Another method of ornating a double-line cartouche is exemplified by Saf WH 872 and 873 where the two lines are connected to each other by a row of short strokes perpendicular to the two outside lines. The present cartouche is also special because its

tracing is unusually large: it occupies much more space than is necessary for the name itself, and the name is in the lower right corner of the cartouche. The thick tracing may simply be the consequence of the author's desire of rendering his message visible at a distance so as to more surely attract the attention of passing-by travelers. The location of the name may suggest that the author intended to engrave a long text but did not write it for a reason or another.

D - JaT 80: on the third stone: Wasm Wasm

ylyl Yalayal.



The wasm combines three dots and one line. Wasms composed of dot(s) and/or line(s) are well-known in Tham (cf. JaMAR, V, pp. 124-125); examples of three dots are ∴ (Eut 22), ∴ (Hu 47), ∴ (Eut 87A), ∴ (Hu 53) and ∴ (Hu 48); examples of one line are | (Eut 42), — (Eut 40bis) and / (Eut 164); examples of three dots and one line are ∴| (Hu 55/1) and |∴ (Eut 593). - ylyl, cf. the verbal Ar form lâyala "protectionem alicuius pro una nocte implravit" (cf. FrLAL, IV, p.142B). For Hu 158 listed by HaAIC, where the name is read lyl (p.939A),, cf. JaMAR, VII, p.145, note 149. vdBrIT (p.533B) lists "Hu 189, 376" as having the personal name lyl also. For Hu 376, cf. JaMAR, l.c., p.74. Hu 189 is read by vdBrIT (p.109) "w-l-y-l ḫ-ḏ-r Par Layl, (fils de) Ḫaḏr." But, w is a conjunction, not a preposition. As shown in JaTS, the author very often restores words, such as "fils," in his translations. In his transcription of J. Halévy's reading (cf. HaNEIP, p.68 = HaNEI, p. 80) as "wllhdf," vdBrIT forgot y between the two l's. - Although maintaining his reading of the beginning of the text as "Und Layâl (?)," LiZTI noted that wlyl could be a diminutive form of wll (p.37). But, Littmann was the first author to read the last letter as "r" without either mentioning in his commentary that the letter of the facsimile is f or putting his "r" between parentheses. vdBrIT endorses Littmann's correction of f to "r" as certain because "il n'y a pas de racine hdf" in Ar. Such a reason does not justify the correction of the last letter because the understanding of the text as w+lyl+hdf is not imperative, as both Littmann and vdBrIT seem to think. As any text has to be understood as it is, not according to what one might think it should be, the reading of the inscription may be presented as follows:

wly lh df Wâlî has fed Dayf to satiety.

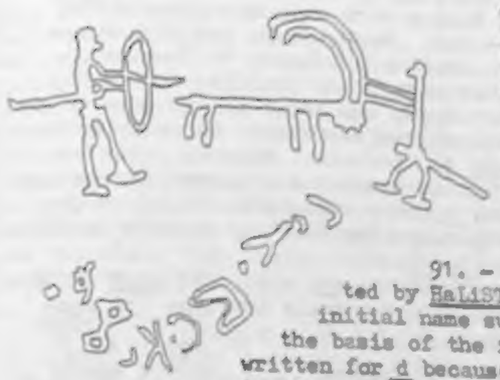
wly, e.g., Ḥa'il 124 (cf. JaMAR, XIII, pp.168 and 276A). - lh, JaT 24bis. - df, cf. the verb in Hu 152b (cf. l.c., V, p.56). The name df is well-known in Saf as designating persons and a tribe.

II - A Tham engraving in Southern Negev, JaT 81.

In his book entitled Sinai, Land der Offenbarung (Frankfurt/M., 1961, p.112 and legend on p.113), G. Gerster publishes a good photograph of a section of J. Ideid the coordinates of which are 30° 17'N - 34° 44'E (cf. Gazetteer-Israel, Washington, 1970, p.49B). The engraving consists of a short Tham inscription under the very crude design of an unusual hunting scene the center piece of which is an ibex looking to the right. Facing the animal is a man with outstretched arms holding the right horn of the animal with both hands. Behind the animal is another man aiming his bow and arrow at the beast. Both men are represented with a long straight sword. The text, JaT 81, may be read as follows:

lrsnm bn 'rtdn By Rasnum, son of 'Artadân.

There is no way of knowing which of the two men represented in the hunting scene en-



graved the text. - rsnm: HaAIC refers to Saf WH 1002 (p.277). Such a name cannot be read on the facsimile published by WiHaI (p.679). The 4th name of this graffito reads rll Rawlal, instead of "bll" of the edition (p.185); cf., e.g., 'rll of Saf CIAS 905. Cf. rsnt, e.g., in Saf CIS 2680. HaAIC also refers "rsn" to Saf LP 1248. As indicated in JaSN (p.93, note 158), this name is rsl. For rs'n instead of "rsn" in Saf CIAS 1011, cf. JaMAR, XIII, p. 91. - 'rtdn: the reading "(rtd)" in HaLi 455 listed by HaLiSTI (p.53A) comes from the correction of the initial name suggested by E. Littmann (cf. l.c., p.42) on the basis of the following unacceptable reason: "the d being written for d because of the preceding t." Harding reads the text as follows (p.42):

455. *l hid* (or *'id*) *bn qnt.* لهتد بن قنت *By Hethedh (or 'Athedh) son of Qainat.*

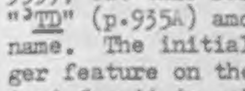
Except for the first letter, which could be either h or ', the first name is clear, but most improbable sounding. See 132 for *Qainat.*

HaLiSTI lists "('td)" (p.51A), but not "htd" (p.56A) contrary to what was expected on the basis of both his transliteration and translation. As mentioned above, he also lists Littmann's reading "(rtd)." HaAIC also lists "šll" in the same text (p. 355); but this reference "455" must be corrected to 445. Furthermore, he lists "'TD" (p.935A) among his "doubtful readings." There is no root to explain such a name. The initial "l" of HaLiSTI's facsimile is not a letter, but a part of a larger feature on the stone. Moreover, the dot between l and t does not belong to the text for it is well below the horizontal axis of the letter height; cf. the two dots inside the circle of q, which are above and below the same axis. The text may be read as follows: lt dbn qnt Has remained [here] Dabbân, praying.

lt, cf. Ar latta "to remain, stay, abide, dwell" (cf. LaLL, p. 2649C). - dbn, e.g., Hu 713b/2 (cf. JaMAR, V, p.137, note 79). - qnt, cf. Ar qanata "preces fecit diu, adoravit, coluit (Deum venerans)" (cf. FrLAL, III, pp.502B-503A).

The name rtd is also listed by HaAIC (p.269) as "doubtful" in JsaT 756, but the reading of the same name as "btr" is also given on p.93, and this time the reading is certain. JaSaMA's reading (II, p.639) of the name as rtl is accurate, Rattil; cf. also vdBrIT, p.472. JaSaMA's reading of the initial name of the same text as "hdl" (cf. also, e.g., Eut 697) is also accurate, Hudâl, contrary to vdBrIT who reads "hds" (p. 472) although the root "hds" is inexistent in Ar. This remark is also valid in JsaT 758, where vdBrIT also reads the name as "hds" (p.473). For the name rtd in Saf AbNS 101, cf. below. Finally, the name "mrtd" is referred by HaAIC (p.538) to Lih JsaL "167/3." This reference is erroneous for the text is composed of two lines only, and there is no way of reading "mrtd" in either line (cf. JaMAR, II, pp.104-105).

Hu 746. - J. Halévy suggested the following reading of the text: "ltb mmrdw." (cf. HaNEIP, II, p.61, no. 30 = HaNEI, p.73, no.259). H. Grimme read the text as composed of two centrifugal sections, viz. " ← wdrm'mbtn → " (cf. Le monde oriental, 28 [1934], p.97).



There is no reason for adopting such gratuitous a division to which the author had all too often recourse in order to find "Religiöses" in Tham. vdBrIT endorsed Ha-

lévy's reading of the letters and suggested the following interpretation: "l-t b-m-m r-d-w Bawmum s'attache à Ruḍâ." But, such a verb demands a preposition which does not exist, as the author himself noted. Furthermore, the author remarks that "le w est douteux," as in Halévy's reading. However, an inexistent central bar must be restored to read the letter as w. Since the five strokes added to the outside of the circle are unusually short, and there is no root to explain either ṣd, ṣdr or ḍṣ, rḍṣ, those tiny appendices may safely be considered as adventitious and may well represent some cracks in the rock. Moreover, the text is not utilized by HaAIC. — Finally, the objection against all preceding readings is that the only letter indicating a direction, r, is dextrograde; this fact justifies the reading of the text from left to right. — The text may be read as follows: gd rmm btl Has fled Rumum, son of Tall [here].

gd, cf. Ar jada (o) "effugit" (cf. FrLAL, I, p.329B). - rmm, e.g., Saf rmmt in WH 1421 (cf. WiHaI, pp.237 and 686), where the editor arbitrarily corrects the name bb³ Bawba³ (CIS 1) to "bs³." - tl, JsaT 384 (cf. JaMAR, XIII, p.241).

WH 2217 is read by WiHaI (pp.341 and 701)" lrmmt bn bḫrsh ...

"By Rumaimat b. BḪRSH ..."

2867 is by a son of Rumaimat."

As he often does, Winnett confuses b and r. In the text, b is composed of three elements, and r of only two making a wide, rounded angle, as opposed to the acute, sharp angle of s. HaAIC also reads "bḫrsh" in the text (p.95). Finally, "2867" of the commentary must be corrected to "2867a" (p.416). But, p.711, where the facsimile should be, refers to "Plate 71." WH 2867b and c are there (p.729) but WH 2867a is not. The author probably mistook "1867a" for "2867a." The text WH 2867a cannot be utilized. Finally, in order to render his interpretation of the text more appealing, Winnett adds three dots after the letter h although the hatching of the facsimile is wide enough for one letter only. — The text may be read as follows: lbmmt bn rhb sh[b]

By Bammatt, son of Rahib, (He has gone far away).

bmmt, CIAS 934 (cf. JaMAH, XIII, p.84). - rhb, e.g., JaS 93. - sh.: the only suitable verb attested so far is shb of CIS 223 (cf. JaSN, p.92, note 157).

HaLi 438 is read by G.L. Harding (cf. HaLiSTI, p.41, and photograph and tracing on pl.19 and 20):

"l tblt bn hn'lh تبلت بن هنالله *By Tâbilat son of Hâni'allâh."*

What the editor traces as the initial "l" is much less precise and much fuzzier than all letters. Furthermore, Harding misrepresents b of bn which, on his facsimile, is composed, as b of his "tblt" (cf. also HaAIC, p.128), of three elements although it has only two on the photograph. Finally, E. Littmann gives another example of his fanciness when stating that "the first name name may be tmlt Taimallât" (cf. the commentary). — The text may be read as follows: trlt bn hn³lh Tawrlat, son of Hâni³lah.

trlt: for tr, cf., e.g., Hu 234a. - hn³lh, as in the edition.

III - The W. Nudayḫ Tham inscription, JaT 82.

During their 1877 travel to northwestern Arabia, R.F. Burton (cf. The Gold-Mines of Midian and the Ruined Midianite Cities. A Fortnight's Tour in North-western Arabia, London, 1878) and his companions visited the coastal country near the town of ʿAynûnat, the coordinates of which are 28°05'N - 35°11'E (cf. GSA, p.21B, under the name of "ʿAjnûna³ see ʿAynûnah." On p.96B, there are four different spellings of that name, viz. "ʿAynûna, ʿAynûna, ʿAynûnah, Aynunah" without any reference to "ʿAjnûna"). After having "crossed the upper part of the Wady Aynûnah" (p.208), the coordinates of which are 28°04'N - 35°09'E (cf. GSA, p.96B), the travelers "ascended the broad and winding Wady Intayah" (p.208) = W. Nutayṣ, the coordinates of which are 28°07'N - 35°11'E (cf. GSA, p.265B). H.St.J.B. Philby speaks of "Nutaish" and "Nutaish (Intaish)" in The Land of Midian, London, 1957, respectively, p.222 and pp. 190, 224 and 231; the listing of "Intaish (Nutaish?) 227" on p.272A is erroneous. GSA does not list either "Intaish" or "Intayah" on p.181A). "About halfway" the crossing of "a large fragment of angular quartz" (p.208) which characterizes the wâdî, "Mr. Clarke detected a 'written stone,' a block of red porphyry" the drawing of which, shown horizontally on p.209, is reproduced here vertically. Indeed, a text composed of three vertical lines to be read from top to bottom is much more probable than a text of three dextrograde horizontal lines to be read from bottom to top. Moreover, the facsimile was presumably drawn by Burton himself since he does not ascribe it to anyone else. Finally, the three lines read from left to right. — The text may be read as follows:

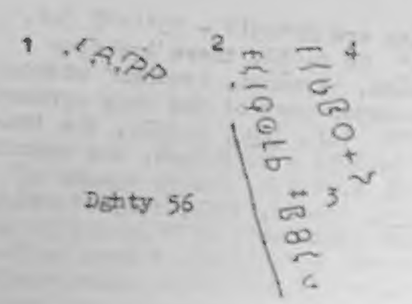
dn	1	Has perished
ʿtwb ḥ	2	Mitawab of a very
tf ḥfw	3	honorable death.

dn, cf. JaTB, pp.4-32. - ʿtwb, a ʿttl (8th form) derivation from ʿwb; cf. Ar ʿâba (i), 8th form "to speak evil of someone in one's absence" (cf. LaAEL, p.2313A). The 8th verbal-form nominal derivation is well-known in Tham; cf., e.g., ḥttb in Hu 543. - The expression dn ḥtf ḥfw may be compared with Ar mâta ḥatfa ³anfihi (or ³anfayhi) "mortuus fuit naturali morte, non violenta, sc. non ictu aut suffocatione, quasi spiritu per nares sensim emisso" (cf. FrLAL, I, p.341B; cf. also, e.g., LaAEL, p.5100). ḥfw, cf. Ar Ḥfiy "showing much honour" (cf. l.c., p.605B). The present expression corroborates my interpretation of dn as to perish.

IV - The four Tham inscriptions discovered by C.M. Doughty near Ṭayf, JaT 83a-d.

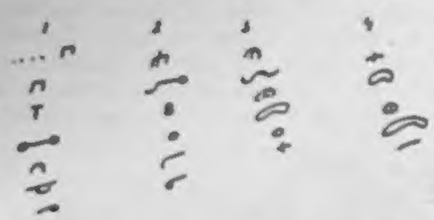
The first copy of those four Tham inscriptions was given by C.M. Doughty in Documents épigraphiques recueillis dans le nord de l'Arabie (Paris, 1881), pl.28, fol.55 with the following caption: "TAYIF (Ria e'Zellala). Near Kurn el-Menzil and road to e' Tayif. Perpendicular inscription. In Ria e'Zellala, near Kurn el-Menzil and road to e' Tayif; written about a human effigy and all is beaten upon a great rock of grey granite" (p.60). For Doughty's facsimiles with the numerotation added by vdBrIT (pp.477-478 and pl. 11), cf. below, left column. Doughty also published his drawing of the whole boulder and of the texts in Travels in Arabia Deserta (e.g., third edit., New York, II [1921], p.528 = New York, 1979, II, p. 563); cf. below, right column. It is immediately apparent that the second facsimile of the texts greatly differs from the first.

The rock was also recorded in 1946 by H.St.J.B. Philby as Ph 218 (a) "dans le défilé de Riʿ al Zallala, près de Seil al Kabir, à mi-chemin entre Taif et La Mecque" (cf. G. Ryckmans, in Le Muséon, 62 [1949], p.103). Philby's facsimile as it appears in vdBrIT, pl.14, is also reproduced below.



Dghty 56

PHILBY 218 (a)



As stated in my paper in BiOr, 24 (1967), p.103 and notes 12 and 13, neither G. Ryckmans nor A. van den Branden identified the two sets of copies as belonging to the same original and, therefore, vdBrIT published Dghty 56 and Ph 218 (a) separately, viz. pp.477-478 and 501-502, respectively. My 1967 paper published my reading of the four texts on the basis of those two sets.

Finally, in 1969, R. Stiehl's photograph of the texts was released by R. Altheim and R. Stiehl in Die Araber in der Alten Welt (Berlin, V, 2nd vol.), p.555, with the name of "As-Sail al-Kabir" (coordinates: 21°38'N - 40°25' E in GSA, p.88B), and p. 556 of the same book reproduces Doughty's aforementioned drawing of the whole boulder. Stiehl's photographs of the inscriptions are clear and assure the reading of the inscriptions. They also confirm Doughty's facsimile of the man resting his right hand on his hip and holding a walking stick in his left hand; but they do not show the upper part of what vdBrIT describes as "une longue lance" (p.501). Although the man is depicted in a sitting position, he does not appear to rest on his crossed legs, as suggested by Doughty's facsimile, and the "banc" upon which the man is sitting according to vdBrIT (cf. l.c.) is not distinguishable on those photographs.

The following readings replace the decipherment of my 1967 paper. The new tracings reproduced below were made from the photographs now at my disposal and are published here the siglum JaT 8

Text a = Dghty 56/1 = Ph 218 (a) 1: a slightly aslant (to the right) vertical line to the left of the human head: ↓ ʾḫtr dy ʾAḫtar was ill [here].
ʾḫtr, cf. Saf yḫtr in HaCH 154 (cf. JaSN, p.57, note 60). - dy, e.g., Hu 141b (cf. JaMAR, V, pp.55 and 131B).

Text b = Dghty 56/2 = Ph 218 (a) 2: above and to the right of the upper half of the walking stick: ↓ ḫfr ʿwlk ʿAwlak was buried [here].
ḫfr, here in the passive voice; for the active voice, cf. Liḫ JsaT 427 (cf. JaMAR, III, p.78). - ʿwlk, cf., e.g., ʿlk in Hu 305 (cf. l.c., V, pp.69 and 143A) and ʿlkm in JsaT 376bis (cf. JaTS, pp.55 and 92B).

Text c = Dghty 56/3 = Ph 218 (a) 4: below text b and to the right of the lower half

stick: ↓ tmḥ fn Tamaḥ has arrived [here]. - tmḥ, cf. ʾltmḥ in ḫâʾil 54. - fn, e.g., JaT 42a/1.

Text d = Dghty 56/4 = Ph 218 (a) 3: to the right of, and parallel to, text b: ↓ bsqm ʿtf Basqum was a depilator. - bsqm, cf. Ar basaqa "to strike, smite, beat" (cf. LaAEL, p.209B). - ʿtf, cf. Ar ʿatafa "evulsit pilos q. s. r." (cf. FrLAL, III, p.104A; cf. also SaAAL, p.531B, and ChDAF: "2, v.a., arracher").

V - Three Tham inscriptions from Taymâʾ, Ja 84-86.

A - Introduction. - An article entitled "Taimāʾ: Recent Soundings and New Inscribed Material 1402 AH - 1982 AD" by A. Livingstone, B. Spaie, M. Ibrahim, N. Kanal and S. Taimani (cf. Atlal, 7 [1983], pp.102-116) publishes five new Tham inscriptions "found within the area of the ancient city" (p.112) of Taymâʾ. It is safe to assume that the first of the five co-authors is responsible for the edition of the Tham texts as "the work [in Taymâʾ] was directed by ... A. Livingstone as archaeologist/epigrapher" (p.102).

The editor's carelessness is exemplified by the many irregularities of his sketchy references and their titles. Here follow a few examples. T. Nöldeke's 1884 publication remains without any title (p.116). The siglum "DISO" is explained twice (pp.115 and 105, where the name of the city, "Leiden," is added). The editor never introduces the page numbers by either "p." or "pp.;" there is, however, the constant exception affecting "DISO" (pp.105, 106, 110 [six times], 111 and 112). The name of G.L. Harding is well-known. Yet, the editor lists it as "Lankester Harding, G" in his bibliography (p.116) and text (pp.103 and 111), but also, surprisingly enough, simply as "Harding" (p.112). The following references and siglum are not to be found in the bibliography (pp.115-116): "Department of Antiquities 1975" (p.106), "JS" (pp.105, 107; note the introduction of "No." on p.107), "PEQ 1938" (p.104, note 2), and "Teixidor 1979" (p.107). "Parr et al. 1971" (p.102) is listed under "Lankester Harding, G, 1971" (p.116). "Gibson 1972" (p.111, twice) must be corrected to "Gibson 1975). "ʿUmar Kaḥḥalah" (p.106) becomes "Kaḥḥalah, O." on p.116, where Ar mujʿam is not translated in the English text, and "O." should be corrected to "O.R."

It is regrettable that the editor's mistreatment of those five Tham inscriptions should deface such outstanding a periodical as Atlal.

1 - The museographic description of the antiquities is inexistent, and the ruler put on the stones before the photographs were taken is illegible. The approximate measurements given below are based on the fact that the ruler is 30 cm long, but the bottom of nos.2 and 3 is not shown on the photographs.

2 - The photographs of nos. 1 and 2 (pp.112-113) on pl.97c and b are overexposed but legible. The photograph of no.3 (p.113) on pl.97d is badly overexposed, and the reading of ll.2 and 3 is particularly difficult. No.4 (p.113) does not mention any reference to a photograph. No.5 (p.113) is said to "consist of the Thamudic letters which occur on the edge of the Aramaic stele discussed above" (p.112). But, the text is not visible on pl.96 showing the "Aramaic stele, Taima." Furthermore, the editor does not provide his reader with a facsimile of any of the texts published although the poor photographic documentation and the editor's commentary make the facsimiles necessary. His decipherment of texts nos.3 - 5 , which remains incomplete, is not accompanied by a translation. Therefore, the study of nos.4 and 5 must be postponed until good photographs are released.

3 - The decipherment of nos. 1-3 is partly inaccurate.

4 - The commentary on nos.1 and 2 is practically useless.

5 - The palaeographical note, viz. "the configuration of the ḫ (i.e. pointing upwards

rather than downwards) and the shape of ṣ distinguish the script from Dedanite/Lihyanite" (p.112) is truly amazing. The letter h is found twice only in the editor's decipherment, viz. nos.2/2 and 3/2. In both cases, the letter is pointing downward, not "upwards." The letter ṣ is found thrice in the editor's decipherment, viz. nos.2/3, 3/1 and 4/2. The letter ṣ does not exist in no.2/3 (cf. below); no.4 cannot be checked; and the letter of no.3/1, ṯ, is so well-known in Tham (e.g., JaT 14, 15; JsaT 514, 517, 521, 522; and Parr 25, 31, 32) that there is no need to refer it to Liḥ.

On the other hand, the editor fails to mention the Liḥ features of nos. 1 = JaT 84, 2 = JaT 85 and 3 = JaT 86.

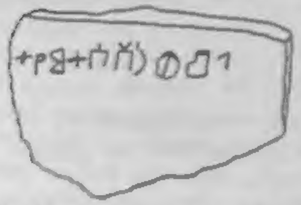
a - In JaT 84, the word divider, which the editor eliminates from his reading without a mention of it in his commentary, as if it did not exist, is a short vertical stroke located in the upper half of the letter height, as in JsaT 560 and 575 (cf. below); cf. in Liḥ, e.g., JaL 20h, 21f/2, 39c, etc.; this kind of word divider is also found in the Min texts from the country of al-ʿUlā; e.g., Ja 2242d. Another Liḥ influence is found in the concentrically aslant lower strokes of the letter s.

b - In JaT 85, the two n's in 11.2 and 3 and the letter h in 1.2 show Liḥ letter forms; for n, cf., e.g., JaL 61f; this form, however, is also found in the Thamudic texts from the country of al-ʿUlā; e.g., JaT 28a, c and d. The letter h is the Liḥ cursive s; e.g., JaL 22e/6 and 45.

c - In JaT 86/1, the fourth letter of the author's name is typically Liḥ t which the editor reads "t;" and the square upper part of y of the same name is the result of still another Liḥ influence.

Needless to say that my tracings and readings are based on the published photographs and, therefore, subject to change depending on good photographs.

B - JaT 84: an inscribed irregularly rectangular block with the left side convex. Approximate measurements of the front side: 75.5 x 48 cm.



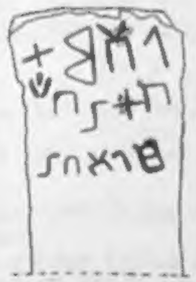
The editor reads the text as follows: "l ǰ w r ʾ b t n n y t For Jawrā, daughter of Nanīt" (p.112), and states that "n in mnyt [of his reading] is clearly visible on the stone though faint on the photograph" (p.112). The letter is not visible on the published photograph, and there is no room for a letter between m and y. Whatever might be there cannot but be adventitious to the text. - The text may be read as follows: lgwrʾʾst mnyt By Guwār, ʾAwsat has died.

gwr, e.g., JsaT 366, Liḥ gwrlh of JsaL 260b/1-2 (cf. JaMAR, VII, p.126, note 37) and the Saf verb gwr, 2nd form, in J 13206f (cf. l.c., XIII, pp. 146-147). - ʾst, Saf, e.g., CIS 4601; cf. also in Tham, e.g., ʾs in Hadaba 297a (cf. l.c., p.137). - mnt, Ru 333 (cf. l.c., V, p.32).

C - JaT 85: an elongated, inverted slightly trapezoidal block. Approximate measurements: 44.4 (top) and 29.3 (bottom) x 57.8 cm.

The editor reads the text as follows: "l ʾ m t For ʾAmat,
b t n b ḥ daughter of nbḥ,
w l ṣ ʿ n and for ṣʿn" (p.112).

The editor states that "the penultimate was copied and rubbed as ʿ, but there is a faint suggestion of a cross-bar in the photograph, thus making it perhaps a w" (p. 113). The photograph shows a b with two rounded angles. The letter ʿ in the form of a vertical horseshoe closed at the bottom by a horizontal bar would be unusual. Furthermore, the rendering of "l" as "for" is gratuitous; "l" means by, and a text



written by two persons is unheard of. - The text may be read as follows:

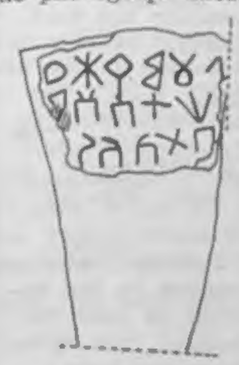
lʾmt	1	By ʾAmat,
bt nbḥ	2	daughter of Nabbāḥ
wlʾbn	3	and of Laʾban.

ʾmt, e.g., Ḥaʾil 41, Liḥ Stiehl 45/1, and Saf WiTh 31 (cf. JaMWiKeAR, II, p.522n). - bt, e.g., JaT 57b. - nbḥ, Saf CIS 2066 (cf. JaSH, p.69, note 89). - lʾbn, cf. ʾlʾb in Min JsaL 13 (cf. JaHL, p.22); this is the name of the author's mother. For the form of n, cf., e.g., Parr 39. The editor's reading of ʾb as "ṣʿ" and "perhaps" of "w" instead of "ʿ" seems to indicate the presence there of at least two more or less "faint" letters.

D - JaT 86: an elongated, inverted trapezoidal block. Approximate measurements: 50.3 (top) and 27.1 (bottom) x 80.3 cm.

The editor's decipherment and commentary read as follows: " ... l ṣ m y t ʿ ...
... ḫ h b ʾ b ...
... b t sl sl h ...
It is clear from the photograph that parts of the inscription are missing on the left and right, and traces of a fourth line are also visible. With so little preserved it is risky to try to pick out words" (p.113).

The photograph shows that the three sides of the upper third are damaged, but this does not prove that "parts of the inscription are missing on the left and right" because such a statement would indicate that the block would have had the form of a mushroom. The two lateral sides of the block seem assured on the photograph. - The text may be read as follows:



lṣmytʿ	1	By Ṣammyataʿ.
ht sʾm	2	He has repelled Saʾum,
btkkn	3	son of Takkan.

ṣmytʿ: the element ṣm is found in several Tham names; e.g., ṣmdʿ and ṣmnʿm of JsaT 57 (cf. JaTS, p.62; the form of ṣ is upside down as in the present text). The element ytʿ is also used as the 2nd element of some names; e.g., ʿmytʿ of Hu 152a (cf. JaMAR, V, p.56). - ht, cf. Ar hatta "to repel, drive back, turn back" (cf. LaAEL, p.3080). - sʾm, cf. Liḥ JaL 149f, and Saf JaS 23. - tkkn, cf. tk of Hu 92 (cf. JaMAR, VII, p.151, note 183).

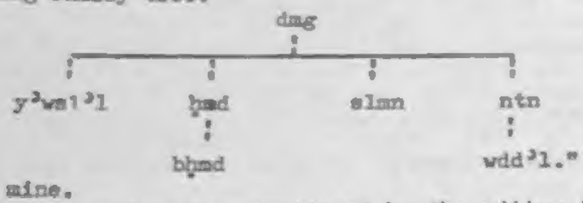
The end of the paper contains a piece of research which throws an informative light on other aspects of the editor's method and knowledge of Tham. The reader finds this set of statements (p.114):

[A] "The Thamudic names and inscriptions from Taimāʾ have been treated in several publications by Winnett (1937, 1970). [B] One feature which does not, however, seem to have been noticed, is that it is possible to see a relation between certain families and wasms. The following five names seem to be associated with each other on the basis of ancestry and the first three are written with the same wasm.

[C] wdd ʾl b ntn (wasm) JS Tham 467 = Fh 280 y - vdB 283
ntn b dmg (wasm) JS Tham 559 = vdB 306
slmn b dmg (wasm) JS Tham 560 vdB 306

bḥmd b dmg JS Tham 436
y³ws1³l b dmg JS Tham 554

[D] Comparison of these names makes it possible to construct the following family tree:

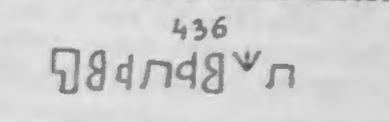


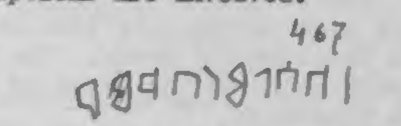
The divisions are mine.

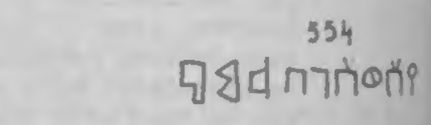
Ad [A] - Winnett's 1970 publication mentioned by the editor (cf. also p.116) was reviewed in my JaRWiReAR, I, pp.481-489, and special attention was given to the texts from the vicinity of Taymā³ on pp.482-486. Winnett's 1979 paper listed by the editor on p.116 ("1970" of the editor's p.114 could easily be a misprint instead of 1979 because the 1979 paper is not referred to once in the paper) and which restudies some texts from the country of Taymā³ is dealt with in JaMAR, XIII, pp.176-182. It seems that the editor remains unaware of my 1971 review.

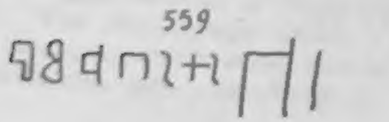
Ad [B] - The four sons of dmg have already been identified by WiSLTI (1937, p.20), as formally repeated by LiTS (1940): "von ihm [= dmg] sind WS. [= WiSLTI], S.20, noch drei andere Söhne inschriftlich bezeugt" (p.40, no.4), viz. beside ntn, the author of JsaT 559. Furthermore, the equation JsaT 467 = Ph 280y was published in 1956 by vdBrTTPN, p.59. Finally, ever since their publication in 1914 by JaSaMA (II, p. 610), JsaT 559 and 560 have been understood as showing a wasm introducing the text, and vdBrIT's commentary on JsaT 560 notes that "le même wasm qu'au no.559 précède le texte" (p.306). On the contrary, the beginning of JsaT 467 was understood as two ordinary letters by the editors, JaSaMA, II, p.594, as well as by vdBrIT, p.283. For H. Grimme, the two initial letters of JsaT 559 and 560 are "Gottesbuchstaben" (cf. Die Lösung des Sinaischriftproblems, Die altthamudische Script, Münster i.W., 1926, p.43) or belong to the "Schriftmagie" (cf. Le monde oriental, 28 [1934], p.98). WiSLTI adopted a parallel attitude by stating that "the first two signs are wasm (cp. JS 435, 550, 559, 560)" (p.20, commentary on JsaT 467).

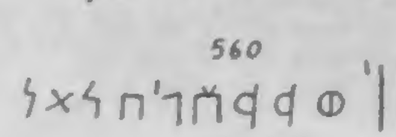
Ad [C] - The "wasm" always precedes the text contrary to the editor's transliteration which transfers it to the end of the inscription. The references to the author's first and third texts must be inverted, viz. his first quotation is JsaT 560, and his third JsaT 467. The initial name of JsaT 554 is y³wsl (cf. below), not "y³ws1³l" which is also repeated in his genealogical tree, [D]. The editor may have transcribed the name after vdBrIT's translation "Ya³aws³il" (p.304). Since the editor gives the reference to vdBrIT for his first three texts, why does he not do the same for the last two ones? For JsaT 436 and 554, cf. vdBrIT, pp.275 and 304, respectively. Although also listed under dmg by both vdBrIT (p.525B) and HaAIC (p.243), JsaT 575 is surprisingly left out by the editor in his so-called investigation. Thus, the following six JsaT inscriptions are involved:

436 

467 

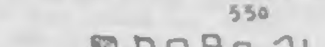
554 

559 

560 

575

The following two texts of the JsaT collection must be added here because of WiSLTI's commentary on JsaT 467:

435 550 

Ad [D] - The name of the second (from the left) son of dmg in the editor's genealogical tree, "ḥmd," comes from his dismantlement of bḥmd of JsaT 436, which is also utilized as such as the son of his "ḥmd."

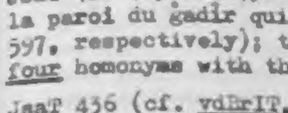
Two questions must be dealt with here, viz. the utilization of JsaT 560 in dmg's genealogical tree, and the existence of a wasm in the texts involved.

1 - JsaT 560 does not belong to dmg's genealogical tree. JsaT 559 and 560 have three features in common, viz. the same origin, two letters twice as tall as the letter height and introducing the other letters and, finally, the name ntn. Yet, there is no reason for identifying the two ntn's. What prevented the editor from identifying ntn of JsaT 559 with ntn of JsaT 458, or his "bḥmd" of JsaT 436 with bḥmd of JsaT 530? JsaT 426-489 and 490-576 were found "sur la façade sud-est et sud du ǧadīr" and "sur la paroi du ǧadīr qui fait face au nord," respectively (cf. JaSaMA, II, pp.587 and 597, respectively); thus, at the same location. In these two collections, there are four homonyms with the name ḥmd, viz. JsaT 436, 482, 516 and 534.

JsaT 436 (cf. vdBrIT, p.275) may be read as follows:

bḥmd bdmg By Ḥamd, son of Damāg. - bḥmd = b + ḥmd, as in JsaT 569 (cf. JaTS, p.54).

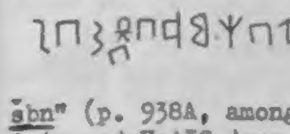
JsaT 482 (cf. vdBrIT, p.286) = Ph 280ah (cf. vdBrTTPN, p.59) may be read as follows:

482 

bḥmd bqq By Ḥamd, son of qīq. - qq, cf. Ar qīq "fatuus et inconstans" (cf. FrLAL, III, p.523A).

HaAIC lists eight occurrences of the name "bḥmd" (p.96). Since vdBrIT lists nine of them (p.522B) and HaAIC lists the first three of them only, it is impossible to know which one of the six remaining references is discarded by HaAIC. Furthermore, vdBrIT reads the second name as "bqq;" this name is not listed by HaAIC (p.113) who does not list "qq" either (pp.485-486).

JsaT 516 (cf. JaTS, p.62) the difficulty of the text is the eighth letter, b, which is engraved below the bottom line of the letter height. However, the letter is aslant and its vertical axis points to the space between s and š. Therefore, HaAIC seems to be correct in transliterating the group as sbš, but he reads the end of the text in three different ways, viz. the names "SBŠ ...; Or sbšbn, sb šbn" (p. 938A, among his "doubtful readings"). However, the root "sbš" does not exist, and HaAIC does not explain either why he eliminates the final n in his first decipherment or how he understands "sbšbn" or "sb šbn." There is no Tham name composed of two separate names.

516 

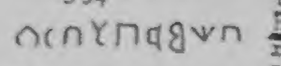
The text may be read as follows:

lb ḥmd bsb šbn Has stopped [here] Ḥamd, son of Sabb. He was plump.

lb, e.g., WiTh 53a (cf. JaMAR, V, p.150). - sb, cf. Madaba 297a (cf. l.c., XIII, p. 137). - šbn, cf. Ar šabana "to be plump" (cf. SaAAL, p. 390B). - The name of ḥmd's father is different from any name mentioned in the three other inscriptions.

JsaT 534 (cf. vdBrIT, p.299) may be read as follows:

534 bhmd hb rf By Hamd, son of Habb. He has stayed [here].



hb, cf. the verb in RutSin 384 (cf. JaMAR, V, p.92). - vdBrIT reads the second half of the text as "h-b-r-f" (cf. also HaAIC, p.607, with the following comment: "root unknown") and vocalizes it as "Ha-bi-Rafa³," which is an impossible form. His vocalization, further, restores an inexistent ³ as if the roots rff, ryf and rwf did not exist. - rf, cf. Ar râfa (i) "to abide, stay" (cf. LaAEL, p.1202B).

2 - The wasm question. - Neither the size nor the form of ⊓ of JsaT 467 and ⊓ of JsaT 435 (cf. JaMAR, XIII, p.241) set the two letters apart from the other letters; it is thus gratuitous to consider them as forming a wasm. The first two letters [of JsaT 550], although somewhat separated from the others, can be safely retained as belonging to the text" (cf. JaMIL, p.108) because there could have been a feature on the stone preventing the continuous, normal engraving of the letters. — The first two letters of JsaT 559 and 560 are in different order, and kl of the second text is isolated by a short word divider from the following wdd³l which, in turn, is also isolated from bntn by the same word divider; cf. also JaT 84 and JsaT 575 where it also isolates ywsl from bdmg. Such a word divider would be unnecessary were the two initial letters of JsaT 560 a mere wasm. WiSLTI (p.20) and vdBrIT (p.306) merely limit themselves to affirming the existence of a wasm in both texts and, therefore, give no reason to substantiate their opinion. They most probably were motivated by the much larger size of the letters involved. But, surely, this is no valid reason. Why could the two Tham persons not have used larger letters to emphasize what occurred there, as it happens in Saf (cf. below, section XIV, my comments on JaS 58, 175, JsaL 71 and WH 190)?

There remain seven inscriptions to be dealt with here.

JsaT 435, cf. JaMAR, XIII, p.241, and JsaT 550, cf. JaMIL, p.108.

JsaT 467 = Ph 280y (cf. vdBrTTPN, p.59) is read by vdBrIT as follows: "n-k s-l-m-n b-d-m-g Salman, fils de Damig, a cohabité" (p.283).

But, two letters as different from each other as the first and the sixth cannot be given the same value, n. The initial letter is too long to be read "n" and the sixth is not composed of 3 elements making two more or less rounded angles; it is r. The reading of the initial name as "slmn" was first suggested by WiSLTI (p.20), which was adopted by both vdBrIT and HaAIC (p.326). Of course, slmn is a well-known name; such a fact, however, does not prove its existence here. - A verb, such as "cohabiter," demands a complement. - The text may be read as follows:

lk slm rb dmg

Salim, master of Damig, was struck on the back of the head [here].

slm, e.g. WiTa 23bis (cf. JaRWiReAR, I, pp.482 and 485). - rb, JsaT 243 (cf. JaMAR, VIII, p.9, commentary on Tap 66). - lk, cf. the active voice, e.g., in Hu 558 (cf. l.c., VII, p.119, note 4).

In JsaT 554, vdBrIT translates y³wsl Ya³ûsil (as in JsaT 567) as "Ya³aws³il" (p. 304), which is erroneous because the nominal formation is yqtll (l = il), not yqtl³l. That l = il is the apocopated form of ³l does not justify the confusion of the two nominal derivations. An example of the yqtl³l nominal derivation is y'dr³l of JsaT 568 (cf. JaMAR, V, p.102, note 76). Examples of the yqtll (l = il) formation are ykfrl of JsaT 495 (cf., l.c., p.241) and y³rsl of JsaT 530 (cf. vdBrIT, p.298). vdBrIT restores the ³ in his translation of these two names (pp.289 and 298) as WiSLTI had done for y³wsl, ykfrl and y³rsl (pp.20, 22 and 25, respectively). Finally, LiTS (p.48, no.32) arbitrarily corrects the initial of y³wsl to "l" and erroneously declares that "Ya³aus³il ... ist ein unmöglicher Name."

JsaT 559 (cf. vdBrIT, p.306) may be read as follows:

lk ntn bdmg Natan, son of Damig, was struck on the back of the head [here].

JsaT 560 (cf. vdBrIT, l.c.) may be read as follows:

kl'wdd³l'bntn Waddâd³il, son of Natan, was tired.

kl, Hu 222 (cf. JaMAR, V, p.62).

JsaT 575 (cf. vdBrIT, p.310). JaSaMA (II, p.612) restores two ³'s in his transliteration of the initial name ywsl, viz. "y[³]ws[³]l." This etymology involving the root ³ws has been adopted ever since for the interpretation of the name (cf., e.g. LiTS, p.48, no.32, and vdBrIT, l.c., where "Ya³aws³il" of JaSaMA's translation is accepted) with the exception of JaTS (p.55, commentary on JsaT 579bis), where ywsl Yuwassal is related to the root wsl. HaAIC endorses this opinion, but considers it as doubtful (p.691: "wsl?"). Finally, WiHaI maintains his former opinion, viz. ywsl "is the shorter form" of y³wsl (p.525, commentary on WH 3822). Such an opinion is disproved by the fact that a verb with initial ³ does not loose it in any verbal form.

dmg's genealogical tree may be presented as follows:

slm, master of dmg (JsaT 467)

- hmd (JsaT 436)
- ntn (JsaT 559)
- y³wsl (JsaT 554)

The local proximity of these four texts and the presence of the verb lk in two of them suggest that slm, the master of dmg, was traveling with his servant and the latter's three sons when they were attacked, and that he himself and one of dmg's sons, ntn, were hurt during the attack.

E - I wish to take advantage of the editor's mention of the Aramaic stela Riyâdh Museum 36 to refer to its study by R. Degen in NBSE, II, pp.92-93, no.12, where the author publishes his facsimile "nach einem Foto des Museums, von dem die folgende Zeichnung hergestellt wurde" (p.93). The author's remarks are further illustrated by Philby's copy (cf. vdBrTTPN, pl.12, no.290) and my tracing published in JaPIRM, p.139, no.36 (not "Fig. 3" as given by the author on p.93). My first tracing was made from my black-and-white photograph checked against my squeeze and my copy from the original. Since both that photograph and the squeeze were destroyed by the 1975 fire, there only remain my copy and my color photograph from which the following tracing (cf. below, right column) was made.

The editor of the Tham inscriptions does not discuss the differences between Degen's drawing and mine of 1970, and it remains unknown whether or not he studied the whole question and the original stone before writing his paper. Nevertheless, his statement to the effect that the stone was "reconsidered by Degen" (p.105) implies his endorsement of the latter's position.

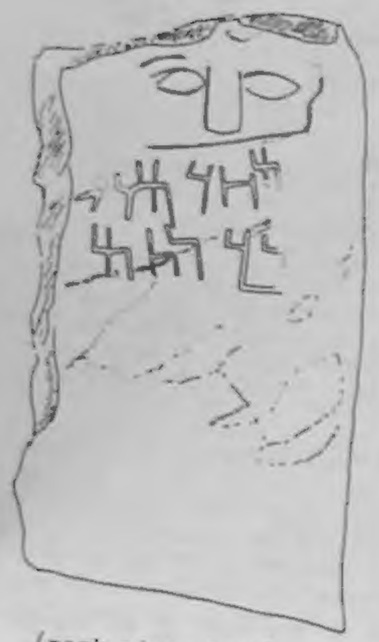
Degen's paper calls for the following remarks.

1 - He erroneoulsy transcribes J. Starcky's reading of l.1 as "mhr/mny" (p.93). In fact, Starcky reads the line as "mhr(or d)mny."

2 - The author's facsimile is inaccurate in the following four places which are as clear as the rest on the original stone.

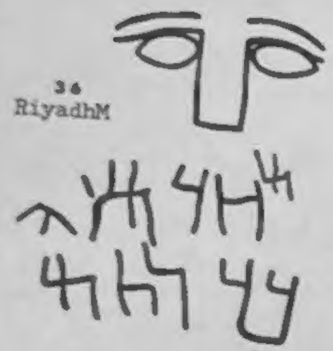
L.1. - The bottom of the initial letter is complete. - The two sections of n are not connected to each other. - The final y is composed of three parts.

L.2. - The initial letter is visible on the stone, although the right section of



(nach einem Foto)
(cf.R. Degen, p.93)

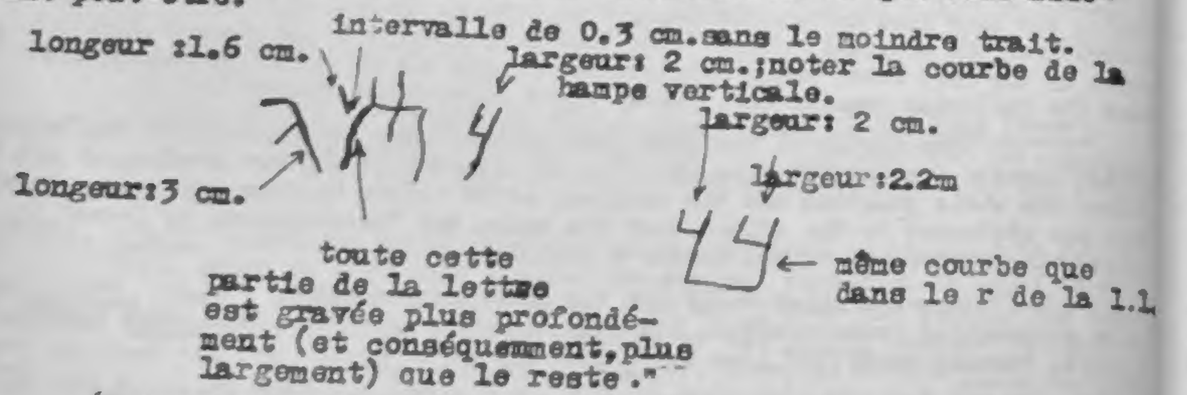
36
RiyadhM



(my tracing in JaPIRM, p.139, no.36)

(my new tracing of the stone)

"Me revoici à Riyâdh depuis avant-hier et l'une des toutes premières choses que j'ai faites après les démarches d'usage, fut de contrôler les cinq lettres litigieuses de RiyâdhM 36. Je ne puis que confirmer mon premier déchiffrement qui est parfaitement exact. Voici quelques détails supplémentaires qui vous aideront peut-être.



(Information sent to Starcky from Riyâd by airmail letter of June 13, 1968)

the engraving has been damaged.

Degen states that "J. Starcky vermutet, dass das 4. Zeichen (von rechts) in der Zeichnung nicht korrekt wiedergegeben ist" (p.93). This statement is inaccurate. The letter that Degen has in mind is the fifth (from the right), not the fourth, and Starcky's text,"I consider that letter as a n badly traced" (p.134) refers to the engraving itself and could not refer to my tracing because of the information sent to Starcky from Riyâdh June 13, 1968 (cf. the preceding page). The same information disproves Degen's copy of the last two letters of l.1 and also of the initial letter of l.2. Finally, it may be noted that the name ntm of l.2 may now be referred to the Saf place name ntmt of JaS 159a.

VI - A Tham inscription from the al-ʿUlá area, JaT 87.

In his paper presenting "a field study . undertaken during 1978 of the ganāts at al-ʿUlāʾ" (cf. PSAS, 10 [1980], pp.75-77 and 5 photographs on pp. 78-80), A.A. Nasif publishes the photograph of a Tham inscription (p.78, no.2). - The original position of the stone remains unknown. The published photograph shows the text as being senestrograde; thus, horizontal, and l.1 is at the bottom. However, the three l's of the text would thus be upside down, and the greatest number of funerary texts with dn are engraved vertically. In the present case, the two vertical lines are to be read from right to left, e.g., as in Hu 307, 314, etc.

The text may be read as follows:

dn lddl 1 Has perished Laddudall,
bn dddl 2 son of Doddall.

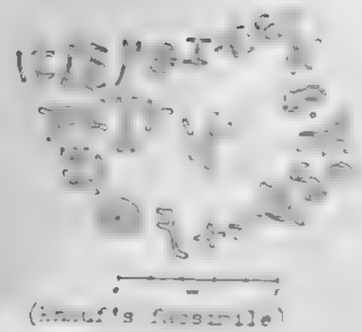
dn, cf. JaTS, pp.4-39. - The characteristic of this inscription is that the two names are composed each of two elements and the second one is dl in both cases. ld, cf., e.g., Hu 111 (cf. JaMAR, V, p. 52). - dddl, cf. ddkʿb in Hu 370 (cf. l.c., VII, p. 130, note 57).

VII - E.A. Knauf's great discovery, phase 3, JaT 88.

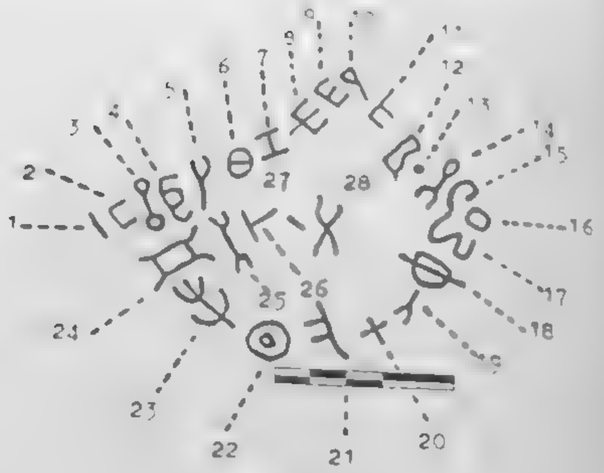
A - Introduction. - Under the ominous title of "A South Safaitic Alphabet from Khirbet es-Samrāʾ" (cf. Levant, 17 [1985], pp. 204A-206), E.A. Knauf publishes his study of a Tham stone, "S.0495" (p.204B, note 2), and his facsimile of the text is found on p.205. The coordinates of (al-)Hirbat as-Samrāʾ are 32°11'N - 36°10'E (cf. Gazetteer - Jordan, Washington, 1971,pp. 36A and 217A); cf. also the map in ADAJ, 25 (1981), p.63. My gratitude is due to F. J.B. Humbert who kindly put at my disposal two photographs of the original stone which is reedited below as JaT 88. Here follow the author's facsimile and my own tracing to which numbers were added to help the reader to immediately identify the letters mentioned in the following lines.

The author's very short paper contains an amazingly high number of unfounded and irrelevant statements and illustrates E. Ullendorff's stand in the question of "the order of the letters" to the effect that "this subject . is too often treated in the nature of conjuring tricks" (cf. BiOr, 12 [1955], p. 217A).

1 - Knauf's facsimile is sketchy and inaccurate. The letter engraving does not belong to the double-line tracing but the wide single-line tracing. Not a single letter is accurately reproduced; are especially mistreated nos.12, 14, 16, 17, 22 and particularly nos.15 and 21.



(Knauf's facsimile)



(my tracing)

2 – It is not the first time that I deal with the author's eccentic ideas on Tham and Saf inscriptions; cf. already JaMUR, XIII, pp.242-243 and 187-189, respectively. Translations, such as "O Gaus, sei grosszuzig(?)" or "Gruss der, die ich vereinigt hat" (cf. l.c., pp. 242 and 243, respectively; for more examples of this type of fancy interpretations, cf. below, section XIII) are well in the line of those of R.F. Winnett who apotheosized his method in Lihyan (pp.95-100); e.g., "'Thamud are the people of the fire,' by which the Jinn are doubtless meant" (p.[illegible])! In turn, Winnett was following into the footsteps of H. Grimme; e.g., "Bei unserem Gotte ist Erhöhung für den, der unserem Gotte anbefohlen ist" (cf. OLZ, 29 [1926], col.18).

The author's paper is regrettable for it proves that he does not really know what he is doing.

B – Preliminary questions.

1 – The author states (p.205B, note 2) that it was "Dr. Fawzi Zayadine who first brought S.0495 to my attention." It would be very interesting to know the actual reason of Zayadine's initiative. Could it be that, not finding a series of *bn gn df* as he had expected, Zayadine was baffled by the long series of letters; not the idea of the Arabic alphabet because of the sequence of letters *nsr*, and confided his reaction to Knauf? If such is the case, he is the real discoverer, and Knauf's task was simply to justify the thesis and put it in writing.

2 – The author also refers in the same note to "Mr. Michael Macdonald and Mr. David Jacobsen, who read an earlier draft of this paper and saved me from some errors." Here again, it would be very interesting to know how many are meant by "some." The paper is so short that if "some" has any value, those two persons are the co-authors of the paper. Furthermore, I am not aware of any paper written by D. Jacobsen displaying his expertise in either Tham or Saf.

3 – The title. – The author's irresponsibility is manifested from the outset, viz. in the title itself. He explains his use of "South Safaitic" in note 3

(p.2[illegible].B), which reads as follows:

> " 'I prefer to call most of the "Tabuki Thamudic" texts "South Safaitic", because (a) "Thamudic" is a designation for a variety of quite different scripts and dialects, and does not tell more than that a "Thamudic" text is an Ancient North Arabian one, but not Dedanite, Lihyanite, Hasaitic, or Safaitic; (b) in style and content the South Safaitic inscriptions share most features with Safaitic; (c) nevertheless, South Safaitic has some letter-forms and phonemic peculiarities of its own and cannot be subsummized under 'Safaitic'. "

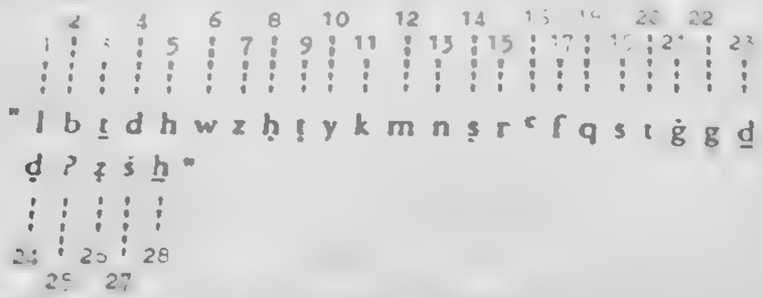
The obvious objection against such an appellation is that nobody knows how the author would call the real southern Saf texts from northern Saudi Arabia, and all the more so since they are true Saf texts contrasting with Tham S.0495. Furthermore, it is very easy to speak of "most of the 'Tabuki Thamudic'" without even giving a single example of the texts (how many?) rejected from his selection.

Ad the author's "(a)." – The statement is the reshuffling of commonplaces which are repeated time and time again. It is a falsehood to equate linguistic unity with stagnant unity. Nobody has ever denied the manifest varieties of expressions and even of letter forms in Tham depending on the country where the inscriptions were found, and it is those varieties that blinded J. Ryckmans (cf. Studia Islamica, 5 [1956], pp.5-17) whose simplistic mind was so happy to be ridden from anything else, who could thus concentrate its full attention exclusively to the diversities and, therefore, was given the easy task of distorting the basic perspective of the problem. Similar varieties also occur in SA, where Ḥaḍr, Qat and Sab graffiti and texts are quite distinguishable from each other. Yet, nobody in his right mind would reject any of them from SA because they are not identical with the others. Those Tham varieties are all the more expected (the strongly human individualistic nature makes the opposite impossible) in that Tham was geographically much more widespread than, e.g., Liḥ which was restricted to a small area around al-ʿUlā. Moreover, as already pointed out in JaMIL (pp.8-10), "the so-called Ded[anite] texts are either Liḥ or SA" (p.10). The second statement of the author is quite correct: Tham is neither Saf nor Liḥ, but such a fact has been known for a long time.

Ad the author's "(b)" and "(c)." – These two sections imply a contradiction. If, according to the author, those texts are neither fish nor fowl, on what ground does he call them "south fowl," instead of "south fish" since, still according to him, they "cannot be subsummized [!?!] under 'Safaitic'"? His new label, "South Safaitic," contradicts such a statement for "South Safaitic" means the southern branch or section of Saf. Furthermore, Knauf is so fully wrapped up in inventing things that he even creates a new English verb, "to subsummize"!

D – The basis of the author's thesis is found in this statement: "Each Ancient North Arabian grapheme is represented in the inscription, but everyone only once" (p.205A), and this affirmation is immediately followed by this deduction: "Obviously we are dealing with an alphabet." The initial statement does NOT contain a FACTUAL information, but is the result of the author's interpretation of the letters; viz. the so-called deduction actually was the basis of his reading of the letters, and both his reading of the letters and commentary were devised to corroborate his thesis according to which the author of the text would have given his own distorted version of the Tham letter order in plain conformity with Knauf's linguistic ideas. That Tham person would miraculously have been an accurate fortune-teller of such a gigantic stature that the whole Ginney world of records would desintegrate like dust.

E – The decipherment of the letters suggested by Knauf (p.205A) is reproduced below. In order to make the identification of the letters as easy as possible, the numbers added to the drawing of the text are also placed here either above or under the letters of Knauf's own list:



Knauf's fancy, unusual and most confusing transliteration system of two letters, viz. ʾ (no.26) as "?" and š (no.27) as "s," cannot be overlooked.

ʾ – Even in his papers published in ZDPV, 96 (1980), e.g., p.169, 98 (1982), pp. 171-172, and in Biblische Notizen, 22 (1983), p.29, Knauf utilizes the well-known ʾ. In an apparent move to be more accurate (!), he now borrows the "?" from .... Voigt (cf. VoSSI, pp.79-83), whose initiative is ridiculous as the meaning of the question mark is too well-known to be utilized as a letter.

š – both KnSS and KnSSA (p.205A and B, note 6) transcribe š as "s." Such a confusing system is not Knauf's invention either: it was already used by Jeffery in a single pamphlet, JeOI (cf. below, XIV, Introduction, I – Transliteration systems).

F – The formal presentation of the thesis is found in the following statement (p.205A): " from *ba'* to *ta'* the order of letter follows the Phoenician-Aramaic alphabet of 22 letters, to which are added the additional Arabic phonemes at the end. "

Even at first sight, the statement is ridiculously irresponsible. E.g., who could not see that ġ, ṣ and ṛ occupy different positions? Is it really honest not even lend any attention to such an obvious fact?

G – The purpose of the author's commentary is to demonstrate that "the deviations from the Aramaic order can easily be explained" (p. 205A).

1 – Letter no. 1. – Knauf's first statement is that "lām was placed at the head of the alphabet, because almost every Safaitic and South Safaitic inscription starts with this letter" (p.205A-B), and note 5 refers to Mr. Voigt's paper, VoSSI, pp.[illegible]-82. Even were the reason correct – but it is not –, it would still fail to prove the main affirmation because the engraver most certainly ignores the difference between an ordinary text and the letter order or alphabet, and Knauf carefully avoids giving a single reason explaining and justifying why the Thamudic reason would have given the so-called letter order the form of an ordinary text. Furthermore, Knauf distorts Voigt's statement which does speaks not at all of Thamudic exclusively of Saf; and in Saf he speaks of "most texts" only (p.[illegible]). If Knauf is unable to understand the difference between "most texts" and "almost every ... inscription," he simply should stop writing another line. The matter of the Saf lām auctoris was correctly stated by HiNJ as follows: "the lām auctoris is occasionally missing" (p.5, in Wi 2), and Jaussen notes that Littmann's statement "[illegible] well-known fact" (p.[illegible]). In Tham, the lām auctoris is even more often missing than in Saf; e.g., it is another well-known fact that all Tham texts beginning with ḏ, w(ʾ) or with an invocation to a deity cannot – obviously enough – have the lām auctoris; it is also a well-known fact that many JsaT inscriptions have no lām auctoris. Furthermore among the texts from the country of Ḥaʾāʾil republished in [illegible] (XIII, pp.151-176), 108 of them do NOT have the lām auctoris against [illegible] which do have it. Here again, Knauf should stop publishing another line if he is unwilling to respect the published epigraphical material. Even in the preceding pages, among the Tham texts published or republished, 19 do NOT have the lām auctoris, and only 3 (three) have it, viz. JaT 84, 85 and [illegible].

2 – Letter no.3. – Knauf writes this:

" gim is replaced by *thā'*, because in South Safaitic etymological /g/ is represented by the <ʿ>-grapheme; gim-signs occur only in a minority of inscriptions (and are presumably only used for loan-words and loan-names from other Ancient Arabian dialects.[6] " (p.205B),

and note 6 reads as follows:

" [6] Cf. E. A. Knauf, *ZDPV* 96 (1980), 170; 172; further examples from G. L. Harding, *Some Thamudic Inscriptions from the Hashmite Kingdom of the Jordan* (Leiden 1952): *ʿm*ʿ, *ṯhr, ṯhm'l, ṯrf, ṯrm, ṯrm'l, ṯrmlh, ṯrmnt, ṯśm, ṯm*ʿ, *ṯmhr, ṯlt*, etc. "

The author does not really know what he is doing. A simple introductory remark suffices here: the names derived from roots beginning with ġ are more than thrice as numerous as those formed from roots beginning with d. Who, except Knauf, would dare to suggest that all those derivations are "loan-names"? What proof is behind his "presumably" except an imaginative dream? Knauf suggested his preposterous theory in his 1980 paper, and this is the first phase of his discovery which uses as its starting point a hypothesis presented by G.L. Harding and E.Littmann on wtm = wṯm and bases it on the preposterous pretext that "Kl.-arab. watama befriedigt hier sprachlich und sachlich nicht" (p. 170). In 1983, KnSS reaffirms and generalizes his theory, thus becoming the second phase of the whole process. Indeed, [illegible] states that in wtm, "/t/ ergibt keinen Sinn" (p.[illegible]). It is difficult to be more categoric. Already in 1974, JaNR (V, p.101, note 63, on HaLi [illegible]) states that HaLiNTI's "suggestion seems to be based only on the identical grammatical usage of both wṯm and wtm and also on the fact that the two verts have two radicals in common. However, the original meaning of Ar watama is 'to break.' I suggest interpreting wtm as describing the act of 'breaking' something as a symbolic gesture in connection with someone's death." Needless to say that Knauf never refers to the preceding solution which was repeated in JaNR, XIII, p.[illegible]. It is doubtlessly much easier and more appealing to follow one's own dream than to update his information. Now, Knauf adds 12 examples, all of which are already listed on pp.[illegible] of his 1983 paper, KnSS, which is the most confuse and confusing paper I have ever met so far for the simple reason that, following closely into W. Grimme's footsteps, Knauf bent everything to his preconceived concoctions, as magnificently proven by his pretentious genealogical trees of letter forms (pp.[illegible]), cf. especially those of ʿ, š and d. Furthermore, the reader wonders why that [illegible] paper is not referred to once in his 1985 article.

a – The first six examples given in KnSS (p.587), excluding those listed in KnSSA, already demonstrate that the author does not know what he is doing because, blinded as he is by his own thesis, he does not at all care about anything

else. He informs his reader that "die Angabe 'belegt' usw. bezieht sich jeweils [illegible] was Hafaitische nach Harding, [illegible]" (p.[illegible]). But, since he deals with Tham, his Saf parallels are valueless to prove his point. Furthermore, it is the [illegible] of [illegible] logicality to simply state what should be proven, viz. each Tham name is followed by "für" introducing the Saf name the author dreamed it to be: e.g., "ʾtm für ʾrm (belegt)" is a perfect [illegible], viz. the existence of the second name does not and cannot prove his thesis. Finally, my lengthy review of G.L. Harding's book (cf. JaWAR, II (1971), pp. 93-150) referred to by the author ends with these words: "[illegible] comme dans le cas des copies de Philby, il faudra prolonger la liste des corrections lorsqu'un auteur utilisera l'index en guise de reference." And, Knauf uses this list indiscriminately ... because it suits him and, of course, he inevitably makes Harding's errors his own. Here follows three examples.

"ʾtm (belegt):" [illegible] (p.2[illegible]) lists [illegible] and [illegible]. The name does not exist in either text; cf., respectively, [illegible], VII (1974), p.142, note 135, and [illegible], p.[illegible]. Of course, these two publications are disregarded by Knauf.

"ʾmt (belegt):" [illegible] (p.2[illegible]) lists WH 1047 and 2[illegible]. The name does not exist in either text. In WH 1047, F.V. Winnett read the name correctly as [illegible] (cf. WiHaI, pp.[illegible] and [illegible]). In [illegible], F.V. Winnett read the name correctly (cf. [illegible], pp.[illegible] and [illegible]) as [illegible].

"[illegible] (belegt):" [illegible] (p.[illegible]) lists [illegible] and [illegible]. The name does not exist in either place. For [illegible], cf. [illegible], pp.[illegible], and [illegible], XIII, p.[illegible]. The second and last name of [illegible], [illegible], in [illegible] (as, e.g., in Saf WiTh 96), not at all "grs" (as [illegible] also in [illegible], pp.10 and 306A). The name "grs" is also reported by CIAS (p.449A) [illegible]. The name is ʿrs ʿIris; cf. the verb to leave in CIS [illegible], and the [illegible] name ʿrst, e.g., in CIS 3424.

Here follow the first six examples given by KnSS.

(1) ʾtm: KnSS writes (p.587A): " أتم für أجم (belegt): *TIJ* 257; /!/ ist nicht ausgeschlossen, aber weniger wahrscheinlich. "

The commentary is cumbersome, and the name is also found in HaLi 212 (cf. below). For ʾtm, cf. Ar ʾatama "to do what is unlawful" and ʾitm "an unlawful deed," ʾatim, [illegible] "doing what is unlawful" (cf. LaAEL, pp.21C-22C). Cf. also below, [illegible].

(2) ʾtml and tml belong to the same root; Knauf writes:

" أتمل für اجل (belegt): *TIJ* 287; *WAM.T* 56; /!/ ist nicht ausgeschlossen, aber weniger wahrscheinlich. " (p.587A)

and

" ثمل für جل (sehr gut belegt): *TIJ* 33; /!/ ist möglich, aber angesichts der Belege weniger wahrscheinlich. " (p.587B)

For tml, cf. Ar tamala "to eat (food), become intoxicated," and tamil "intoxicated" (cf. LaAEL, pp.353C-354C).

(3) "ʾmyt:" KnSS writes (p.587A):" أميت für أميح (cf. موح *WiTh* 43). *ZDPV* 96:1 /!/ ist zwar ebenfalls möglich, doch spricht ونم (cf. 1.28) in der gleichen Inschrift dagegen. "

The name in KnaufS 1, his reference, is ʾmlt, not "ʾmyt" (cf. JaWAR, XIII, pp.187-188).

(4) ʾtʾt: [illegible] writes (p.[illegible]): " [illegible] für [illegible] (belegt): *TIJ* 21; /!/ erscheint ausgeschlossen. "

The name is a [illegible] derivation from tʾ, [illegible] wlnt Waylnat of Rut 77a/1 (cf. Ja[illegible], [illegible], p.21); cf. Ar [illegible] (o) "to shoot someone, or at someone, with an arrow" (cf. [illegible], p.[illegible]). Another name derived from the same root is Saf tʾt of [illegible] 1142 (cf. [illegible], XIII, p.106).

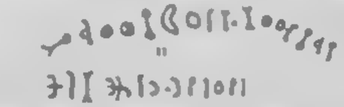
(5) thl and thlm belong to the same root; [illegible] writes (p.587A):

" نحل für حصل (gut belegt): C 1782 (so!); *TIJ* 128 (so!); *WH* 3927; 3531 + 3532 (نحلم); *ZDPV* 96:5; /!/ ist ausgeschlossen. "

In Saf CIS 1782, I maintain my reading of shn; "s is at least at probable as t" (cf. Ja[illegible], p.119, note 65). In Tham HaLi 128, the reading of thl was also given in Ja[illegible], XIII, pp.183, 238 and 245. Contrary to [illegible]'s statement, [illegible] 2" must be corrected to WH 3532+3531 (as in WiHaI, p.492). The initial letter of the first name of WH 3927 (cf. WiHaI, pp.538 and 728) may be read y: the upper loop is open and its right half could easily be a mere feature of the stone. The name may be read yhl Yahull; e.g., WH 632. Furthermore, Knauf fails to give any Ar parallel to thlm, which should be "Jhlm"! For both thl and thlm, cf. JaWAR, XIII, p.245.

(6) tdy: KnSS writes (p.587A): " ندى für حدى "Böckchen": *WiTh* 11, deren Schluss zübersetzen ist: "Er fing (عار ?) ein Böckchen"; /!/ ergibt keinen Sinn. "

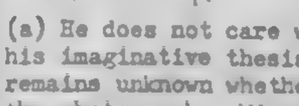
WiTh 11 was published in WiReAR (p.77, facsimile on p.207, and photograph on p.214)



" *ly'ly bn rl ʿl hid wwtm 'l hn' w'r ydy*

By Ya'lay b. Rasha' of the tribe of Hajed. And he mourned for Hāni' and smote (the) breast."

Based on my tracing of the text from the photograph, JaRWiReAR, II, had already pointed out (p.524A) that the text was Saf (not Tham) with the following remarks:



"The second name of the pedigree is rl 'Rayl.' - wtm ʿl occurs also in HaNOT 1. - The name hn' is followed by w[illegible] 'and upon'." KnSS's commentary is a most illuminating example of his method of working.

(a) He does not care whether some remarks have already been published. After all, his imaginative thesis is much more valuable! - (b) He copies Winnett's reading. It remains unknown whether or not he even took a good look at both the facsimile and the photograph. Winnett's facsimile has "ʿs" and the photograph has ʿl. - (c) He states his thesis, viz. tdy = jdy, and the rest must at all cost fit that absolutely ascertained equation. - (d) He ignores the well-known fact that after wtm ʿl the complement is most often a personal name. - (e) He finally tries to find a meaning to his "ʿr" that would fit and, to achieve his goal, he distorts the original meaning of the Ar verb عار which he translates as "fangen," while leaving the reader to guess which of the two hollow verbs he has in mind. But

Ar ʿāra (o) means "to be, become, blind of one eye" (cf. La[illegible], p.2[illegible]), and
Ar ʿāra (i) means "to go, journey" (cf. l.c., p.22C7C).

The text may be read as follows:

[illegible] bn rl [illegible] [illegible] [illegible] [illegible] bn' w'l tdy
[illegible] son of [illegible], of the tribe of [illegible]. [illegible] act for [illegible] and for Taday.

rl, Ar ṯaḫ (cf. JaSN, p.50, note 46). – wtn 'l, cf., e.g., [illegible], XIII, p.[illegible]; KnaufS 1. – tdy, cf. Ar tadiya "to become moist or moistened" (cf. [illegible], p.[illegible]).

b – The twelve examples of [illegible].

(1) "[illegible]:" KnSS writes (p.587A): " [illegible] für [illegible] (belegt): *TIJ* 195; 212 ([illegible], so!); 315; 343; 354; /t/ ist ausgeschlossen."

"[illegible]" of HaLi 195, 315, 343 and 354 (cf. HaLiSTI, p.54A, and pl.[illegible]; [illegible] 1b, respectively) actually is [illegible]. E. Littmann had already suggested that "the reading [illegible] would be preferable" (cf. [illegible], p.25); this suggestion is [illegible] reported by [illegible] (p.21): "perhaps [illegible]?." Furthermore, Knauf's remark on [illegible] is incomprehensible. Not only the second letter is t (not "[illegible]"), but also the author confuses ① = w with ⊙ = [illegible], a confusion which is already stated in his genealogical tree of [illegible], p.590, center. – HaLi 212 is read by the editor (cf. HaLiSTI, [illegible] and pl.10) as follows: [illegible]

[illegible] [Probably [illegible] 'Aṣma' son of - [illegible] for bn] "

Here again, the editor's [illegible] suggestion on the so-called missing end of the text is contradicted by his own ⊙ facsimile, and E. Littmann's twofold opinion does not deserve any consideration. – The text may be read as follows:
↓ l'tm 'g By 'Atūm. He has halted [here]. – 'g, Hu 65 (cf. [illegible], V, p.[illegible]).

(2) "thr" doubtless is a misprint instead of thr for it does not exist in Tham. KnSS writes on Saf thr (p.587A): " [illegible] für [illegible] (gut belegt, auch als Stammesname: *ADAJ* 20, 99 1). *WH* 3105 (Wohl so!); /t/ ist ausgeschlossen."

The reading of thr in WH 3105 was already given in JaMAR, XIII, pp.183 and 245; for the name, cf. l.c., p. 245.

(3) thm'l: KnSS writes (p.587A): " [illegible] für [illegible] (cf. [illegible], gut belegt): *WH* 2322; /t/ ist ausgeschlossen."

The reading of the name thm'l is already found in JaMAR, XIII, pp.183 and 245; for other remarks on the text, cf. l.c., pp.221–222 and 244; for the name itself, cf. l.c., p.245.

(4) "trf:" KnSS writes (p.587A): " [illegible] für [illegible] (belegt, auch als Stammesname: *SIAM* 27; 29): *TIJ* 57; /t/ erscheint ausgeschlossen."

Beside HaLi 57, "trf" is also reported in JsaT 54 and 108.

54 108 JsaT 54 and 108 have the same content in common and were presumably engraved by the same person. Both are read "l-t-r-n" by vdBrIT (pp.385 and 396, respectively). But, the correct reading of the letters, ltrf, is given by JaTS, I, for JsaT 54 (p.279), although the editors suggested another reading, "(?)ltrf" in JsaT 108 (p.294), a reading which is endorsed by HaLIC (p.154). – Either text may be read as follows:
↓ lt rf Newf has stayed [here]. – lt, cf. Ar latta "to remain, stay, abide, dwell" (cf. [illegible], p.2[illegible]), as in Saf [illegible] 337. – rf, cf. nf'l in [illegible] 2 (cf. [illegible], XIII, p.1[illegible]).

HaLi 57 is read by the editor (cf. HaLiSTI, p.[illegible] and pl.[illegible]) as follows: "– – – y bn 'rf – – y son of 'Arraf." But, E. Littmann adds that "the first name is probably [illegible]." These two [illegible] are listed by [illegible] (pp.[illegible] and 4[illegible], respectively). It is difficult to join together the two groups of letters unless the normal engraving of the text was impeded by the roughness of the stone. If E. Littmann is correct in uniting the two sections, the text may be read as follows:
↓ l'b yh nt rf By [illegible]. He has sweat [while] staying [here].
[illegible], cf. [illegible] cf. [illegible] 17 (cf. JaMIL, p.66, note 7). – nt, cf. Ar natta "to sweat" (cf. [illegible], p.10[illegible]). – rf, cf. the perfect tense in JsaT 534.

(5) trm: KnSS writes (p.587A): " [illegible] für [illegible] (sehr gut belegt): *JS* 252; 732; *Ph* 367p; *TIJ* 44; 58A; 113; 198; 219; 259; 333; 385; *WH* 44; 800; 809; /t/ ist nicht ganz ausgeschlossen, aber wegen der vier folgenden Namen unwahrscheinlich."

It is impossible to understand how anyone might suggest that t represents r here. Already in 1967, JaTS (p.64, in Rho 9) pointed out the existence of the Ar root trm, viz. tarama and tarima (cf., e.g., PrIM, I, p.215A, and [illegible], p.[illegible]; the root still exists in the Middle-East [illegible]; vf. DeDPA, p.71); and it was repeated in 1968 (cf. JaMIL, p.144, in JsaT 252). Neither JaTS not JaMIL is referred to by KnSS.

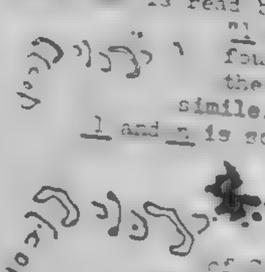
For JsaT 54 = 108, cf. above, p.24 . – For JsaT 252, cf. JaMIL, l.c. – For JsaT 705 = 710, cf. JaTS, p.41. HaLIC does not utilize JsaT 705, but lists "trm" and "trn" as his reading of JsaT 710 (pp.144 and 148, respectively)! – [illegible] HaLiSTI had already stated that HaLi 113 and 219 are by "the same person" (pp.2[illegible] and 27), KnSS still lists them as two separate texts. – HaLi 33[illegible] = [illegible], contrary to Knauf's list where they are also given as two separate texts! – For [illegible], cf. below. – The references WH 44, 800 and 809 are correct.

732 JsaT 732 is read by vdBrIT (pp.467–468) as follows: "b-n-t-r-m Bin-Taram." The text may be read as follows: ↓ bn trm Has halted [here] Tarim. – bn, cf. JaTS, pp.39–41.

HaLi 44 has the same content as JsaT 732 (cf. above); the text is read by the editor as follows: "bn trm Son of Tharam" (cf. HaLiSTI, p.13 and pl.14). Thus, the text would be without any subject! Same interpretation as in JsaT 732.

HaLi 58A and 259 have the same content. The editor reads the second text correctly as "l trm bn hlst" (p.29 and pl.10), but did not see the last letter of HaLi 58A (p.29 and pl.3 and 4). He writes that "perhaps a t is missing at the end of the second name, as trm bn hlst occurs in 259." Yet, the so-called missing letter exists on the photograph of pl.3. Furthermore, in spite of the fact that the transliteration and the translation of the text have "hls" and "Khālis" (no letter t at all), no.58A is listed under "hlst" and not under "hls" (p.53A); HaLIC does the same (p.226, under "hlst"), and in both cases, the reference is certain! Here follows my tracing of HaLi 58A [illegible]; the second name is hlst Halsat.

HaLi 1[illegible] is read by the editor (cf. HaLiSTI, p.25 and pl.9 and 10) as follows:



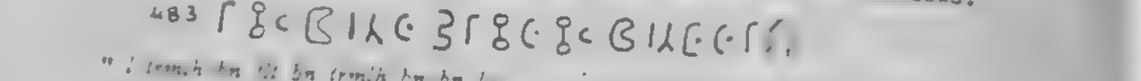
"[illegible] bn trm bn s'd." In fact, the initial name is composed of four letters, the third letter being n, a dot which is exactly in the horizontal axis of r and is not recorded in the author's facsimile. Cf. below my tracing of the text. The damaged surface between l and n is so placed that one of the four following letters is possible, viz. r, w and ': the lower half of any other letter would still be on the stone. The only suitable root possible is wnn, and the letter w is not much larger than '. – The text may be read as follows: l w nr bn trm bn s'd By [illegible]nrum, son of [illegible] of [illegible]. – [w nrm, a ntn derivation, such as, e.g., wnn in [illegible] 144b (cf. [illegible], XIII, p.170); cf. Ar wannara "elevavit et posuit in [illegible] to" (cf. TrAL, IV, p.[illegible]8B).

(6) and (7) – trm'l and trmlh: KnSS writes (p.587B):

"ثرم إل für جرم إل (ausserordentlich gut belegt): TIJ 349; /t/ ist ausgeschlossen." and "ثرمله für جرمله (جرم الله belegt): TIJ 483; ADAJ 24, 125:1a (man lese dort عمر statt "jmr"!); /t/ ist unwahrscheinlich."

The two names may be dealt with together for the root trm (cf. above, p.25) gives them both theophoric names. It should nonetheless be emphasized that, were the root trm inexistent, the two names could easily be understood as composed of tr + either mr or mlk, as the roots m'l and mlh do exist (cf., e.g., SaAAL, pp.349A and [illegible], respectively); mlh could also mean his wealth. In any case, Knauf's theory is baseless. – For HaLi 349 where trm'l is attested, cf. HaLiSTI, p.35 and pl.16.

HaLi 483 is read by the editor (cf. HaLiSTI, p.45 and pl.22) as follows:

483 

"l tmnh bn [illegible] bn trmlh bn bn l[illegible] [illegible]
By Tharamallāh son of Fāluth son of Tharamallāh grandson of L[illegible]

Tharamallāh and Fāluth are both new, though Tharam is common enough [The last name is probably (ا)للّٰه Bin-allāh "child of God". On this name see LSI, p. 75 and 76]."

For flt, cf. below. – The editor's rendering of "bn bn" as "grandson", a feature which is not listed in the index (p.51B), and is also repeated in HaLi [illegible]7 (for text, cf. [illegible], VII, p.[illegible], note [illegible]), is unacceptable. – E. Littmann's suggestion to read the last name as the hapax legomenon "bnl[h]" must yield to that of bnl [illegible] il, which is also attested in Hu 27[illegible] and 7[illegible] (cf. [illegible], V, p.[illegible]7, and IV, p.[illegible], note [illegible], respectively), because at least two letters are needed at the end of the text. However, the end of the inscription could also be read bn bn l., son of [illegible] He ...

(8) "trmnt:" KnSS writes (p.587B): "ثرمنت für جرمنت (جرم مناة): TIJ 210 ثورمناة ist unwahrscheinlich."

HaLi 210 is read by the editor (cf. HaLiSTI, p.26 and pl.10) as follows:

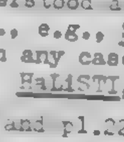
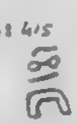
"l trmnt لترمنت.

Perhaps incomplete; it could be trm mnt, Tharam-manāt, with the second m [illegible] for Manāt. Tharam is compounded with the deity in 349 and [illegible]. The suggestion [illegible] is very good. Here again t seems to stand for t, for [illegible] means "devoted to".]"

The whole commentary is useless, and the initial remark, "perhaps incomplete," is contradicted by the author's facsimile which shows more matching below t. The width of the matching, less than that of the normal space between letters, can represent one letter only. Here again, Knauf blindly copied his information from HaLiSTI, p.[illegible], viz. "trmnt Tharam-manāt 210." What proof does he have to affirm that one of the two m's of either "trm" or of "mnt" was assimilated to the other? What reason does he have to back up his contention that "trm mnt" "ist [not "may be"] unwahrscheinlich"? What reason does he have to eliminate, even without mentioning it, HaLIC's new opinion (p.144) according to which "trmnt" is composed of "tr" = "Ar. tarr, abundant"? Finally, what right does he have to eliminate the matching below the letter t, which is beyond any possible doubt on the facsimile? The text may be read as follows: ltrm nt. By Tarim. He ... – nt.: too many restorations are equally possible.

(9) "tsm:" KnSS writes (p.587B): "ثسم für جسم (gut belegt): JS 705; 710; TIJ 200; 415 und ثسمو (Stammensname) JS 695 + 696; /t/ ist ausgeschlossen."

For Knauf's transliteration of š as "s," cf. above p.20. – For JsaT 710, cf. [illegible], p.41: tlm.

HaLi 200:  HaLi 415:  JsaT 705: JsaT 710:

The authors' mistreatment of that very name may be presented as follows for the reader's edification:

HaLi 200 and 415: G.L. Harding (cf. HaLiSTI, pp.26 and 40): "tsm;"
E. Littmann (cf. l.c.): "rather Thilim;"
HaLiSTI's index (p.52A): "Thasham (Thalim);" and
HaLIC (p.145): "tsm."

JsaT 705 = 710: obviously by the same person:
vdPrTT: "t-r-m" (pp.p.462 and 463, respectively);
E.Littmann (cf. HaLiSTI, p.26): "tlm" for both texts; and
HaLIC: JsaT 705 is eliminated because the text should have referred to under the two following names; both "tsm" and "tsm" (pp.144 and 145) for the same name of JsaT 710.

These three different readings of the very same name, viz. "tlm," "trm" and "tsm," are the necessary consequence of the fact that three different values are given to the very same letter, | ! Knauf himself took full advantage of that confuse situation in his genealogical trees of KnSS, p.590, but he adapted it to his own views, cf. the letters l, n and s. The sign is l, and the name is tlm Talim, as already given in JaTS.

KnSS's reference to "tsmw" is erroneous. First, the correct reference to the text is JsaT 696+695 (not "695+696"), as already published in 1937 (cf. HaSLTI, p.46; cf. also JaNR, IV, p.126, note 16, where the reading of the initial name is corrected to hdn Haddin). Secondly, the tribe name is tnmw Tannumaw; cf. Ar tanima, [illegible] "of a weak old man) to become wasted and worn out" (cf. LaSL, p. [illegible].

(10) "tmᶜ:" KnSS writes (p.587B): " تمع für تمح (belegt) *TIJ* 58 (so, der Punkt ist sekundär, wie das Photo zeigt!); /ṯ/ erscheint ausgeschlossen "

Here again, Knauf illustrates his working method which bends the information to suit his preconceived thesis. He implies that the engraver added a point to the center of the last letter ... uselessly or maybe as "un point de beauté"! What a pity that the engraver could not have consulted with Dr. Ernst A. Knauf to learn that he should limit himself to that which is "primär" and abstain from that which is "sekundär"! At any rate, the truth of the matter is that Knauf accepts from the photograph only what suits his preconceived thesis and disregards what is against it; and his error is repeated in his genealogical tree of ᶜ (p.[illegible], center). The name "tmᶜ" does not exist in HaLi [illegible], which reads tmg; cf. already HaLiSTI, pp.14, 15, 52A and pl.3 and 4; cf. also [illegible], e.g., in HaLi [illegible] (cf. above, p.24). HaAIC (p.147) also lists the present text under tmg, and adds the reference "[illegible], [illegible]." But, this stelae and HaLi [illegible] are the two sides of the same text, as already pointed out by F.V. Winnett, in AION, 31 (1971), p.445 and fig.1.

(11) tmhr: KnSS writes (p.587B): " تمهر für تمهح (belegt): *TIJ* 58 *WAM.T* 8; *TIJ* 225; /ṯ/ erscheint ausgeschlossen."

For HaLi 58 and 225, cf. HaLiSTI, pp.14-15, pl.3, 4, and p.27, pl.9,10, respectively. As he had done for tmg (cf. the preceding paragraph), HaAIC (p.148) adds here again "WAM, [illegible]" to the two preceding references although HaLi 58 = " [illegible]," and Knauf repeats the same mistake. The editor notes that tmhr is a "doubtful reading; the last letter is not clear" (p.15); the name becomes nonetheless certain in the index (p.52A) and in [illegible] as well; and ... Knauf follows suit faithfully. - The editor's facsimiles are not accurate, and the photograph of HaLi 225 (p.3) has cut off the right edge of the name; thus the right third of h and the entire letter r are missing. Here follow my transcriptions:

HaLi 58 — HaLi 225

The name tmhr is transliterated "Thamhur" by the editor (pp.14,15 and 27) and also "(Tamhur)" (p.52A), and HaAIC refers the name to "tm, hwr?" and "tm" to "Ar tarma to repair, restore" (p.147). This root is still in use in the Near-East Ar (cf. LeDFA, p.71).

(12) flt: KnSS writes (p.588A): " فلت für فلح (belegt): *TIJ* 323; 483; /ṯ/ erscheint ausgeschlossen. "

The name flt is most interesting; it is attested in both HaLi 323 and 483 (cf. also HaAIC, p.[illegible]); for the latter, cf. above, p.26. The name fltt of [illegible] 2 (cf. [illegible]. Clark in Ahl-Yemen, 17 (1976/77), p.[illegible] and fig.1; cf. [illegible], III, pp. 15-16) should be listed here also. The names flt and fltt may be understood as f + lt/ltt; thus, Filawt and Filawtat. Both elements are known as such in Ḥam. The preposition f- is well-known in the expression wdd f- (cf. JaRWiRelAR, II, p. 527n-B); for lt, cf. Mu 156 (cf. [illegible], VII, p.145, note 14), and Ar lawt or la-

[illegible] "[illegible]" (cf. [illegible], p.2[illegible]).

The following notes deal with inscriptions studied at the occasion of the preceding remarks.

Note 1. - f-fl derivation is also attested in Saf ffq of [illegible] 22[illegible] (cf. [illegible], p. [illegible]). This text introduces the reader to another example of [illegible] Winnett's fascination for pedigrees built on two generations only which leads him to misread some texts.

WH 2209 is read by WiHaI (pp.340 and 700) as follows:

" ldn bn f'q
"By SIdân b. F(N)Q."

f'q does not occur elsewhere. Reference to the family-tree under 241 shows that the reading is to be emended to fnq. - See 2207b."

WH 2333 is read by WiHaI (pp.379 and 705) as follows:

" ldn bn fnq (p510)
"By SIdân b. FNQ."

2209,2552 and 3405 are by the same author. - See the family-tree under 241. "

WH 2552 is read by WiHaI (pp.379 and 705) as follows:

" ldn bn fnt
"By SIdân b. FN(Q)."

2209,2333 and 3405 are by the same author. See the family-tree under 241. - For another instance where q is similar to t, see 2252 and 2715."

WH 3405: the pedigree of the text is read by WiHaI (pp.478 and 719) as follows:

" ldn bn fnq bn kmd
"By SIdân b. FNQ b. Kamid.
- See the family-tree under 241."

WiHaI's genealogical tree based on the preceding quotations (p.81) contains this:

"fnq (2209, 2333, 2552, ...)
|
sdn (2209, 2333, 2552, 3405)."

All trace of doubt has disappeared for WH 2209 and 2552 where the second name is fnt (cf. JaIFSC, p.514), and Winnett does not justify why WH 3405 is not listed after fnq.

Note 2. - The word bn introducing the beginning of the following two texts and at the end of the third has the same meaning as in HaLi 44 and JsaI 732 (cf. above, p.25).

HaLi 79 is read by the editors (cf. HaLiSTI, p.17 and pl.4) as follows:

" bn 'snm Son of 'Asnam. "

As usual, the editor gives I the value of "zj" cf. also, e.g., the last name of HaLi 323 is not "zd" (of course, this name is well-known) but dd Dawd (cf. Ar dâda [o] "to drive, drive away, repel" in LaAEL, p.2873B-C), viz. the letter is I (cf. JaTG, pp.4-7). - The text may be read as follows:
bn ʾnm Has halted [here] ʾAnum.

HaLi 178 is read by the editor (cf. HaLiSTI, p.24 and pl.8) as follows:

" bn hr بن حر Son of Ḥûr. "

The text may be read bn hr Has halted [here] Ḥurr. - hr, e.g., Ḫâʾil 122d (cf. JaMAR, XIII, p.168).

HaLi 287 is read by the editor (cf. HaLiSTI, p.31 and pl. 11 and 12) as follows:

" l ʿfml bn — لاثمل بن - By ʿAthmal son of —.

A new name, no further examples.

[ʿAthmal means "intoxicated", i.e., by the blood of the enemies; cf. the name Sakrân. Arabic names derived from the root ثمل occur.] "

The hyphens, either three or four, are disproved by the facsimile which does not show any hatching below bn. - The text may be read as follows:
lʾtml bn By ʾAtmal. He has stopped [here].
For ʾtml, cf. above, p.22.

Note 3. - HaLi 216 is read by the editor (cf. HaLiSTI, p.27 and pl.10) as follows:

" l ʿmmntt لعمنت I can make no sense of this

[The scribe made two mistakes: the second m should be b, a b is left out after l. I read لعم بن ثابت By ʿAmm son of Thâbit. Both names are well known in Arabic.]"

E. Littmann's note is typical of his pan-arabism: his imagination working at the expenses of the original which he bends to his whims. - The text may be read as follows: lʿmm ntt By ʿAmam. Sweat! - For ʿmm, cf. JsaT 116. - ntt, cf. the verb nt in HaLi 57 (cf. above, p.25) and Ar natîtat "the moisture exuded by the skin" (cf. LaAEL, p.2726C).

Note 4. - HaLi 276 is read by the editor (cf. HaLiSTI, p.30 and pl.12) as follows:

" l ḥzrkn لحزركن By Ḥazarkan.

New, no further examples.

[حزركن is probably a sentence name: ḥarr-kân "a divination became true", or (if z = dh) ḥadhar-kân "a warning happened".] "

Here again, I is given the value of "z," but E. Littmann's note shows how weak that opinion really is. - The text may be read as follows:
lhdr kn By Ḥadir. He was hidden [here]. - hdr, cf. the personal substantive in Hu 56c (cf. JaMAR, V, p.48). - kn, also in the passive voice, e.g., in HaLi 239 (cf. l.c., XIII, p.238).

Note 5. - HaLi 301 is read by the editor (cf. HaLiSTI, p.32 and pl.14) as follows:

" l bn sg'n لبن ساجان By the son of Sag'ân

A new name, but the reading is doubtful.

[ساجان Probably Sag'ân, not known elsewhere, perhaps derived from ساجا "to be quiet".]

The phrasaeology of the translation is inadmissible. - The text may be read as follows: lbn sgʾn Sagʾân was struck with violence [here]. - lbn, also in the passive voice, e.g., in HaLi 147 (cf. JaMAR, VII, p.133, note 80). - sgʾn, a qʾln

derivation from sgw (cf. Littmann's note).

Note 6. - HaLi 373 is read by the editor (cf. HaLiSTI, p.37 and pl.15 and 16) as

" rbnnlkll Unreadable. The drawings of camel riders by this and 374 and 375 appear contemporary, judging from the degree of patina, though the style is different from that of 375.

[Probably كتب ربنى, "Rabib-ʾêl wrote (it)."]"

Here again, E. Littmann's note proves his imaginative work at the expenses of the original text. - The text may be read as follows:
rbnn lk tl Rabnân has struck Tawl on the back of the head.
rbnn, cf. rbn of JsaT 180/1 (cf. JaMAR, XIII, p.240) and rbnm of Hamm 14 (cf. also l.c., VII, p.126, note 41). - tl, cf. Saf wH 458a (cf. JaMAR, pp. 509-510) and Tham ʾtl of Ḫâʾil 38 (cf. JaMAR, XIII, p.158).

Note 7. - HaLi 418 is read by the editor (cf. HaLiSTI, p.40 and pl.18) as follows:

" —tl bn khl تل بن كهل - —tl son of Kahil

Few names end in tl, but hʾtl in 196 is, beside both Kahil and Kahlân. See 195. "

The editor's suggestion that the beginning of the initial name is missing is disproved by his own facimile which does not show any hatching on the left. - The text may be read as follows: tl bn khl Tawl, son of Kahil.

Note 8. - HaLi 419 is read by the editor (cf. HaLiSTI, p.40 and pl.18) as follows:

" — bn bkr بن بكر ... — son of Bakr See 58. "

The reference to no.58 concerns bkr only. - The initial sign is a wasm; cf. ⌉, also a wasm at the beginning of Ḫâʾil 6 (cf. JaMAR, XIII, p.244A). - The text may be read as follows:
Wasm bn bkr Wasm. Has halted Bâkir [here]. - bkr, e.g., Hu 298/2 (cf. l.c., V, p.69).

Note 9. - HaLi 425 is read by the editor (cf. HaLiSTI, p.40 and pl. 20) as follows:

" l ʿbd bn s— لعبد ... - By ʿAbd son of S— See 39

[Second name perhaps (ṣ)— Sûr.] "

The reference to no.39 concerns ʿbd only. - Here again, Littmann's suggestion that the end of the text is missing is disproved by the facsimile. - The text may be read as follows: lʿbd bns By ʿAbd, He has escaped from danger. - bns, cf. Saf, e.g., CIAS 855 (cf. JaMAR, XIII, p.80).

Note 10. - HaLi 449 is read by the editor (cf. HaLiSTI, p.42 and pl.20) as follows:

" l krtm (w) bn zʿy bn ʾs لكرتم (و) بن زعى بن اس
By Kartam (and?) son of Zaʿy son of ʾAus

The w is awkward, but Kartam is well known (see 248) and Kartamu is not. There are no signs of letters before the w which would make it part of the other inscription, at the same time it is not subsequently added. Zaʿy is new and does not occur again: perhaps the ʿ is really an obliterated k?"

Here again the sign I is read "z," and the editor's commentary on "w" is erroneous: w is the conjunction introducing the second pericope.- The text may be read as follows: lkrtm wbn dʿy bn ʾs By Kurtum. And has halted Day'ay, son of ʾAws [here].

Note 11. - The beginning of HaLi 492 is read by the editor (cf. HaLiSTI, p.45 and pl.22) as follows:

492 [illegible] "–*hl bn 's bn s'd bn hdd* هل بن اس بن سعد بن حدد
–*hl son of 'Aws son of Sa'd son of Haddd*

See 328, 89 and 174.

[Read *Hill* "appearance of the new moon" or better *Hilal*, one *l* being omitted, a very well known Arabic name.] *

The three texts listed in the editor's commentary do not concern the reading of the initial name of the text. – Here again, the editor's suggestion of the missing beginning of the text is contradicted by his own facsimile, and E. Littmann's note on "one l being omitted" belongs to his pan-ar attitude at the expenses of the text. Note, however, that the editor lists "(hl or hll)" (p.56A), and that HaLIST retains only the first reading, hl (p.621). – The beginning of the text may be read hl bn 's Hill, son of 'Aws. – hl, e.g., Hu 412a/2 (cf. JaMAS, V, p.77).

3 – Letter no. 7. – Knauf's reading of the letter as "ṯ" is erroneous; cf. JaTS, where the inconsistency of the previous authors is pointed out (pp.6-7). Knauf is in good company: in WiReABS, F.V. Winnett still confuses I and T by giving BOTH the value of "ṯ" whenever it suits him; cf., e.g.,
T = "ṯ" in eight texts, Ḫa'il 3, 21, 75a, 121, 165, 171, 179 and 203g;
I = "ẓ" in six texts, Ḫa'il 25, 36/2, 92/1, 116, 170 and 179.

HaLISTI's chart of p.26 gives five variants of I and one T. The first form is consistently given the value of "ẓ" (e.g., HaLi 4, 14A, 16, etc.); the second is used only once, in HaLi 499. It does not matter that this text actually is Saf; the fact remains that the editor published it as Tham and, therefore, as F.V. Winnett, gives the same value of "ṯ" to both letters.

The reason for confusing the two letters ALWAYS appeared to be the desire of finding a name previously known either in Ar or in Tham. Knauf could, thus, pick the value that best suited his thesis, and because of the letter no.23, he chose the value of "ẓ," which is the most favored by HaLISTI. The letter no.7 is d.

4 – Letter no. 21. – It is indeed surprising, to say the least, that Knauf does not make any remark on the type of this letter. It is a unique example of what cannot but be an ancient form of ḫ which does not fit in the ordinary letterings where the straight upper appendix of the present letter does not exist. Indeed, how could Knauf have missed that upper appendix? What really happened remains unknown; the only certainty is that that appendix does not appear in his facsimile.

5 – Letter no. 25. – Cf. above, p.20.

6 – Letter no. 26. – Knauf introduces his reading of the letter as "ẓ" by this statement:

> " and their peculiar position in this alphabet may lead to the conclusion that in south Safaitic, as in the Modern Arabic dialects, /d/ and /ẓ/ already had merged.* This would explain why the za'-sign of South Safaitic remained unnoticed by most epigraphists.[10] " (pp.205B-206A).

The pronoun "their" refers to the letters d and ẓ. But, if the two letters "already had murged," Knauf should have explained why they still are perfectly distinct. Furthermore, it is untrue that the sign "remained unnoticed by most epigraphists." His note 10(p.206A) reads as follows:

> * "The sign was already recognized by F. V. Winnett, *A Study of the Lihyanite and Thamudic Inscriptions* (Toronto 1937), 47, but he gained no followers and did not repeat his discovery in his later publications. "

This reference forces me to [illegible] a section of WiSLTI's opinion. The truth of the matter is that Knauf distorts F.V. Winnett's testimony to suit his thesis and, thus, misleads the reader by making him believe that WiSLTI's testimony is well founded and rational. In fact, that testimony is worthless, and it would have been much better had Knauf not resurrected it. But, by referring to it, Knauf gives another proof that he is interested, not in objective research and facts, but only in fostering his own imaginative ideas. Furthermore, the worthlessness of Winnett's theory is the true reason why the latter, not the letter ṯ, was left aside in the past.

a – WiSLTI's "Alphabetical Table" (p.10) gives the following information:
T and I have both the value of "ẓ" in his "Thamudic B" and "D;"
T is given the value of "ṯ" in both his "Thamudic B" and "E."

The graphic difference between his "ẓ" and "ṯ" is that the crossbar is perpendicular to the shaft in the first case but aslant in the second.

The author's facsimiles of his "Thamudic B" (pl.4) contain only three examples of the second group of letters:
T in JsaT 490 and 313 in his "Group 1" with the value of "ẓ" (p.29); and
T in Hu 280 in his "Group 4" with the value of "ṯ" (p.32).

The author's reading of the two JsaT texts contradicts his "Alphabetical Table;" the two letters should have been given the value of "ẓ." Furthermore, Winnett's facsimiles distort the original facsimiles because in all three cases the letter is T, not at all T or T.

	WiSLTI	
JsaT 490	[illegible] JS490	[illegible] (cf. JaSaMA, II, pl.143)
JsaT 313	[illegible] JS313	[illegible] (cf. l.c., pl.143)
Hu 280	[illegible] Hu 280	[illegible] (cf. C. Huber, Journal d'un voyage en Arabie (1878-1884), Paris, 1891, p.272).

How is it possible to understand the attitude of an author who would accidentally reproduce — as / while building a whole theory of that very / which he so drastically distinguish from —? Furthermore, to make the situation even worse, Winnett gives H, which is a variant of H, the value of "d," as he does in Hu 80C/1 (p.30), and this new value of H is NOT registered in his "Alphabetical Table" (p.10).

Winnett's treatment of Hu 280 reads as follows (p.32):

> " *L'-k-s m-n k-r-'*
>
> *By '-k-s. One of the shepherds.*
>
> For '-k-s, cp. *'akis*, "short, small" (see Freytag) and *'Ukis*, scene of the famous pre-Islamic fair. The name recurs in Eut. 185 (see Littmann's discussion). "

vdPrIt (p.143) reads correctly the third letter (from the right) as s. For the text, cf. JaMAS, V, p.67: l'k zmn hr'ʾ By 'Akk. Har'a' was crippled.

In Eut 185 = Hu 156, the last name indeed is 'kẓ (cf. l.c., p.56: 'Akiẓ'; but a simple look at the facsimile, / L H o, shows that the last letter is entirely

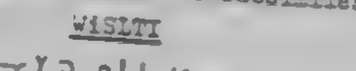
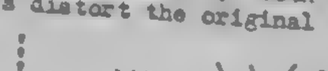
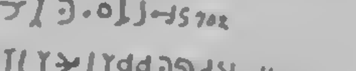
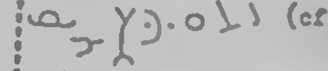
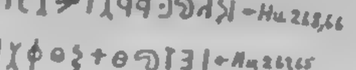
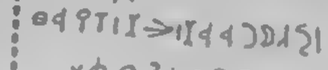
different from that of JsaT 702, and the name of Hu 156 cannot in any way justify Winnett's reading of Hu 280. It can, however, be presumed that it is precisely the name of Hu 156 that gave Winnett the idea of suggesting the same reading in JsaT 702.

b – Winnett presents the case of his "Thamudic B" as follows (p.34):

> " ṣd—The ṣd sign (see Hu. 272, 85 in Group 4) is probably a deriv-
> ative of the zdi and is occasionally used for zdi (cp. JS 313, 490)
> Cp. JS 257, 461; Hu. 281, 11; 300, 92; 526, 5; 641. "

How is it possible to even suggest such statements on so flimsy reasonings when the two letters are so widely different? Hu 272, 85 = Hu 280; Hu 281, 11 = Hu 299; Hu 300, 92 = Hu 438; Hu 526, 5, which must be corrected to Hu 525, 56/2, = Hu 772/2; and Hu 641 = Hu 790. With the exception of JsaT 461, which has ⊤, all the texts listed by Winnett have ⊥. But, the exact meaning of "Cp." remains unknown: does Winnett intend to indicate that he also reads "ẓ" in JsaT 461 and "z" in the others?

c – The situation described in "Thamudic B" is repeated in "Thamudic E" (pl.7). According to this plate, the three forms ⊥, ⊤ and ⊤ are found, respectively, in JsaT 702 of his "Group 2" with the value of "ẓ;" and in Hu 262 of his "Group 3" and Hu 261b of his "Group 4," both with the value of "z." Here again, Winnett's facsimiles distort the original facsimiles:

	WiSLTI	
JsaT 702		 (cf. JaSaMA, II, p.151)
Hu 262		 (cf. C. Huber, Journal ..., p.268)
Hu 261b		 (cf. l.c., p.267)

The crossbars of the letters of JsaT 702 and Hu 261b are practically perpendicular to the shafts. If Winnett reproduces correctly z of Hu 262, he completely distorts the letter l of d³l by lengthening the shaft and adding to it an inexistent hook; he also lengthens the l of dd³l.

The preceding remarks indicate that Winnett's theory of ⊤ ⊥ = ẓ is not based on the material he uses and comes from somewhere else.

Winnett's statement referred to by Knauf reads as follows:

> " ṣd—Zd has been identified in JS 702 (Group 2); it bears the
> same form as in "Thamudic B". In Hu. 267, 65 (Group 4) and Hu.
> 268, 66 (Group 3) the ṣd sign seems to be used for zdi. " (p.47)

The two Hu texts listed above are, respectively, Hu 261b and 262. – Accustomed to giving the same sign two, and even three, different values, Winnett finds no difficulty in adding another one to his list. It is preposterous to even think that a sign with the value of "ẓ" would "be used for" z. – Winnett's treatment of the first name of JsaT 702 reads as follows:

> " *l-ẓ-'-n b-n '-s-d* *By Ẓa'in the son of 'Asad.*
> *Ẓa'in* is frequent in Safaitic (cp. Ry.i.110, ii.67), affording good
> proof that our identification of the ṣd sign is correct. JS read: "By
> Za'ab 'Asad." " (p.43)

Here the reason of Winnett's reading of ⊥ as "ẓ" is spelled out: he wants to find a name "frequent in Safaitic" as if such a fact was a proof of the existence of that

name in the present text. vdPrIT (p.461) reads the name as "zm Zuggān" with reference to "arb. zuggum" which is a misprint instead of "zugg^un." There is no reason for reading the central letter of the name as "ẓ," HaAIC (p.299) offers the correct reading, viz. ẓ'n, but he adds "Root unknown." For ẓ'n Za'in, cf. Saf ẓ'nm of JaS 33 (cf. Sumer, 25 [1969], pp.145B–146A; on p. 146A, l.12, correct "learn" to "lean").

The information given above shows that Knauf, when referring to WiSLTI (p.47) in an effort to prove his identification of ⊥ with "ẓ," did not understand what WiSLTI really meant because the latter always gives the value of "z" to that very letter, as indicated in his "Alphabetical Table" (pl.10).

7 – Letter no. 27. – Cf. above, p.20, for Knauf's transliteration of s̆. – This Tham letter is the one which has been most mistreated in the past, and Knauf had plenty of interpretations to choose from. A simple example suffices here: the letter is given 4 (four) different values by WiSLTI, pl.10: "Alphabetical Table," viz. "l" in his "Thamudic C" and "E;" Winnett forgot to list it in his "A;"
"n" in his "Thamudic B;"
"ṯ" in his "Thamudic D;" and
"s" in his "Thamudic E."

It was an easy task for Knauf to choose among the four candidates that which suited his theory best, and he chose the last for the simple reason that he needed s̆. He was so blinded by his dream that he did not even see how ridiculous and absurd his genealogical tree of s̆ in KnSS (p.590) really is, where ⊥ is presented as directly (without any intermediary) derived from a serpentine line composed of no less than 13 (thirteen) loops: 2b → 13 . Apparently delighted by his new discovery, which in fact is nothing but a plagiarism, Knauf immediately applied his theory (cf. note 4 on p.205A) to ClSN 2 (cf. V.A. Clark, in Abr-Nahrain, 17 [1976/77], pp.39–40, facsimile on p.36, and pl.1) to read "tmdsr Taim-Dusara." Clark's reading of the name as tmdnr is correct (cf. JaMAR, XIII, p.16).

H – My reading of Tham S.0495 = JaT 88 may be presented as follows:

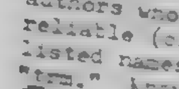
> lbt dhw dhty kmn gr^c qst ḫg dd³z nh
>
> Has tarried [here] Dahw, he of Hattay, concealing himself [while] Gar^c was calumniating Gawg, him of Da³iz, [who] had halted [here].

lbt: the verb also begins the text of Hu 614 (cf. vdMIP, p.264; on p.515A, correct "Hu 614" to 614). – dhw, cf. the divine epithet dhwn, e.g., of JsaT 409; cf. also Ar dahw "cunning" (cf. LaAEL, p.927C). – hty, cf., e.g., ht of JaT 77. – kmn, cf. Ar kamana "delituit, se abscondit" (cf. FrIAL, IV, p.60A). – gr^c, cf. Ar gar^c "species, pars, modus, status" (cf. l.c., p.493B); for WH 1548 where F.V. Winnett reads the name, cf. JaMAR, XIII, p. 209). – qst, feminine of qs; cf. Ar qaṣaṣ "obtrectavit c.a.p., nocuit turpitus verbis c.a.p." (cf. FrIAL, III, p.441A). – ḫg, cf. Saf, e.g., CIAS 1153 (cf. JaMAR, XIII, p.107). – d³z, cf. Ar da³aza "to deviate from the right course" (cf. LaAEL, p.1759C). – nh, cf. Ar nāha (o), 4th form "to stop, halt" and nawhat "halting-place, halt" (cf. LaAEL, p.1118B). For Hu 365 where vdPrIT (p. 189) reads the verb nh, cf. JaMAR, IV, p.127.

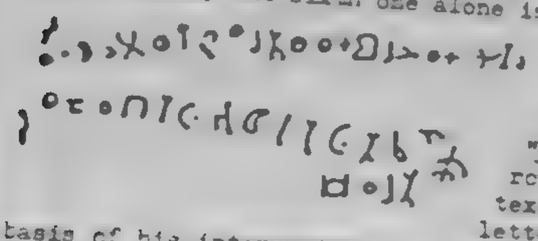
I – Due to the present state of our knowledge, it is not possible to firmly suggest any date to Tham texts. However, the present inscription seems to belong to the transition period between the angular forms and the rounded lettering because angular forms are still well represented (cf. nos. 4, 5, 10 and 12; also nos. 15, 16, 17, 18, 22; and even the open loops of nos. 5, 14 and 25) and also because of the unique lettering of no. 21. To concretize my opinion, I would tentatively suggest a 3rd–2nd BC date.

J – A final note on KnSS. – To the irrational novelties which characterize

Knauf's publications, KnSG adds another one by using one Ph text contrary to all authors who understood that the Ph copies are mere scribblings and therefore, unreliable (cf. JaWAR, II, p.190; cf. above, p.22). Among the references to his listed names, the reader finds "Ph 367p" (to be corrected to Ph 367p/2) under "trm." Knauf copies the erroneous reading of [illegible] (p.134 and pl.22), "trm" instead of thm Tawhum. There is no major difference between the second letter of the name of l.2 and h of hn. For an example of the well-known Tham ctlm derivation, cf. ʾinm of HaLi 79 (cf. above, p. 30).



KnSG's example does not remain unique. The author also studies Ph 342f and g in Biblische Notizen, 22 (1983), note 16 (p.29) and p.29. Here again, Knauf does not care of the past literature: he fails to refer to JaWAR (1969), p.35, where Ph 342f is given a new reading. In note 16, he affirms that [illegible] (p.94 and p. 96) "hat nicht erkannt, dass Ph 342f und 342g einen Text bilden; seine Lesungen weichen zum Teil (und ohne erkennbaren Grund) von der Kopie ab." Knauf's "zum Teil" amounts to 3 letters only which he reads differently from the editor. Knauf's basic mistake is to look primarily for proper names in Tham inscriptions and, consequently, to interpret the two individual texts as a single inscription containing the list of no less than six brothers, sons of his "ʿdlh," an unheard-of feature in Tham. If he does not consider all those persons as brothers, he should have explained why the sixth one alone is given a pedigree.



Letter no.15 of text f is subscribed by a scratch which the editor took for the lower half of a letter; thus "(m)." Knauf goes even further: he takes it as an individual letter, "l" of his "bly." - Knauf also makes three errors in his interpretation of the last letter of text f. (a) At least, the editor registered the letter as a part of the text, viz. "w," and on the basis of his interpretation of the text, he considered the end of the text as missing; thus, "et..." This is the reason - although he does not say it - why Knauf considers text g as continuing text f. Thus, Knauf's first mistake was to endorse the editor's reading of the last letter as "w" although the letter is much smaller than the three w's (letters nos.5, 11 and 14). The letter is ʿ (cf. already JaWAR). (b) Knauf's second error was to consider text f as incomplete. Even were the last letter of text f "w," the text would still be complete because the end of the text whrmnw could have been understood as whr mnw and Harr. They were exhausted; cf. m, e.g., WiAM 25 (cf. JaWAR, VII, p.127, note 47). The inevitable consequence of his second error was to lead Knauf to state in his note 29 (p.28) that "entweder liegt Dittographie des waw vor oder PHILBY hat mindestens einem Namen übersehen. Für beides gibt es Parallelen." The so-called dittography is caused exclusively by his understanding of the texts. Furthermore, his second statement is unacceptable: he should have given examples of his "Parallelen." (c) Knauf's third error was to think that an initial "w" is necessarily the conjunction and.

Ph 342g may be read as follows:

wk ʿbn bn kmlh bn ʿyk dʾl ʿd

Was remised ʿAybuh, son of Kamaluh, son of ʿAyyak, he of the tribe ʿIdd.

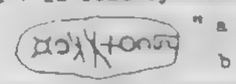
Letters nos. 2 and 16 are erroneously read "ʾ" by both the editor and Knauf. - Letter no.8 is read correctly by the editor, but erroneously "d" by Knauf. - wk, Hu 246b in the active voice (cf. JaWAR, V, p.64) - ʿbh, cf. ʿb in JsaT 183. - kmlh, as in the edition.- ʿyk, cf. the verb in Hu 795/3 (cf. l.c., I, pp.40-41, note 168). - ʿd, cf. the personal name in HaLi 351.

VIII - Three Thamudic inscriptions from Mudayyin, Jordan, JaT 89-91.

The following Tham texts were recorded by E.A. Knauf at site called Mudayyin, and his study, which includes his facsimiles, was published in U.F.C. Worschek, Northwest Arj el-Kerak 1983 and 1984, A Preliminary Report (Munchen, 1985, pp.73-75).

The imaginative treatment of the texts by the author is loaded with fancy remarks most of which have nothing to do with the inscriptions themselves, but all of them indicate that the author is at a loss even when confronting very simple texts presenting no special difficulty.

JaT 89 = Mudayyin 1 is read by the editor in two different ways (pp.73-74):



" a - [illegible] "To Allah, you are terrific!"

b - [illegible] "My wanted war against 'Ad' "

Ad a. - The splitting of the inscription into two centrifugal sections is unjustifiable (cf. above, p.5, for an example from H. Grimme, the great specialist of that practice). Such an interpretation proves that the author does not actually know what he is talking about. Furthermore, his translation contains a silly statement in the line of H. Grimme's and F.V. Winnett's fantasies.

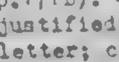
Ad b. - To separate t as a so-called "nota accusativi" is to look for difficulties where there are none and, as W.W. Müller does, to impose a non-Ar feature to ancient Ar texts.

The dextrograde text may be read as follows:

dr' ht ʿbm ʿĀri' has abased ʿibam.

dr', cf. the theophoric name drʾlm of JaT 4a/1-2. - ht, cf. Ar hatta "to humble, abase" (cf. SaAAL, p.171b). - ʿbm: the reading of the central letter as b (instead of Knauf's "r") is justified by the position of the letter which is different from that of the second letter; cf. Hu 395b (cf. JaWAR, V, p.75).

JaT 90 = Mudayyin 2 is read by the author as follows (pp.74-75):



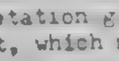
" rʿy tb "Ma'I - may he perish" "

The editor's interpretation is very awkward and is contradicted by the verbal form. His second interpretation given in the commentary, viz. "Ma'I has perished," is not imposed by the text, which may be read as follows:

rʿy tb Has pastured Tab [here].

rʿy, e.g., JsaT 655. - tb, e.g., JaT 71.

JaT 91 = Mudayyin 3 is read by the editor as follows (p.75):



" hws tm hwS Tam "

The editor does not explain his question mark in his "Thamudic?" inserted in his introduction. Furthermore, his interpretation of the text gives two names following each other asyndetically; this is an unacceptable feature. Finally, there is no reason for considering the text as [illegible]

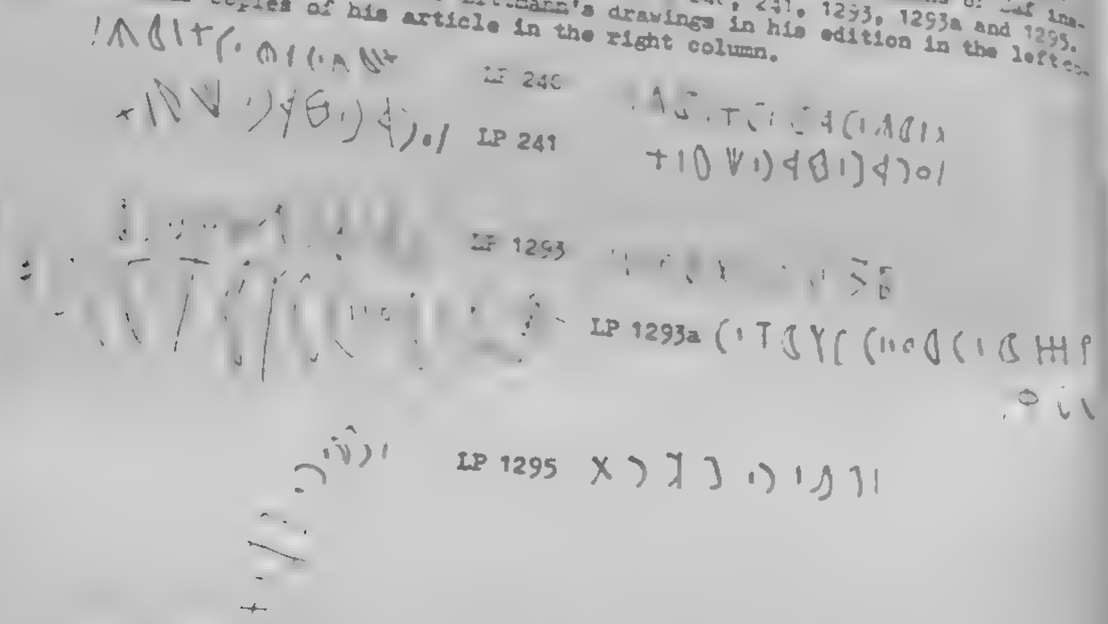
The text may be read as follows: tm swh Suwah was in love excessively.

tm, Hu 567. - swh, cf. Ar sâna (o) "to cleave, split, slit" (cf. SaAAL, p. 171[illegible]).

IX – E. Littman's reproduction of Safaitic inscriptions.

um of the Princeton Jacques's new edition of the seven Saf stones of the Art Museum. E. Littmann handles the originals in his 1943 publication. It was only after the publication of my aforementioned paper that I was able to get a photocopy of E. Littmann's paper entitled "'Asmā'u l-'a'lām" (cf. Majallat Kulliyat al-Adab [Jami'at Fu'ad al-'Awwal], 10 [1948; December], pp.1-[illegible]).

At the beginning of the section devoted to Saf (pp.45-[illegible]), the author reproduces the Saf letters listed according to the Ar alphabet, and those facsimiles are very poor, to say the least. Then follow five specimens of Saf inscriptions of the Art Museum of Princeton, viz. LP 240, 241, 1293, 1293a and 1295. Here follow the reproductions of Littmann's drawings in his edition in the left column and their copies of his article in the right column.

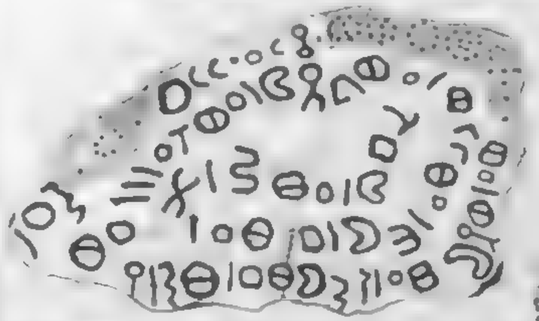


Not a single letter is reproduced accurately in the 1948 paper; the facsimile of LP 1293 is made in the opposite direction; the facsimile of LP 1293a is cut into two lines; and finally that of LP 1295 is horizontal instead of being a strongly aslant curve.

X – Three Safaitic stones from the country of Ṭurayf, Saudi Arabia, JaS 192-194.

The three Saf stones published below were seen in the country of Ṭurayf, the coordinates of which are 31°41'N – 38°39'E (cf. GGA, p. 333E). I am unfortunately unable to provide the reader with a more detailed information on the place where these Saf antiquities were located some twenty years ago. Fortunately, their museographic description was not forgotten, and their photographs are excellent.

A – JaS 192: a flat, irregularly trapezoidal limestone; maximum diagonal measurements: 55.5 x 21.5 cm, thickness: 4.8 (right) and 5.5 cm (left).



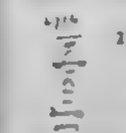
The text may be read as follows:

lgrm bn .hgr bn 'btn w[illegible] (l ...] w[illegible] wrz wl [illegible] wl wlly wl ll'z wl ngr wl wrb wl mlg wl mlr wl [illegible]

By Ma'lum, son of .Ḥgar, son of 'Abtan. (And) the mounted upon ... and upon [illegible] and upon [illegible] and upon [illegible] and upon Lilla'z and upon [illegible] and upon [illegible] and upon [illegible] and upon [illegible] and upon Milazz.

gzhm, e.g., JaS 40. Engraved in the axis of the two g's and, therefore, to the right of the upper half of ḥ, the letter m was in the stone section destroyed by the splinter. – .hgr: one possible restoration is wzb of LP 796 (cf. JaNL, p. 507, note 1). – 'btn, e.g., JaS 115. Making full use of the similarities between WH 2714 and 2727, WHaI eliminates their difference to uniformize the two texts into the same pedigree (pp.367 and 368, and facsimiles on p.708). – The expression wzm 'l fits the empty space. In expressions, such as the present one, the verb wzm is much more frequently used than any other verb, such as, e.g., bny ne built. For the meaning of the verb wzm, cf. JaNL. VoSSI (p.83) speaks of "the controversial verb wZM 'to lay stones on a tomb' or as the case may be 'to mourn'" with reference to note 25 (p.92) which lists JaNL. The reason of VoSSI's verdict remains unknown. Does the author think that his first translation is applicable generally and the second possible only in special cases? Or does he think that his first meaning applies to all texts, the second being a facultative alternative of lesser importance? However that may be, VoSSI contradicts himself because he should have justified his first translation, that which he likes best, when applied to a text found on a cairn which was not a Saf burial place and, thus, could not have been a Saf tomb since such an archaeological fact formally contradicts the foremost element of his preferred translation, viz. "on a tomb." – wzm, cf. Ar wazama "to spoil" (cf. SaAAL, p.1203). – ġ,ḥ,m: the lower tip of the second letter is broken off; cf. CIS 436 (cf. JaMAR, I., p.101). – wll,y,: the lower tip of y is broken off; cf. the verb wll to be poor and weak in wl 613 (cf. JaGN, p.98), and the personal name, e.g., lwll of LP 1126 (cf. JaGx, p.283). – ll'z: the possibility of one of the two l's being added inadvertently by dittography remains unjustified; cf. Ar la'aza "to lick" (cf. SaAAL, p.922A). – mgr, ClAS 388. – wbb, cf., e.g., wb of ClAS 1072 and WH 1501b (cf. JaMAR, XIII, p.261A). – hmlz, e.g., JaS 15. – mlr, e.g., JaS 95b. – mgz, cf. Ar mijazz "an instrument for cutting or shearing" (cf. LaAEL, p.417B) and the personal name gzhm of WH 2673.

Note relating to the name 'btn. – WH 2714 is correctly read "l'btn bn ngr" by the editor, and his commentary states that "2727 . is by a son of 'Abtan."



WH 2727 is read "l'bjr [b]n 'btn bn ngr," by the editor who disavows both his own reading and facsimile of the stone. Because of his mania of building pedigrees, he not only does not shrink from misreading and confusing two different letters, [and (, and also from inventing a letter which is staring him in the face. [is definitively b because of the two bn's and is read so by the editor in letter no.11, but "r" in nos.5 and 15. (has

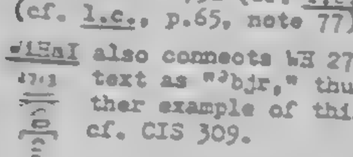
to be r by contrast with the form of b, but nos.2 and 8 are read b's. The editor is also forced to invent a letter, his no.5 "[b]," but the letter is in his facsimile but he misread it as "r." The result of Winnett's fancy method is that he misread all the names of the text. – The text may be read as follows:

l³rg bn ʿrtn bn nsb By ³Arig, son of ʿArtan, son of Nasib,

³rg: HaAIC correctly reads "³rg, uncertain" in CIS 4477 (p.35): the last letter is in stippling; cf. Ar ³arada "to deceive" (cf. SaAAL, p.9B). The second name of [illegible] 4477, read "bhl" by [illegible] (p.[illegible]), is bin Bahin; e.g., as in LP 463 (cf. [illegible], p.125, note 10). – ʿrtn, CIS 1155 (cf. [illegible], p.72, note [illegible]). – nsb, cf. the verb; e.g., in Wi 75a (cf. l.c., p.65, note 75), and the personal name bnsth of LP 1[illegible] (cf. l.c., p.65, note 77).

WiHaI also connects WH 2713 (p.396) with WH 2714 and reads the initial name of the text as "³bjr," thus giving the value of "j" to a small rectangle (for another example of this form of ʿ, cf. below JaS 193); the name is ³bʿr ³Abʿa, cf. CIS 309.

B – JaS 193: a flat limestone the upper side of which is in the form of of an isosceles triangle with a well-rounded small side; maximum measurements: 16.5 (the two long sides) and 9.5 cm (chord of the left side); thickness: 4.4 (right) and 6.2 cm (left).



lrdnt bn ntwn ³fl ³rfl

By Ardnat, son of Natuwan, him of the tribe ³Afil.

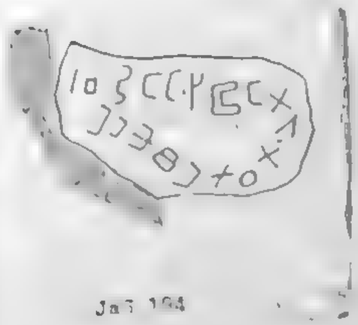
rdnt, cf. Ar radana "attaquer (alger.) in LaD (p.428) who refers to rdm listed by DoMA (I, pp.625-626); cf. also M. Beaussier et M. Ben Cheneb, Dictionnaire pratique arabe-français, Alger, [illegible], p.428A: "rdm pour rdm. Assaillir, attaquer, donner sur, charger, av.;" and the perfect parallel of Saf rdnt, viz. "rdnt s.f., Attaque, assault, charge;" cf. also rdim "p.pr. Assaillant, attaquant." The root rdm is also attested in Tunisian Ar; cf. A. Nicolas, Dictionnaire arabe-français, Tunis, 1939, p.[illegible]B, and G. Boris, Lexique du parler arabe des Marazig, Paris, 1958, p.24: "rdm ... se porter à l'attaque (ʿala)" and "rdma attaque." – ntwn, cf. Ar natuj "longinquus" (cf. LaLL, IV, p.145). The name could also be a qtl (8th form derived from nwn); cf. nwn, e.g., of JaS 119a, and nwnn of CIS 3563 (for the reading of the second name of this text, cf. JaSN, p.44, note 32). But, the Ar verb nwn does not have the 8th form. LaSI lists "ntwn" in LP 1208 (p.326B). But, the reading of the name is "ntw(r)" (p.267) which implies the correction of a letter clearly traced; thus, the name is ntwk Natwak, a qtwl derivation from ntk; cf. ³ntk of CIS 2712. – ³fl, cf. the personal name, e.g., of Tap 5.

C – JaS 194: a flat limestone; its upper surface has the form of a rectangular triangle the hypothenuse of which is partly convex and partly straight; maximum measurements: length: 20 (top), 15 (right) and 26.8 cm (hypothenuse); thickness: 7 (lower right corner), 4.8 (upper right corner) and 5.5 cm (upper left corner). The cartouche encircling the text is 14.3 x 9 cm.

l⁶fr bn hmrt snt ʿtr whrb

By ʿUfr, son of Hamrat, the year he became robust and has plundered.

ʿfr, cf. Thamudic Ali 137. For Saf WiTh 9, cf. JaRWiReAR, II, p.524A. The editor of WiTh 9 states that the personal name ʿfr "is found in Saf (L 1104)" (cf. WiReAR, p.77). In LP 1104, ʿfr is a substantive, dust. The verb ʿfr to bury is found in WiTh 16 (cf. JaRWiReAR, II, p.524B). – hmrt, CIS 1813+1812 (cf. JaSN, p.76). – ʿtr, cf. Ar ʿatara "to become strong, robust" (cf. SaAAL, p.531B). – hrb, e.g., JaS 10.



JaS 194

From a palaeographical point of view, JaS 194 is characterized by a strongly predominant angular lettering and is, in my opinion (cf. JaSN, pp.55 and 611-612), the youngest of the three texts. JaS 193 shows a rather timid use of the angular lettering and, thus, belongs to the beginning of the angular-lettering period. Finally, JaS 192 offers a good example of rounded lettering and belongs to the early stage of the first palaeographical period where, as in the Has inscriptions, the letter w is particularly large, viz. almost as high as a normal m.

From a linguistic point of view, JaS 193 is the most important of the three inscriptions because it contains the first mention in pre-Islamic Ar, of the root rdm known only in the Ar of northwestern Africa.

XI – M.C.A. Macdonald's review of WiHaI.

M.C.A. Macdonald's review of WiHaI (cf. Palestine Exploration Quarterly, 1979, pp.137-140) is characterized by a very unusual feature, a highly significant attitude and also by a long list of inaccurate statements.

A – The very unusual feature is the inclusion of no less than five requests made by F.V. Winnett.

1 – The first request is [A] "to make it clear that the genealogies included in the text were not based on the work of Dr Peter D.M. Macdonald, mentioned on p.20 of the Introduction, [B] since, in its final form, this work reached Professor Winnett too late to be used in the text of his book." The divisions are mine.

If Macdonald does not reproduce Winnett's exact words, it must be assumed that he at least conveys faithfully Winnett's ideas. The aforementioned statement is another example of Winnett's tortuous and irrational argumenting process.

Ad [B]. – This statement is wholly superfluous because Winnett himself states in WiHaI (p.21) that P.D.M. Macdonald "plans to have this material published in microfiche and deposited at the University of Toronto Library;" thus, the publication was yet to come. Consequently, what is the purpose of Winnett repeating what he had already affirmed very clearly?

Ad [A]. – The answer to the preceding question is simple: [B] is the justification of [A]. Such a reasoning is a perfect latius hos because of Winnett's own judgment of WiHaI, which contradicts [A]. He writes that "Winnett was fortunate in being able to secure the services of Mr. Peter D.M. Macdonald ... He [= Macdonald] has since incorporated some revised readings ... and produced a manuscript of 400 pages which present a complete list of the genealogies alphabetically arranged; a list of rotated genealogies, and a concordance of the names found in them" (pp.20-21). How could Winnett now deny his dependency from P.D.M. Macdonald's work, which is explicitely expressed in WiHaI's introduction? But, what is perhaps most disturbing is that Winnett explicitely refers to that very same page 20 to affirm the opposite of what he had stated. In other words, after having utilized P.D.M. Macdonald's "services," including his unpublished manuscript, Winnett now proclaims his

his complete independence from that persons' "services" because of the fallacious pretext that his helper's manuscript had not then been published!

2 – The second request is to correct two erroneous pieces of information in WiHaI, p.6. If correct, the statement on "a total of 2600 different items being recorded" becomes inaccurate and should have been emended in the same or another request.

3 – The third and fourth requests are to remedy to two omissions in the bibliography (pp.653–655). The first is the mention of J. Ryckmans' review of WiReAR in BiOr, 31 (1974), p.142," which should be corrected to pp.143–144. But, why does Winnett still omit the reference to E. Courroyer's review of the same volume in RB, 78 (1971), pp.633–635? It would be very interesting to know what Winnett actually found valuable in Ryckmans' review since this author is incompetent in [illegible]. Could it be Ryckmans' remark on his Qat mini-chronology? The long chronology, which I have always maintained steadfastly in the past, has been constantly corroborated during the past few years by the C 14 carbon tests from South-Arabia. Could it be Ryckmans' remark on the expression "wdd f-X w'n Y, où wdd paraît bien devoir être interprété comme un substantif" (cf. Bi.r, l.c., p.144A)? But, Ryckmans is not the author of the interpretation he gives; it has already been known for a very long time (cf., e.g., HaAIC, pp.37–92). Furthermore, as usual in similar matters, Ryckmans does not spell out how he would translate the expression wdd f-, and such an attitude conveniently leaves the door open and gives him the opportunity of changing his mind whenever he wishes. Furthermore, Ryckmans does not give any reason for rejecting Winnett's opinion. Finally, Ryckmans is not the first author to oppose Winnett's new translation of the expression. In 1972, JaWiReAR, II, had already rejected Winnett's new interpretation . reaffirmed the opinion of Jamme (published in 1967, pp.48 and 50), and gave the reasons upon which my rejection was based.

4 – The fifth request is to add some references to WiHaI's commentaries on "Arabic Inscriptions" (pp.544–546).

B – General remarks. – A very strange attitude taken by Macdonald is his complete (thus, deliberate) silence on the most important sections of WiHaI's work, viz. the making of the facsimiles, the reading and the translation of the texts. The reason for such total a silence can hardly but be his decision not to spoil the general outstanding opinion he wished to give of the book as shown by his conclusion: "To sum up: the authors of the book under review are greatly to be congratulated" (p.140). But, an attitude such as his is carried out at the expenses of scientific research and of truthfulness demanded by the reader. As Macdonald had free use of Winnett's photographic documentation, his want of any remark on the fanciness of WiHaI's facsimiles can hardly be justified. Furthermore, WiHaI's r e a d i n g errors, the discrepancies between WiHaI's and HaAIC's decipherments, and WiHaI's fancy interpretations are so numerous and so obvious that Macdonald's silence in those vital questions can hardly be excused.

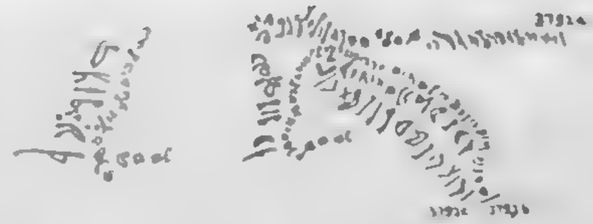
Instead, he prefers to quote the texts according to his own reading without mentioning WiHaI's. His first two transliterations of WH texts (p.137) illustrate the preceding remark.

1 – The pericope of WH 3792a:

Macdonald: "snt hrb jsm ʾl t()md;" but
WiHaI: "snt ḫrb jsm ʾl tmd" (p.520).

WiHaI remarks that tmd "appears to be tʿmd on the photograph; in 3792c it looks like tʿmd. The difference in the appearance of the name makes it fairly certain that the

On the left, my tracing of the end of WH 3792a and the last bend of WH 3792b from the photograph published in MaSIAM, II, p.355.
On the right, WiHaI, p.725.



dot (resembling ʿayin) which appears on each name was already on the stone when the inscription was engraved and is to be ignored" (p.520). Yet, there is no ʿ or a circle (or a square) between t and md on the facsimile (p.725). What is, then, that so-called "()" which is replaced by "()" in Macdonald's transliteration? One year after his review was printed, Macdonald published a partial photograph of the stone involved (cf. MaSIAM, II, pl.129 on p.355), which shows the tail end of WH 3792a although this information is absent from the caption of the photograph and also from his short summary on WH 3792a (p.197) where he writes that "WH are undoubtedly right in ignoring the 'dot (resembling ʿayin)' in the word tmd since this definitely does seem to be natural and it resembles neither ʿ nor n in the rest of the text." If that feature is not a letter, why then to represent it by "()"? The photograph reproduced by Macdonald shows a series of seven dots added vertically above the initial h of hlh of WH 3792b (cf. below) and making some kind of S isolating t from md. Such a feature does not at all justify the insertion of "()" inside tmd since in all event it does not belong to the text and especially because Macdonald himself does not use that gimmick in his publications; e.g., in his "SIAM No.36" (cf. MaSIAM, II, p.185 and pl.91 on p.377), there is a wide empty space between the end of each line and the beginning of the next line, and also between "l" and "rm" of "lrm" (l.3), and Macdonald does not use parentheses to indicate those breaks.

2 – The end of the pedigree and the beginning of the following pericope of WH 3792b must be taken up here, as already mentioned above. The section involved is read by WiHaI as follows (p.521): "bs' bn ḫtk hlt Basi' b. Ḫabtak. O 'Allat." This section fortunately is clear in Macdonald's photograph of MaSIAM, II, pl.129 (p.355). Macdonald comments as follows: "I would suggest that the final name is ḫb followed by f to introduce the invocation. The letter looks more like a f than a s on the stone" (p.197). The suggestion of reading the letter as "f" is inadmissible: it is ʾ; thus hh' Habba' (the two references given by HaAIC, p.172) are unacceptable). Furthermore, Macdonald does not comment on WiHaI's reading of "hlt" although the last letter clearly is a large h, and it is this letter which is below the row of the seven dots mentioned in WH 3792a; thus, hlh O Lah! I also suspect that WiHaI's reading of the letter "t" took the two lowest dots of that series as a part of the letter. — The second and last remark made by Macdonald on WH 3792b is that "the d before mʿwr is of a very curious form and looks more like an attempt to erase a letter" (p.197). "An attempt ... letter" is difficult to admit because the right half of the letter remains intact. It looks as if the engraver had first traced a V in a place already damaged and added the tail of the letter not in the vertical axis of the V but across the right section of it and, in so doing, he isolated the left damaged space. The letter is h; thus hmʿwr the obliterator.

3 – The second part of the pericope of WH 3792c is transliterated by Macdonald as

follows: "snt hrt ism t()md" (p.137). Here again, since the author states that "examination of the stone suggests that the 'dot' in tmd is natural" (cf. [illegible], II, p.197), the insertion of "()" inside the name tmd is unjustified.

C – Macdonald's inaccurate statements are as numerous as they are diversified.

1 – Macdonald states that "in all the thousands of these [= Tham inscriptions] so far published the name Tmd occurs only four times (JS. 280, 300, [illegible] and Doughty 51,2)" (p.138). Here follow the lists of the Tham texts containing the proper name tmd according to three authors.

A. van den Branden:

vdPrIT (1950, p.547A)	Histoire de Thamud, Beyrouth, 1960, p.17	HaAIC (1971, p.148)	Macdonald (1979, p.140)
Dghty 51,2 Hu 637 JsaT 280 JsaT 339	Hu 453 Dghty 51,2 Hu 637 JsaT 280 JsaT 339 "Roumatein"	JsaT 280: htmdy JsaT 300: htmd	Dghty 51,2 JsaT 280 JsaT 300 JsaT 399

The text from "Roumatein" (southeast of Ḥa'il) remains without siglum and is unidentified.

Dghty 51/2: Macdonald endorses vdPrIT's interpretation which has been rejected in JaMIL (1968, pp.137-139), and this publication is not referred to by Macdonald who might not even be aware of it.

Hu 453: vdPrIT's decipherment (p.214) had rejected H. Grimme's understanding according to which the god (!) "tmd" was mentioned in the text. Now, the same author suggests the reading of "tmd" as a clan name, but his decipherment has never been published. At any rate, "tmd" does not exist in the inscription (cf. JaMAR, V, p.79).

Hu 637 is JsaT 300 even in vdPrIT (pp.326, 572B and 585A) who, nevertheless, lists the same text under two different sigla. htmd means the Thamoudaean, tmd being an apocopated gentilic form.

JsaT 280: even according to vdPrIT's understanding, tmd is a gentilic preceded by the article and "le dernier sign est un wasm?" (p.337), although JaSaMA (II, p.559) had already transcribed the last name as "htmdy" with the remark that the last letter was doubtful. This letter is incomplete with the vertical staff and a small section of the upper circle missing; thus htmd,y, (cf. HaAIC).

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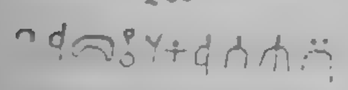

JsaT 339 is read by JaSaMA (II, p. 570 and pl.144) as follows: "l'g tmd rk tmgrb. Par 'Awg. Tamûd a vexé Taymgarab(?)," with the note that "le dernier signe de tmgrb. est douteux." vdPrIT endorses the preceding reading but eliminates the dot on the last letter. The main difference between the interpretations of those two authors is that in the first "tmd ... doit représenter un nom de personne" but in the second tmd becomes "le Thamudéen" and, therefore, the subject of the verb rk is

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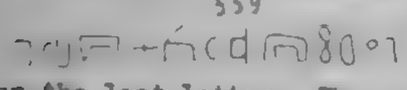


tmd and 'g, respectively. The word tmd without the article cannot be a gentilic, and vdPrIT should have translated it as "(fils de) Thamoud." For vdPrIT's use of substituting inexistent letters, cf. JaTS, p.2. Finally, HaAIC does not utilize this text. – The text may be read as follows:

l'g tmd rk tmgrl By 'Agg. Tamûd has cohabited with Tarmgaral,

'g, Hu 6. – tmd, Hu 172. – rk, cf. vdPrIT's etymology from Ar rakka "to consort with (a woman)" as, e.g., in PrLAL, II, p.183B. – tmgrl instead of "tmgrb." or "tmgrb." The hatching does not necessarily imply that a part of the letter is missing. Furthermore, as Ar jariba means "to be affected with mange, or scab" (cf., e.g., LaAEL, p.402B), a name such as "slave of the mange" (cf. vdPrIT's spelling of "Taymgarab") would be most strange, to say the least. For the second element of tmgrl, cf. the personal names grl of EutSin 384, and grrl of Ḥa'il 119+120.

JsaT 399: 339 (cf. JaSaMA, II, pl.145). – As the siglum JsaT 339 is missing in Macdonald's list, his number "399" might well be a typing or printing error instead of "339." The fact, however, remains that "399" is clearly printed. – JaSaMA (l.c., p.582, followed by vdPrIT, p. 267, and HaAIC, p.209) correctly reads the name as the personal name hmy.

The state of the present information is as follows:

tmd is a personal name in JsaT 339 and Hu 172 (cf. JaMAR, V, pp.57-58); this second reference is absent in the four aforementioned lists;

tmd is an apocopated gentilic in Hu 637; and

tmdy is a gentilic in (JsaT 280).

Thus, the name tmd as a clan name remains unattested as such.

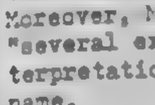
2 – On the same p.138, Macdonald rejects WiHaI's opinion on Saf 'bdt being "Obodat," which allowed Winnett to date some Saf inscriptions on the basis of the Nabataean kings Obodats. Both Winnett's opinions are unprovable. To prove that 'bdt of Nâjî 1 is not a Nabataean Obodat, Macdonald offers two irrelevant and inaccurate reasons.

a – "'bdt is a fairly common name in the Saf genealogies." "Fairly common" means in his vocabulary less than 20 times. More importantly, the frequence of a name has nothing to do with its origin or its vocalization.

b – "There are several examples of the formula snt m(y)t N. where the name appears to be purely Safaitic or Thamudic (e.g., C. 4657 and 4757)." But, the name w'd of CIS 4657 is already listed in JaSYM, p.414B as a Sab place name (cf. below, ctr/w'd of Ja 631/24); it is also attested in Sab Ja 2615f published in 1973. The name [illegible] of CIS 4757 is also found in Sab 834/1 published in 1962. Furthermore, Macdonald's argumentation is also out of place because the information of these texts cannot interfere with the objective interpretation of any other inscription. Moreover, Macdonald does not say a word of the other texts which are not among his "several examples." Finally, the only valid reason for rejecting the Nabatean interpretation of 'bdt of Nâjî 1 is that the Safaites never mention a foreign kingly name.

Here follow my remarks on the WH numbers listed by WiHaI under 'bdt (p.592).

WH 118 (cf. WiHaI, pp.56 and 662) may be read as follows: l'rdt bn n'mn By 'Ardat, son of Na'mân.



'rdt instead of the editors' "'bdt" (pp.56 and 592A; and also HaAIC, p. 398); cf. CIAS 259. – n'mn (as in HaAIC, p.594) instead of the editors'

"n^cml(?)" (pp.56 and 616A) or "n^cmy" (doubtful) (p.56; but this possibility is not listed under "n^cmy" on p.616B).

WH 346: the initial name is ^cdl (e.g., CIS [illegible]) ^cdil, instead of "^cdr" of the editors' pp. 98 and 594A; cf. the facsimile on p.667; cf. also HaAIC, p.412).

WH 615: the third and last name is ^ɔndtn (cf. ^ɔndt, e.g., of CIS 492a) ^ɔAndatân, instead of "^ɔndt" of the editors (pp.136 and 555B; cf. facsimile on p.[illegible]). HaAIC (p.79) does not necessarily endorse the reading of "^ɔndt" because, according to his number "13" in the Saf column, "12" are WH numbers, and there are 12 references in WiHaI, p.555B: the 12 numbers might not be identical in both publications.

WH 894, 2353 and 2367 are related to each other by WiHaI (pp.171 and 677, [illegible] and 702, and 157 and 703, respectively). The editors' commentary on WH 894 states that "2353, and possibly 2367, are by the father of CLIT," that on WH 2353 "for the restoration of the beginning [the transliterated "...(h)dt" becomes "[By ^cA](b)dat" in the translation!], see 894 and 2[illegible] (p.356); and that on WH 2367: "according to [illegible]4 and 2[illegible], the father's name was CLIT, but here the reading seems to be [illegible]." Thus, ^cbdt had two different fathers. For other cases of such extraordinary a feature in both WiHaI and CIAS 1127, cf. JaIPSC, p.511, and JaMAH, XIII, pp.18 and 104, respectively. For WiHaI's peculiar treatment of pedigrees, cf. JaIPSC, pp.511-516. WiHaI's infatuation of reconstructing pedigrees forces him to misread and to gratuitously correct the texts.

In Wi 2353, the initial and the last names are, respectively, hdt Haddat, and ^cwn ^cAwân, instead of "[^c](b)dt" and "^cwl" of the editors; for "^cwl" of this text, cf. also HaAIC, p.449. hdt, e.g., WH 1488. For hdt in HaAIC (p.179), cf. above, the remark on "^ɔndt" of WH 615. - ^cwn, e.g., CIAS 800.

In WH 2367, the initial name is ^c(k)dt ^cA(k)dat, instead of "^c(b)dt" of the editors; cf. CIS 4696. HaAIC reads the last name as "^cwr" (p.448).

The pedigrees of the three WH texts are as follows:

894	2353	2367
	^cwn	^cwl
dhlt	dhlt	dhrt
^cbdt	hdt	^c(k)dt
ḫlmt		

Consequently, WH 894 has dhlt only in common with WH 2353 and none with WH 2367, and the latter has none in common with either WH 2353 or 894.

WH 1306: the initial name is r^ɔmlh (as in HaAIC, p.263) Râ^ɔimlah, instead of "b^ɔmrh" of WiHaI (pp.226 and 557A; cf. facsimile on p.685).

Therefore, out of ten texts listed by WiHaI as mentioning the personal name ^cbdt, four only have it, viz. WH 920, 1283, 1306 and 2415.

3 - On the question of the dating of the inscriptions, Macdonald rejects Winnett's opinion according to which "the so-called 'square script' is the oldest form of the Safaitic script" (p.138). But, he fails to even mention my own opinion (cf. above, p.41) which suggests the opposite theory on the basis of the development of the script.

Macdonald also introduces the distinction between "'squarish' letters (e.g. 1673 and 3725)" and "the true square script (cf., for example, SIJ 38, 78, etc.)" (p.138). The preceding statement proves the absolute necessity of defining the expression "square script." Taken in Macdonald sense, the expression is erroneous because the two examples given by him of his "true square script," viz. Wi "38, 78, etc.," show a reality different from "square."

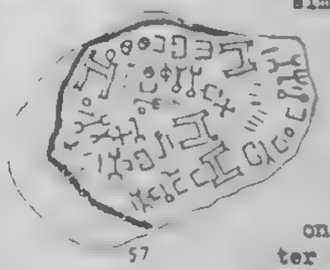
In Wi 38, the hooks of r and the upper section of y are still rounded; therefore, the script belongs to the last stage of the transition period between the cursive and the angular letterings.

In Wi 78, the lettering is cursive. What Macdonald had in mind is not Wi "78" but Wi 39 which is engraved next to Wi 78. As in Wi 38, the edges of some m's, the appendices of r and d are rounded, and b, w, d and g are cursive.

The adjective "squarish" used by Macdonald also is meaningless as shown by his two examples. WH 1673 is both rounded angular lettering and, at the end, plain cursive script. Wi 133 is another example showing such a mixture. WH 3725 also is in cursive lettering mixed with some angular forms.

The expression "square lettering/script" should, in my opinion, be abandoned because it implies a protype of letters having four equal sides and four right angles, and such a requirement is literally impossible in most of the Saf letters. An expression, such as "angular type/form /lettering/script," is appropriate as the letters susceptible of having that letter type are inscribed in a rectangle instead of a square and also use the triangle; e.g. [illegible] (all in CIS 4479), [illegible] (both in CIS 3896), [illegible] (CIS 4559), [illegible] (CIS 4563), etc.

Macdonald further states that "the square script ... could equally be a geographical or tribal feature as a chronological one" and refers to Cx 57 which belongs to "Site 4, which ... was apparently the site furthest to the south of the area of the present [= WH] collection" (p.134). But, there is so far no indication of any kind which might justify the connection of the "square script" with any particular region or any particular tribe. The angular lettering, the engraving of which requires more application than that of the seemingly free cursive tracing, had to be much less extensively used than the cursive and, in my opinion, could not therefore represent the early stage of the script. Furthermore, an example of the angular script in its full development is yet to be found. Even Cx 57 (cf. the facsimile on the left) retains more or less rounded forms in w, y, c and g while using the angular lettering in letters, such as [illegible] and b, and especially to further embellish the form of m. But, this embellishment seems to be a personal invention of the engraver.



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An example of an inscription using the angular script in almost all the letters is Wi 331 (cf. facsimile on the right). This text is a single letter short of showing the angular lettering exclusively; only w is rounded.

4 - Macdonald goes on saying that "much of the evidence [given by WiHaI] for the representation of longs vowels and diphtongs would permit of other interpretations" (pp.138-139).

His first example is presented as follows: "byt in 1322 where the commentary notes that byt (animals) is the more probable reading" (p.139). Such a statement implicitely endorses Winnett's comment, which is invalid (cf. JaMAH, XIII, pp.18-19). Therefore, the example of byt remains intact.

His second example is "ʿyr in 284 and 744a could surely be a diminutive" (p.159). This remark is not supported by the imagery (e.g., WH 284) where the drawings always represent adult animals while kids are represented with female adults (e.g., WH 477, 1215, 2416, 2763, etc.)

His third example is that "ʿyf in 2327 and 3500 could be a verb in Form II" (p.159). For these two texts, cf., respectively, JaWAR, XIII, p.222, and JaIPSC, pp.523-524. It is regrettable that Macdonald simply states his opinion without giving any hint as to how he would interpret that so-called 2nd verbal form in phrases, such as ʿyf (WH 2327) or ʿyf hml (WH 3500). Ar ʿafa (i), 2nd form means "suffecit alicui ea res in aestatem" (cf. FrIAL, II, p.[illegible]); cf. also LaIML, p.1756A). LaIML adds that the 2nd form of ʿafa (i) also has the meaning of the 1st form; cf. also SaAAL (p.468A) and DeDPA (p.216). But, ʿyf as a verb is not listed in BaDAF (p.153).

His fourth example is that "there seems no particular reason to assume that ʾwrt bn ʾʿd of 385 and 2065 is the same person as ʾkt bn ʾʿd of 2084, etc." (p.159). Identifications, such as the preceding one, are a trademark of former publications (already denounced in JaSN, pp.12-15) and several other examples of the WH collection are also pointed out by JaIPSC, pp.511-516.

His fifth example is this: "on the ʾ of prolongation, it is perhaps worth noting that most of the examples quoted by the authors end in -ʾn which in many cases could be read -ʾl, i.e. with a consonantal ʾ. The exceptions to this would be ʿmʾr which is surely to be read ʿmʾb with ICB. 451 and ʿmʾd and flʾn which seem clear. ʿʾmr of 3852 is in a text too doubtful to allow of any firm conclusion" (p.159).

The initial general remark is that there is no way of proving whether, e.g., the nominal derivations qwtl/qutl and/or qʾtl/qtʾl were indeed pronounced qutl/qital and/or qital/qital rather than qawtal/qaytal and/or qaʾtal/qatʾal (cf. JaIML, [illegible]). The Ar pronunciation actually does NOT prove that the ʾ has to be an "ʾ of prolongation."

a - Macdonald's list.

Macdonald's expression "the examples quoted by the authors" doubtless refers to WiHaI's list of the names with "an 'alif of prolongation'" (p.12). But, WiHaI's text contains only 2 and 1/2 lines including the list of four names only, viz. ʿmʾr, ʿmʾn, frʾn and flʾn. But, this presentation is incomplete and there are other examples to be found in the WH collection. Thus, Macdonald's expression, "most of the cases," actually means three only and, consequently, his expression "in many cases" must mean ... two examples! It would most certainly have taken no more than one line for Macdonald to list his two corrections. As his text stands, the reader does not know which two of the three names end with ʾl according to his reading.

WiHaI's "Index of Names" provides the following information:

ʿmʾr is in WH 2894 (p.597A);
ʿmʾn is in WH 484 and 1627 (p.597A);
frʾn is in WH 596, 751, 840 and 2540 (p.601A); and
flʾn is in WH 334 and 791 (p.601B).

(1) ʿmʾr of WH 2894 (cf. WiHaI, pp.420 and 711) must be corrected to ʿmʾb, as pointed out by Macdonald who, however, fails to inform his reader how he analyzes the name. It is a qtlʾb derivation; thus, ʿAmmʾab. The same ʿmʾb is also found in Wi 583, instead of "ʿmʾl" of WiSIJ (p.83).

(2) flʾn (WH 334, 791, as well as WH 598, 751, 840, where the editors read "frʾn") is a qtln formation derived from the root flʾ; thus, Fal'ān, and does not contain a "ʾ of prolongation." The name flʾ is well-known; cf., e.g., LP 1086, instead of either "ʾn" or "frʾ" in LiCL, p.248; Littmann's reading, and p.3502; G. Ryckmans' decipherment. - The initial name of WH 751 (cf. WiHaI, pp.133 and 675), read "ʿ[illegible]" by the editors, is ʿ[illegible] ʿAzazil, a qtll (l = il) derivation; cf. Ar ʿazala "impulit, propulit" (cf. FrIAL, III, p.1508) and the personal name ʿzyz of CIS 2226.

(3) frʾn of WH 2540 is a qtln formation derived from the root frʾ; thus, Farazān; cf. Wi 223.

(4) Macdonald's name "ʿmʾd" does not exist in the WH collection and must be a misprint instead of ʿmʾn.

(5) ʿmʾn of WH 484 (cf. WiHaI, pp.121 and 670) must be corrected to ʿmʾl, as in LP 155; the last letter has the same length as the initial l and is twice as long as the n; thus, ʿAmmʾil.
ʿmʾn of WH 1627 (cf. l.c., pp.262 and 689), ʿAmʾān, is a qtʾn formation derived from ʿmw; cf. also ʿmw of JaS 6.

Consequently, Macdonald's statement must be corrected as follows: the ʾn ending must be corrected to ʾl in one case only out of the 9 names names involved, and there is no ʾ of prolongation in any of them.

(6) Macdonald's statement on ʿʾmr of WH 3852 (cf. WiHaI, pp.529 and 726) remained unexplained, viz. the author does not inform his reader what kind of doubt he has in mind. WiHaI read the text as follows: "(1)ʿʾmr (By) ʿAmir." Thus, Macdonald endorses WiHaI's reading. However, it seems obvious that WiHaI eliminate the final letter, a dot, which is n. WiHaI also fail to acknowledge the presence of a row of seven dots above and to the right of the last two letters. - The text may be read as follows:

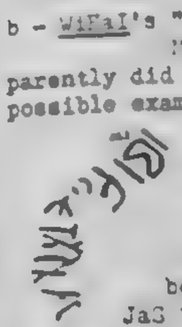
3852 (o)[illegible]

rʿʾm bn Seven dots Baʿʾum has stopped [here]. Seven dots.

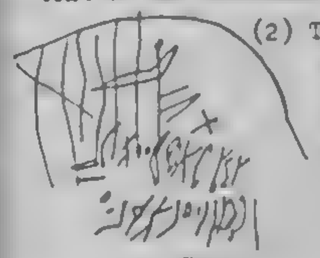
rʿʾm is a qtʾm formation derived from the root rʿy; cf. the present participle participle rʿy, e.g., in JaS 169.

b - WiHaI's "Index of Names."

Macdonald limits himself to the examples given by WiHaI (p.12) and apparently did not look through the latter's "Index of Names" (pp.547-626) for other possible examples of the "ʾ of prolongation." Here follow other examples.



(1) The pedigree of WH 363 (cf. WiHaI, pp.100 and 667) is read as follows: "lmlk(n) bn ḫzʾk(?) to Malik (or Malikān) b. ḫzʾk(?)." It is incomprehensible to figure out where the editors' "(n)" comes from as there is no trace of it on their facsimile, and their commentary does not even mention the question of the double reading. - The pedigree may be read as follows: lmlk bn ḫzʾk To Malik, son of Ḫazʾak. - mlk, e.g., JaS 116. - ḫzʾk, cf. ḫzk of Cx 109, and ḫzkl of LP 31. - Note also that the text is not utilized by HaAIC.



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(2) The name ʿbʾd ʿAbʾad is attested in WH 397 (cf. WiHaI, pp.107 and 668). The third name is read "ʿlj" by the editors; it is ʿlm ʿAlim; e.g., J 13212. HaAIC lists the two readings, "ʿlj" and "ʿlm" for this name (pp.430 and 433, respectively). Finally, the letter l of the divine name lt is missing in the facsimile.

(3) For "nḫ³d" of WH 2211 (cf. WiHaI, pp.340 and 700), which is an error of reading, cf. JaMAR, XIII, p.220.

(4) The name ʿz³r is attested in WH 3360 (cf. WiHaI, pp.474 and [illegible]). The editors' commentary refers to "ʿZ³L in HIn, p.4[illegible]," where the name is said to be found in CIS 793. This is an erroneous information for there is no name in CIS 793 which can even remotely be read "ʿz³l."

5 – Macdonald quotes (p.139) WiHaI's statement which is erroneous even at first sight, viz. "a final vowel sound is often left unrepresented in Safaitic writing" (p.13), and he rejects it.

He goes on writing that "for the authors' assumption that ʿl and ʿly represent the same name I can find no evidence at all, with the possible exception of nos. 512 and 15[illegible]e: but these texts contain only two names, so we can have no certainty that they are by the same person" (p.139). JaSIGH explicitely repudiates that "the approach adopted so far by editors is that two names listed in two identical pedigrees refer to the very same persons" (pp.54-56). The present case is even more offending although Macdonald is ready to endorse the identity of pedigrees in both WH 512 and 1591e.

WiHaI's reading of WH 512 (pp.512 and 671) is correct: "l³zf bn ʿly." For ³zf, the editors do not refer to any parallel, but HaIYC (p.40) refers to "Ar azaf, misfortune." It would be much better to refer to Ar azif "hastening, quick; endeavouring to hasten, or be quick" (cf. IaAEL, p.53B). It should also be noted that WiHaI's commentary suggests that "1591a [a misprint instead of e] MAY BE by the same person" (the capitalization of the letters is mine); thus, a simple possibility.

WH 1591e (cf. WiHaI, pp.258, 688 and 732, top) is read "l³zf bn ʿl," and the commentary refers to WH 512. It seems that both WiHaI and Macdonald who endorses the latter's reading of the last name as "ʿl," did not see both the lower notch of the 8th letter (thus, ⌐) and the 9th letter which is faintly visible on the photograph (p.[illegible]). The text may be read as follows: l³zf bn ʿrg by ³zif, son of ʿIrig. – ³zf: HaIYC (p.40) does not list this text under the name. – [illegible], cf. CIAS 696 (cf. above, p.22).

WiHaI's facsimile my tracing

Macdonald's antepenult remark on the question of the vowels is that "the authors also claim that the name Ḫhy has a variant Ḫh in C. 2670. However, this is a mistake due to a misprint in the transliteration of C. 2670: the plate clearly shows Ḫhy" (p.139). The correction of CIS's reading of CIS 2670 has already been published in 1967 in JaMM, p.77, note 48, which reads as follows: "ḫh, the Saf clanic name in CIS's reading of CIS 2670, is a mistake for ḫhy (also in CIS 742), which is clearly the facsimile on pl.62 of CIS."

6 – Macdonald's last remark in the vowels is that "in the section on Grammar and Syntax (pp.14-15), the authors' explanation of the hlt/hylt/hy³lt variation (see also the commentary on no. 56) is particularly convincing" (p.139), viz. "the vocative particle appears in two forms: h- and hy- (see the commentary on no. [illegible] (cf. WiHaI, p.14, where "56" is a misprint instead of 56). The commentary on aH [illegible] (p.47) indicates that such was already E.Littmann's opinion in LiSI, "p.21" and [illegible] "pp.116, 133 and 141."

Preliminary remarks. – a – VoSSI (p.82) also formally endorses WiHaI's opinion.
b – In WiHaI's references to Littmann's second book, p. "[illegible]" must be corrected to 111, and p. "141" be suppressed.
c – Venturing into a field outside his competence, A. Caquot

does not hesitate to affirm that "les auteurs ont probablement raison" (cf. Syria, 57 [1980], p.336A). Similarly, the new self-proclaimed messiah in Saf, W. [illegible] affirms the existence of the two invocatives particles h- and hy- (cf. below).

WiHaI's basic reasons are as follows: "[A] It is innerently improbable that the Safaites had three goddesses with similar-sounding names, nor is it likely that one and the same goddess was invoked under three different names. [B] Furthermore, Greek transcriptions of Arabic names provide no evidence of the worship of a Yalat or Ya³ilat." The divisions are mine.

Ad [A]. – The two most attested names of the goddess are ³lt (e.g., JaS 71c) and lt (e.g., JaS 70). As a proof of his confusion, WiHaI lists all WH texts relating to those two names under ³lt (p.554), and his entry of lt (p.607B) is very short: "n. d. See ³lt" ... as if the two names were identical. Winnett's attitude is all the more surprising in that he had to list a single reference to ³lt, viz. WH 2815. In fact, the divine name ³lt does not exist in this text (cf. JaIYC, p.507). Thus, the goddess was known under the two names ³lt and lt. More importantly, the author does not shrink from ignoring (and Macdonald follows in his footsteps) and hiding from his reader the epigraphical facts published years before the publication of his WiHaI, viz. the divine name ylt is attested as such in both CIS 2005 and JaS 133b; both texts have the same expression fylt = f + ylt. Therefore, there is no rational objection against having the four following divine names lt – ylt and ³lt – y³lt.

Ad [B]. – This is an argument ex silentio, and this kind of argument remains invalid until all information is in. Such is not the case of the Greek sources. Furthermore, these are not, and cannot be, authoritative in matters, such as Saf. Finally, the last two names are so rarely attested that they will almost certainly never turn out in Greek transliterations.

7 – Macdonald devotes no less than 21 lines (p.139) to the question of the vocalization of the proper names in the translation of Saf texts. To WiHaI's statement according to which "no harm can be done if the tentative nature of the vocalization is kept in mind and if the same consonantal skeleton is always vocalized in the same way" (p.18), Macdonald replies that "surely this is exactly why the practice is so misleading." But, where is the misleadingness? To prove his point, Macdonald refers – as if he had discovered it very recently – to the extremely well-known fact that in Ar onomasticon, the same unvocalized form may be pronounced in different ways. This is a lame excuse which cannot disprove the vocalization of the Saf names on the basis of their nominal derivation.

Macdonald goes on writing that "Greek transcriptions ... can only tell us that certain vocalizations were current at the time. They cannot, except in the case of a bilingual (e.g. nos. 3562 and Greek 3) tell us which vocalization was used by a particular Safaitic author or his ancestors." This understanding of the situation is hardly correct. The Greek names do not and cannot give the true pronounciation but only an approximation based on the Greek onomasticon genius. The example mentioned by Macdonald is a good illustration. Who would dare to claim that the pronounciation of Saf mʿn and ytʿ of WH 3562 is accurately transmitted by Greek μαιανος and [illegible] of the text Greek 3?

Macdonald continues saying that "the danger lies not so much in the possibility that one may vocalize a particular name wrongly, but in the tendency to treat all names with the same consonantal skeleton as representing the name." To speak of the danger of vocalizing names wrongly is a wrong approach to the question since the t r u e pronounciation will never be known and, therefore, nobody in his right mind would attempt or claim to know the correct pronounciation of any name. To speak of the

tendency to consider the same all names composed of the same consonants is in fact a necessity when dealing with manifestly identical pedigrees. When two or more names with identical consonants cannot be joined together in a single pedigree, they must be vocalized uniformly because many persons actually bear the very same name. However, anyone who bases the reconstruction of pedigrees on his own vocalization can err because of his own fault by forgetting the basic fact of his vocalization. But, it is not because one may so err that the systematic vocalization of all names is basically wrong or dangerous. Finally, the problem of vocalization of some of the names is not absolutely certain.

I maintain the validity of the principle of vocalizing all pre-Isalamic Ar names because the vocalization of all the names cannot be attempted until the system for study of the nominal derivations of each language is completed, a task which I have undertaken in the past although the study of the nominal derivations is all the more important in that not only more than 2/3 are composed of names only, but also the pre-Islamic Ar lexicons display a variety of nominal derivations far exceeding those known in Ar conjugation. Finally, those authors who rebel against vocalizing those ancient names must in fact contradict themselves every time they speak of them as it would be much more complicated and certainly pedantic for the speaker to write a series of names designating the consonants composing the name; e.g. who would prefer "[illegible], [illegible] and [illegible]" to "Maqir"?

B - Macdonald then labors once more the case of the "genealogies of only two generations." For that question, cf. already above, p.50. In itself, such a question has nothing to do with the vocalization of the names.

At the end of his section devoted to "The Genealogies" (p.21), WiHaI states that "for studies of Arab and other genealogies, see the important article by Robert R. Wilson" in JNES, 94 (1975), pp.169-189. Macdonald follows in Winnett's footsteps and states that "one should add ... another work by the same author," viz. Genealogy and History in the Biblical World (New Haven, 1977). Both publications deal with the Old Testament and Assyrian genealogies and do not discuss the Saf genealogies. Furthermore, the section of the second publication devoted to "Pre-Islamic Arabic Genealogies" (pp.[illegible]), which deals only with OA genealogies, is so sketchy that it can hardly be of any help.

XII - The two Safaitic petroglyths published by S.W. Helms.

A - Introduction. - S.W. Helms' book entitled Jawa, Lost City of the Black Desert (London, 1981) presents the result of four campaigns of excavation (p.x) in the country of Jawa, Jordan, called "Ḥarrat ar-Raǧil" (p.17); cf. also the photographic documentation of A. Poidebard, La trace de Rome dans le desert de Syrie (Paris, 1934), pl.46: the fort of "Jawa sur le Wadi Ragel," and pl. 91, no.1: "Ḥarrat Ragel." The coordinates of the city of Jawa, the site of Jawa (also called Ḥirbat Jawa), and the tell Jawa (also called J. al-Ḥibā) are, respectively, [illegible] - [illegible]°[illegible]'E, 32°28'N - 37°02'E, and 32°21'N-36°59'E according to Gazetteer - [illegible] (Washington, 1971), p.1654, with the respective following spelling: "Jawā," "Jawa" or "Jawa" and "Jawa."

The country of Jawa already yielded many inscriptions in the past, and Helms states that "there are thousands of Safaitic inscriptions at and about Jawa" (p.35). It was, thus, a very welcome initiative of the Department of Antiquities of Jordan to set up a project aimed at bringing up to light such rich a material, and the preliminary report of the first season of this important enterprise was published

by M.C.A. Macdonald in ADAJ, 26 (1980), pp.159-172 and pl.70. Macdonald's remarks on particulars of Saf and Tham inscriptions (pp.166-167) have to wait until the originals are published, including the mention of "one of the texts is quite long by Thamudic standards (27 letters) and is particularly interesting since it is one of the rare texts by a woman" (p.167A). CIAS 895, also composed of 27 letters, was published as Saf in 1979, but it actually is Tham. But, the author of the text is a man called gdlt bn hgnt Gadlat, son of Hagnat, who ʿkr brd remembered a virgin girl. Finally, Macdonald states that G.L. Harding and himself "suggested that the methods of engraving these inscriptions and drawings should be thoroughly studied by someone with experience and knowledge of cutting inscriptions on stone" (p.171A), viz. in ADAJ, 21 (1976), pp.119-120. But, prior to 1976, Harding never concerned himself with the engraving process of those inscriptions. It would be very interesting to be told the origin of his suggestion. At any rate, those two authors were not the first to pay attention to the question of the engraving itself. As a matter of fact, JaSISA (1967) was the first publication, and JaSICA (1971) the second, to show interest in, and to describe, the "engraving designs" (cf., respectively, pp. 191-193, facsimiles on p.209, and p.57, facsimiles on p.612).

Macdonald edits the texts in "Appendix C. Notes on Some Safaitic Inscriptions" (pp.257-263). To the photostatic copy of his contribution which he kindly send me and for which my gratitude is due to him, he added the following "N.B." on a loose leaf:

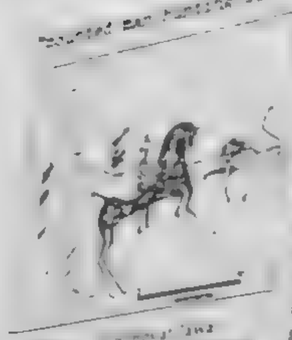
> "The author received no proofs whatsoever of this Appendix. The original text has suffered cutting, alteration and interpolation, none of which has the author's sanction. The text as published is marred by a large number of misprints which I have attempted to correct in this copy. No photograph of the 'Jawa Rider' is published and neither of the copies (figures 16 and 25) are by the author. M.C.A.M."

Helms' tempering of the text is inexcusable. The offense, however, is against Macdonald as well as against the published material regardless of his detailed facsimiles. Macdonald's attitude, however, remains puzzling. If the reader may reasonably be certain that Macddonald corrected the "large number of misprints," he has no idea of either the extent or the places of all "cutting, alteration and interpolation." It would have been much simpler to annex the photostat of his original text to that of the distorted printed text; the reader could have done the comparison and have known the whole truth.

Since the photograph of the Ghadaf stone is published in illustration 14, the study of all engraved texts remains possible. This, however, unfortunately is impossible for Jawa 1 as no photograph is released, and Macdonald's decipherment of texts b and c is irreconciliable with Helms' facsimile. Therefore, the Jawa stone 1 cannot be utilized until a good photograph or at least a reliable facsimile of the texts is published. Furthermore, at the beginning of his contribution Macdonald informs his reader that "of the two stones only the 'Jawa rider' was read directly; the wadi Ghadaf stone was deciphered with reference to photographs alone." Finally, Macdonald's habit of very often omitting all reference to substantiate his statements is offending to the reader who is refused the possibility of checking his decipherments and, therefore, of evaluating the accuracy of his claims.

B - Remarks on Jawa 1. - The facsimile of Jawa 1 was published by L.-A. Hunt in Levant, 8 (1976), p.[illegible], fig.[illegible], in "Rock Carvings (Fig.16-20)" (pp.24-29, which is "Appendix A" to S.W. Helms, "Jawa Excavations 1974. A Preliminary Report" in l.c., pp.1-23). Hunt's treatment of "a Safaitic inscription of which two out four lines are legible" (p.29 and note 16) cannot be taken seriously. - Helms describes his facsimile of Jawa 1 (fig.[illegible] on p.[illegible]) as a

"mounted man hunting ibex." – Macdonald's study of the texts is poor and confuse.



cf. Fig. Helms, p.16)
(see drawing in Lewis Hunt, p.48, figure; no caption)

Macdonald reads Jawa 1a as follows:
"l mslk bn hbbl bn slm w htt (By MSLK son of HBBL son of SLM and he wrote [or 'drew'])" (p.257)

1 – Macdonald writes that "with the exception of the l and the k of the first name all the letters are clear. Both the l and the cross-stroke of the k are more lightly scratched than the rest of the text and could be accidental" (p.257).
The commentary speaks of both "MSLK" and "MSLR" depending on the mentioned hypotheses. But, it also mentions "MSK" and "MSLR" depending on the rejection of one of the two "accidental" additions only. In the absence of any photograph, it is impossible to know not only the actual forms of the letters involved but also what to do with the clearly traced n between s and l, a letter which Macdonald does not even mention. Furthermore, the size of the last letter compared with that of the two more or less angular b's contradicts its reading as "n." Macdonald states that "SLK" is known but without giving any reference. For the name slk, cf., e.g., wi 167 (cf. the commentary on JaS 4). – Macdonald further says that "MSLR is also unattested as a personal name, though it has been found as tribal name msr 2762)." msr is a personal name in wH 3900, and "msr" in msr 2762 is a misreading instead of mnr (cf. JaMAR, IV, p.145, note 127).

2 – Macdonald adds that "in the past HBBL seems always to have been read HBBL." Here again, no reference is given, and no etymology is given of his "HBBL."

3 – Macdonald does not comment on his reading of the name "slm." According to the facsimile, the name is snm Sanam (e.g., JaS 19): the central letter is too short to be read "l." Here follows the height of the five letters bn snm on Helms' facsimile: 3.9, 1.4, 3.2, 1.9 and 5.8 mm, respectively. The apparent reason for reading slm here is a lame excuse so often invoked implicitely or indirectly in the past, viz. slm is much more frquently attested than snm.

4 – As the facsimile stands, the initial name could be read msnl(h) Masanla(h). The root msn (cf. Ar masana "extraxit" in FrLal, IV, p.180) is attested in the place name msnn of WH 181.

5 – Macdonald's last remarks concern with ht(t).
a – "As far as I know, there are four other texts where htt or ht could possibly be a verb, but in none of them is this certain." Here again, no reference is given. The verb htt is also found in WH 2109 (cf. JaMAR, XIII, p.218), and the form ht is only known so far as a substantive (e.g., CIS 571: hht).
b – His last statements imply a formal contradiction, viz. "The exact meaning of htt in Safaitic, either as a noun or a verb, still lacks of precision. The basic meaning in Classical Arabic of 'to make lines or marks' could equally apply to writing or drawing and it is possible that in Safaitic the word was used for both. Certainly it appears in texts which are accompanied by drawings (as in the present text) and those that are not." Macdonald's doubts and difficulties are inexplicable since it is impossible to draw a letter and or a figure without tracing lines and, as he himself states, htt is found in texts with (e.g., WH 2109) or without (e.g., WH 181) any accompanying figure. The English verb "to draw" applies to both cases since it

means to produce by or as if by tracing a pen or other instrument of delineation over a surface; e.g., to draw a line and/or a picture. Contrary to Macdonald's opinion, the meaning of htt always is accurately defined by the whole petroglyth as the latter, even when not formally mentioned in the text, is the result of htt.

The last paragraph of Macdonald's text (pp.257-258) is declared by him to be an "unauthorized interpretation" (manuscript note on p.257).

Macdonald reads text Jawa 1b as follows:
"l bdbl bn g'gn" (p.258) without any translation. The commentary states that "both names are known." Here again, no reference is given for the second name.

Macdonald reads text Jawa 1c as "l rh'b'l" (p.258) without any translation, without any word of explanation on the two 'b's added atop of the two central letters, and without any other possible reading as he does for the initial name of text a.

C – JaS 195 = Ghadaf 1.

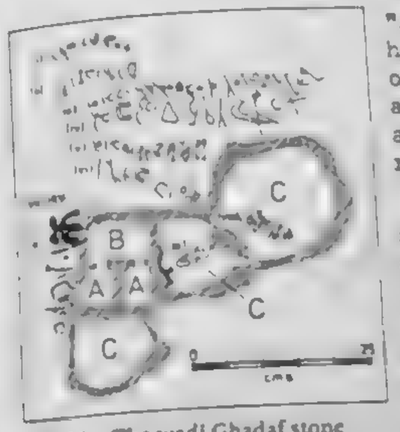
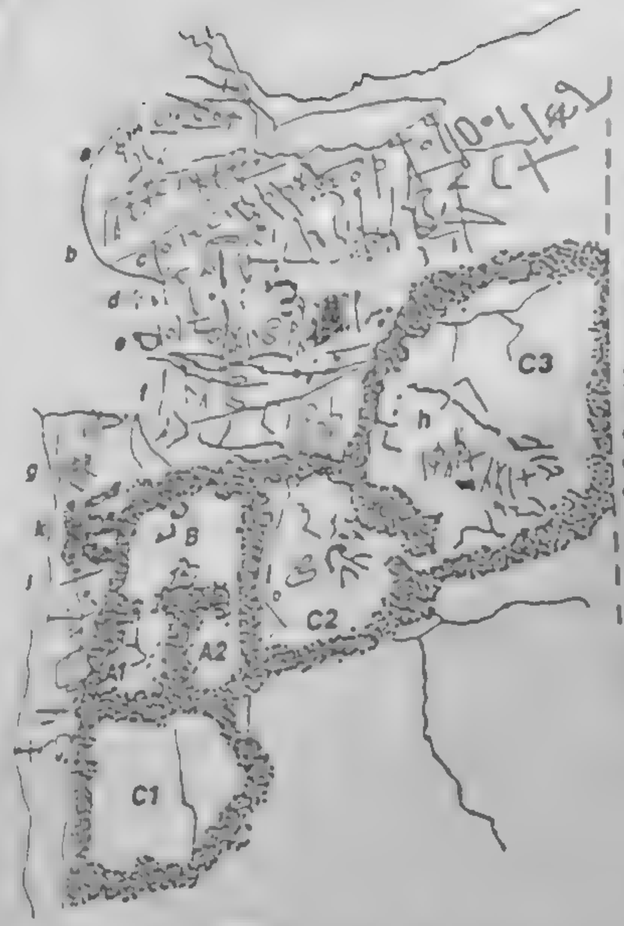


Fig. 25 The wadi Ghadaf stone = Helms' drawing

Helms presents the design of his figure 25 (p.49) as "a typical dwelling that like the modern bedain sites has a two-roomed living quarter (AA), one for women, the other for men receiving guests, a stone forecourt (B) and several stone corrals (C) for animals" (p.49), viz. an ordinary settlement. The photograph of the stone is reproduced in illustration 14.

The question of the ownership of the whole settlement should be raised here. On his text (ix) inside pen C2, = my text i, Macdonald writes that "the fact that the author has written his name inside the drawing may be intended to indicate that he claims it as his own" (p.262). Such a statement is astounding indeed. A simple glance at the photograph or at Helms' drawing shows that another text, his (viii) = my text h, also is engraved "inside the drawing," viz. in pen C3, ... and Macdonald does not make any remark on this text. Why should text i instead of text h indicate the owner? Furthermore, these two pens are connected to each other by a passageway located at the bottom of the partition wall. These two pens cannot belong to two different persons. Furthermore, Macdonald's text (x) = my text j, which runs alongside of the central section of the outside wall of B, A1 and C1 could at least at first sight have some connection with the settlement. But, there is no apparent reason why this text would have more reason to be connected with the compound than either text h or i. The solution to the problem seems to be given by the word mdbt of my text d which indicates a place where animals walk and, therefore, may well refer to the three pens, which are the largest sections of the compound as they contain more than 3/4 of the available walled space. Furthermore, the long horizontal line of my text d is engraved immediately above the design and almost covers its entire length. Therefore, smm of my text d may be considered as the owner of the whole corral. Finally, the two letters of my text k are much wider than any other letter on the stone; their size is comparable only to the width of the walls of the settlement; they are contiguous to the upper left corner of space B; finally, they are pecked even more compactly than the design of the wall of any section of the whole settlement. These two letters may be considered as the name of the builder of the compound.

Here follows my tracing made from the published photograph.



1 – Text a: in the upper left corner; cf. Macdonald's no.(i) (p.258): "l qṭ bn ʾm^ct." – Here again, there is neither translation nor reference to any text. – The initial "l" is a mere scratch, not a letter. – The editor's initial remark is that "if the continuation beyond ʾm^ct the rest has been lost when the rock was broken at this point." No letter seems to be missing after ʾm^ct for any following letter should be at least partly visible, and no part of a letter can be seen on the photograph. – Macdonald states that "qṭ has so far been found only twice before and ʾm^ct only once." It would have been so easy to give the references of those three texts! Since they are not given the reader is prevented from checking any of them. – qṭ: HaAIC (p.483) mentions CIS 5084 and WH 1110, and WiHaI (p.603B) lists WH 1110 with reference to CIS 5084.

CIS 5084 = Wetzstein 356.

As pointed out by JaSN (p.126, III), the initial name of CIS 5085 is ʾrrsn. G. Ryckmans had transferred the first two letters of Wetzstein 357 = CIS 5084 to Wetzstein 356 to read "lrt" (p.622B); this reading is endorsed by HaAIC and WiHaI. Consequently, he had arbitrarily corrected the third letter of Wetzstein 357, W to "l" in order to have the preposition l to introduce his CIS 5085. Furthermore, in Lit's transliteration of CIS 5084, "ʾhrʾt" is a printing error instead of "ʾrʾb;" cf. "ʾAhrabi" of the translation. The text may be read as follows:

ʾrn ʾrr bn wʿlt was intelligent ʾAgrab, son of Waʿlat,

ʾrr, cf. Ar ʿarara "to understand, know, be cognizant of" and ʿarīn "intelligent, understanding, skilled, or knowing everything" (cf. LaAEL, p. 1822B). – ʾrrb, e.g., wi 442 (cf. JaSN, p.47). – wʿlt, as in CIS.

In wH 1110 (cf. WiHaI, pp.260 and 261), the initial name is correctly read ʾgr. But, the second name is rnn rabbin, as, e.g., in wi 82 (instead of "rrr" of both the edition and HaAIC, p.403). The b of bn is composed of three strokes making two rounded angles.

Although it is most probable that Macdonald endorses the two references of qṭ given by both HaAIC and WiHaI, it is impossible for the reader to be certain. The second text attesting qṭ is Michigan 2.

ʾm^ct: Wi 519 (cf. also HaAIC, p.167).

2 – Text b: below text a; Macdonald's no. (ii) (p.258): "l hʾlʾ bn hrj." – Here again, there is no translation. – The commentary does not explain the • of "hʾ;" and I do not see how Macdonald's doubt is justified. However, it could be a misprint instead of "hlʾ" for "the l of hlʾ is a little doubtful since there is an abrasion obscuring its upper part and it could be r. However, since the lam auctoris has a slight curve at its lower end it would seem reasonable to read l in this name" (p.258). There is indeed a tiny appendix located at the lower tip of the initial l. But, this appendix is thrice shorter than that of the letter new under consideration which is r. Furthermore, Macdonald adds that "there is also a thin scratch which at first sight makes it look like a t" (l.c.). But, that scratch is entirely located to the right of the letter and, thus, cannot alter its value. Finally, Macdonald notes that "it will be seen that this scratch continues through the rest of the text and can only be unintentional" (l.c.). What can be seen on my enlarged photograph is a very irregular line of tiny dots like the very numerous dots visible on the surface of the stone. Finally, the first letter of the second name is ʾ, not "h," because the transversal element is composed of two independent strokes which do not meet at their conjunction point with the vertical shaft. – The text may be read as follows:

lhrʾ bn ʾrg By Hurraʾ, son of ʾIrig,

hrʾ, cf. Ar hurraʾ "loquacity; vitious, disorderly, speech" (cf. LaAEL, p.2880B) and Saf hrʾ of WH 1471a (cf. also HaAIC, p.612; the author also refers to wH 1446, but this name is hbʾ as in WiHaI, p.230) and Lih hrʾn of JaL 1661/1. – ʾrg, e.g., wH 2727. The name "ʾrgt" is listed by HaAIC (p.35) in "Hu 473.3" which is Hu 625. This is an erroneous reference because the name cannot be read in that text (cf. JaMAR, VII, p.143, note 141).

3 – Text c: below and to the right of text b; Macdonald's no. (iii) (p.258): "l ʿns bn šddt w sʿdh ʿlʾy m ʿrr hy (By ʿNS son of ŠDDT; and ʿLY helped him against the vengeance of HY)." The commentary evaluates this translation as follows: "On the whole this [translation] seems the safest if possibly the least exciting ... For what they are worth the other two possible interpretations follow. (a) ... w sʿd h ʿlʾy m ʿrr hy (... and help, O Most High, against the vengeance of HY)" and (b) ... w sʿd hʿzʾy mʾ ʿrr hy (... and help, HʿZY, against the vengeance of HY)") (p.259).

(1) That a translation is "exciting" or not is wholly irrelevant to the translation itself. The phraseology of the editor's first translation is normal; like thousands of other inscriptions, the present text refers to a special event in the life of an ordinary human being. That of the second translation is inadmissible for it creates a new Saf deity on the sole basis of a grammatical error. It is, indeed, erroneous to create an independent phrase with an isolated preposition, such as m = mn from. The phraseology of the third translation also is unacceptable because an imprecative phrase always involves a deity, not an ordinary human being.

(2) Macdonald's suggested translations rest upon a partly inaccurate decipherment.

(a) The letter r exists to the left of šddt, but it is omitted by the editor.

(b) On the second letter of his "ʿlʾy," the editor writes

that "it is just possible that l of ʿly is r, though if it is, the cross-stroke is extremely short" (p.258). It, thus, is upon such an exceedingly weak basis that rests the editor's third translation of the pericope. The letter involved cannot be "r" because there is no "cross-stroke;" what does exist is a short aslant apprendix added to the right of the top of the long stroke. The letter is l for another short stroke is added to the right of the lower tip of that long stroke.

(c) "The m looks more like a j, though ms of this form are not uncommon" (p.258). It would have been so easy for the editor to give at least one reference. But, he does not. At any rate, the letter being an almost perfect elongated rectangle is g, not "m."

(d) "The ʿ following the m has a small mark inside it and it is possible that it should be read as a w, though comparison with the other ʿ, and w in the text makes ʿ the more likely reading" (pp.258-259). It is really surprising that the tiny dot visible in the center of ʿ should be given so much importance; there are hundreds of such tiny dots all over the surface of the stone.

(e) The penult letter read "h" by the editor is b; the crossbar is a line twice as thin as the tracing of the letter b.

The text may be read as follows:

lʿns bn rdd̂t wsʿd hʿryg ʿr rby

By ʿAns, son of redoat. And Ha'uryuy has aided the ass of Rabî.

ʿns: the editor states that the name "has been found three times as a man's name and once as a woman's" (p.259). Here again, no reference is given. Indeed, HaAIC (p.144) also lists four references. Whether they are the same or not remains unknown. WiHaI also adds WH 1135 and "3824?." The name ʿns was also attested in CIAS 175 (same content as WH 3806). For the last name of WH 1135b, cf. JaMAR, XIII, p.204.

Notes on some texts.

The initial letter of the first name of WH 293, read "hbʾl" by WiHaI (p.82, and HaAIC, p.172) is hrʾl Hurrʾil.

In WH 1761, the second and last name reads ws Wass (e.g., Wi 333). The reading of the initial name of CIS 292 as ms (cf. [illegible], p. 47A) must be maintained; contrary, the reading of "ws" suggested by HaAIC (p.641; followed by WiHaI, p.526, commentary on WH 3820).

In WH 3303, WiHaI (pp.466 and 717) correctly reads ʾns (also p.555B) but also lists the text under "ʿns" (p.539A).

WiHaI (pp. 525 and 725) reads the initial name of WH 3824 as ".ns [ʿA]ns" and the the commentary is limited to this: "For the restoration of the author's name, see 3806 and 1761." These two references do not justify the restoration. But, the size of the small hatching indicates that the letter was either w or ʿ; the letter n is excluded because the missing letter is followed by ns; thus, either ʿwns ʿaʾns, or ʿʿns ʿʿAʾns. For the root, wns, cf. HaDIP, p.[illegible] (1964): "wans "distraction, compagnie."

CIAS 543 is read by CIAS (pp.296 and 551) as follows: "l ʿby bn ʿns By ʿBY son of ʿNS. A later addition to this stone could be read l rn, 'by RB'" (p.296). However, this text, which should have been labeled 543a, is not listed under the name rn (p.453A). The author does not justify his understanding of the last three letters as " a late addition." Judging from the facsimile, I fail to see that such might or should be the case. The b of bn is well rounded; so is the penult letter.

Thus, the angular letter at the end is r. Therefore, the last 2/3 of the text may be read as follows: ʿnal br ʿArasil, He was good. - br, e.g., JaS 181.

rdd̂t, a qtlit (reduplication) derivation, e.g., as rmmt of CIAS 584 (cf. JaMAR, XIII, p.65); cf. Tham rad of JsaT 499 (cf. JaMM, p.19) and Lih radʿyl of JaL 86a. - sʿd, 3rd verbal form; e.g., at 474 (cf. JaSM, p.87, note 144). - hʿryg, a hqtyl derivation, as hkbr of JaL 101a; cf., e.g., ʿrgn of CIS 283, and ʿrg of WH 3472. HaAIC lists "hʿrg" in Tham "TIS 500, 568" (p.617). The first reference is Saf Hali 560, and the name cannot be read there (cf. JaMAR, II, p.136). The second text is JsaT (not "TIS") 568, and the name is inexistent there (cf. l.c., V, p.102, note 76). - ʿr, e.g., CIAS 475 (cf. l.c., XIII, p.60). - rby, e.g., Ox 289.

4 - Text d: below text c; Macdonald's no. (iv) (pp.260-261): "l smrn bn gfny hmdbt (For SMRN son of JFNY is the monument; or SMRN son of JFNY made the monument)" (p.260). - The commentary notes that "the y of gfny is slightly doubtful since there appears to be a loop at the top of the letter, making it look like a t. However, this loop is probably extraneous to the letter itself" (p.260). Instead of a "loop," there is a very short line or an elongated dot located to the left of the upper extremity of the vertical stroke which has no more to do with the letter than any of the nine tiny dots around and inside the triangular appendix of the letter. - The text may be read as follows:

lsmrn bn gfny hmdbt To Samran, son of Gafray, [belongs] this corral.

The editor notes that "SMRN has been found once in Tha.udic" (p.260). Indeed, the name exists in JsaT 407 (for the balance of the text, cf. JaMAR, IV, p.[illegible], note 96); cf. also, e.g., smrt of CIS 1922 (cf. JaMIL, p.129, note 83). - gfny, cf. gfn in, e.g., CIAS 1093 (cf. l.c., XIII, pp.99-100). - The last word is mdbt, not "mgbt." The thin aslant line to the right of the upper extremity of the vertical stroke belongs to series of thin lines located between d and the following b. Cf. Ar dabba "to go, walk, leisurely, or gently" (cf. LaTPL, p.841A) and madabbat "locus, ubi quid repit" (cf. PrLAL, II, p. 3A) = "endroit ou une bete ou un reptile marche ou a marché" (cf. BiKaDAP, p. 663A). For my interpretation of the value of the text in relation with the whole petroglyth, cf. above, p. 55.

5 - Text e: below the first half of text d; Macdonald's no. (v) (p. 261: "l ʿlsw bʿnʿ ʾlʿm yʾ .yʾy" without any translation.

Macdonald notes that "the s of ʿlsw could be an h." But, the short aslant stroke added to the lower end of a fine aslant line does not belong to the letter s, and w is the copulative conjunction. - Macdonald adds that "the following m is particularly faint." There is no trace of it on the photograph, and there is no place for it unless outside the axis of the letter height. - Macdonald's comment on his reading of the following letters is as follows: "the l and ʿ of the second name have run into each other; the cross-stroke of the second ʾ has run into the preceding y making it look like an s; the letter following this ʾ is almost totally obscured by an abrasion and could be a ʾ, t, s, h or y; the penultimate letter could be a s or a h." Such a description is inaccurate. His "ʿ" is a very short adventitious stroke, and his decipherment omits the letter h, the fourth letter from the end. - The text may be read as follows:

lʿlsh whl myʾ hwyy By ʿÂlis, And Mayʾ has frightened Hawyy.

ʿls: Macdonald says that the name "has ... been found," but here again, no reference is given. Cf., e.g., CIS 5316 (cf. JaSN, p.59, note 65). - hl, e.g., [illegible] (cf. JaMAR, VIII, p.8, on Tap 56). - myʾ, cf. Ar maʾa "to mew" (cf. LaTPL, p.[illegible]). - hwyy, cf. hy of Tap 12c (cf. JaMAR, XIII, p.197).

[illegible] - Text f: a slant below text e: Macdonald's no. (vi) (p.261): "l ʾkm bn ʿbd" without any translation. - The second letter of the initial name can[illegible] be read "y." The letter, however, has a tail which makes it y. - The text may [illegible] seems certain." - Macdonald states that "although the ʿ is very faint it [illegible] read as follows: [illegible] Dhar Isar 220 (cf. JaNIL, p.122, note 69) and [illegible] (cf., e.g., [illegible]).

[illegible] - Text g: below and to the left of text f; Macdonald's no. (vii) (p.261): "l gn" [illegible] and, here again, no translation. The editor adds that "there is a [illegible] mark after the n and the name may be gnt." The second letter is clearly d because [illegible] of its characteristic appendix, and the long slant line does not interfere with any [illegible]. - The text may be read as follows: lgd By Gawd. - For the name, cf. CIS [illegible] (cf. [illegible], p.[illegible], note [illegible]).

[illegible] - Text h: an slant text below and to the right of text f and inside pen C3; Macdonald's no. (viii) (p.262): "l ggyt h glh" (By GGYT the honest)." The interpretation of "glh" as an adjective is disproved by the fact that in formulas, such as here, h is either the invocative particle or the article introducing a substantive. Hence it is the initial letter of a verb. The letter to the right of h is [illegible] not "l," there is no line or dot connecting the upper ends of the fork. Finally, the last letter is h, not "h." - The text may be read as follows: lggyt hʾlt By [illegible] - [illegible], e.g., al 992 (for the initial name of the text, cf. JaSN, [illegible]); after one name or a pedigree, such short invocation is very rare; cf. [illegible].

[illegible] - Text i: an slant text below the end of text f, below and to the left of text h, and inside pen C3; Macdonald's no. (ix) (p.262): "l ʿmrʿt" without any translation. The commentary notes that "the r is very uncertain since it is obscured by tech strations and over-scoring. However, given the possibilities presented by what is left of the letter and the attested names composed of clear letters in the text, [illegible] seems a plausible reading." - The text may be read as follows: lʿmkt By ʿAmrat. - The name is a ʿqtl derivation as, e.g., ʿbsr of CIS 4[illegible] (contrary to CIS's gratuitous correction of the name to "ʿ(b)sr" on p.547, which the author repeats in RB, 56 [1949], p.580) and ʿbsr of J 14099A (cf. JaMAR, XIII, pp.135-136); cf. also [illegible] of JaS 103c. - The name "ʿbdmkt" is reported by HaAIC (p.400) in HaLi [illegible] which is read in the edition "/z/n ʿbdmkt (This) is ʿAbd-Makkat" (cf. HaLiCMI, p.19). The commentary states that "there seems to be a z missing at the beginning to judge from the style of the n (cf. 100)." But, that letter of HaLi 100 is f (cf. JaNS, p.32). However, even were that letter n, this would still not justify the restoration of an inexistent letter. HaLi 112A may be read as follows: fʿr dmkt Dmkat was abused [here]. - fʿr, cf. Ar faʿara "to scold, abuse, bawl at" (cf. SaAAL, p.[illegible]); here, in the passive voice. - [illegible], cf. Ar damaka "moudre, tresser" (cf. [illegible], p.[illegible]).

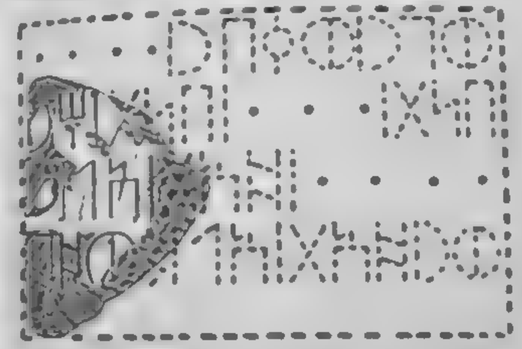
10 - Text j: a vertical text (to be read from top to bottom) engraved immediately to the left of the center of the left wall of space E; Macdonald's no. x) (p.262): "l ʿzn bʿnʿ bʿʿd bʿnʿ bʿ" without any translation; thus, five doubtful letters out of thirteen. The commentary states that "a line runs through the middle of the text and many of the letters, particularly the first bn have been scratched over, though traces of the original letters are still visible. The second bn is particularly faint." There are two thin lines running through the text, and I cannot even remotely justify Macdonald's preceding decipherment. The three large dots read ʿ's by the editor as well as the large dot above the initial l isolate each section of the text from the others. Cf. the dots isolating the letters of the last

name of both Tham HaLi 37 (for the initial name of the text, cf. JaNIL, V, p.105, note 102) and Eut 763 (cf. l.c., p.44). - The text may be read as follows: l,zmn,ymb. By Zamman, He is coming [here, time after time, [illegible]; cf. Ar [illegible] "to be thirsty" (cf. [illegible], p.[illegible]). The lower right corner of the letter g coincides with the left edge of the corral design. - ymb, cf. [illegible], e.g., of CIAS 1057 (cf. JaMAR, XIII, p.96).

11 - Text k: immediately to the right of the upper half of space B, and between texts g and j; Macdonald's unnumbered text (p.262) but mentioned in the commentary on his no. (x): "at the beginning of the text there is a wasm (?) resembling a Safaitic lh written at right angles to the text. However, it appears to have no relation to the text since the wasm [No question mark here!] is hammered and the text scratched." - lh Lahh. - Cf., e.g., CIAS 1149 (cf. JaMAR, XXI, pp.106-107). I consider it to be the name of the builder of the compound (cf. above, p.55).

XIII - A New Ḥasaean Tombstone, Ja 2970.

Ms. G. Burkholder published recently a new Ḥas funerary slab in her book entitled An Arabian Collection: Artifacts from the Eastern Province (Boulder City, NV, 1984, photograph no.47a on p.140, and the information on p.206). The tombstone was "found beside a dry well at al Hinnat" (p.206). The coordinates of al-Ḥinnāt are "26°56'N - 48°46'E" (p.206; cf. also [illegible], p.41A; the spellings "Hinna" and "Hinnat" are also given on p.171A). The village of al-Ḥinnāt, where J.P. Mandaville, Jr., had found another Ḥas inscribed stone, Ja 1055 (cf. JaSHI, p.78 and photograph on pl.19) lies "9 km. northeast of Thāj" (cf. l.c., p.78; cf. also J.P. Mandaville, Jr., in PASOR, No.172, December, 1973, pp.19-20, and map in fig.1 on p.11). I wish to express to Ms. G. Burkholder my gratitude for putting at my disposal not only her publication, but also black-and-white and color photographs of the antiquity. The text of the Ḥas tombstone may be read as follows:



[wgr/wqbr/... 1
[bnt/.../bn]ʿtʾ/ḫʿrʾ 2
[...../dʾt]/ʾl/ʿtʾ 3
[wr/dʾt/ʾl/šʾ]wdb, 4

1 [Tombstone and grave of ...,
2 [daughter of ..., daugh]ter of Ḫar-
3 [...., her of] the clan ʿA-
4 [wr, her of the clan Š]awdab.

The expression wgr/wqbr was more frequently used around Thāj (e.g., Ja 1046, 1050, 1058, Bibby 1, 2, 3 [cf. T.G. Bibby, Preliminary Survey in East Arabia 1958, Copenhagen, 1973, photographs in fig. 4 on p.13] and WiHIC (an inscription discovered near ʿAyn Jawan and published by F.V. Winnett in BASOR, No.102, April, 1946, p.4) than nfs/wqbr (e.g., Ja 1044 and 1048). - ḫr[: the name is most probably composed of six letters. But, were it composed even of seven letters, such a name would not be the first found in those inscriptions; cf. rmhnʾlt of Ja 1043/2 (cf. JaNIL, p.[illegible] and photograph on pl.15). - The last two names are attested in the same order in WiHIC/3-4. For ʿwr and swdb, cf. also Ja 1043/3 and JaSHI, p.67, respectively.

XIV - review of Sabaic Dictionary - Dictionnaire sabéen- by A.F.L. Beeston, M.A. Ghul, W.W. Müller and J. Ryckmans.

This review is dedicated to the scholars who respect it and also to all scholars who maintain the real value of the scientific research and of the objective truth without any interference of political and/or personal consideration or aim.

A - Prologue. - The year 1982 was characterized by the publication of three SA dictionaries, viz. J.C. Biella, Dictionary of Old South Arabic.Sabaean Dialect (Harvard Semitic Museum. Harvard Semitic Studies, No.25), Chico, CA; S.D. Ricks, A Lexicon of Epigraphic Qatabanian (Ph.D. Thesis, Berkeley, CA), Ann Arbor, MI; and the present volume under review, Louvain-La-Neuve.

1 - For Biella's work, cf. my forthcoming review in JAS.

2 - For Ricks' booklet, a few remarks suffice here. - The author resuscitated the fancy transliteration of the three sibilants, ṯ, ṣ and ḫ as "š," "ṣ" and "s," respectively, without informing his reader where he copied it from. As already pointed out above, p.2., it is the system used only once by Beeston in Hamd. (cf. also below, "Transliteration System"). Why does the author select among Beeston's numerous transliteration systems a hapax legomenon which Beeston himself abandoned right away and to which nobody has ever paid any attention? The reason is very convincing: "I will use ... rather than ..."(p.vii). — Ricks gives each text a number preceded by the siglum "Q," as A. Caprizzi had done in 1974 for the Min texts. The only value to his "Q" list is to indicate the order he followed during his study of the texts. But, it is not easy to find a particular text because, e.g., the Ad numbers are at the end of the list (p.220) while the RES numbers are at the beginning (pp.289-300)!

Here follow three examples of what the reader may expect to find in Ricks' booklet.

a - The author perpetuates (p.147, under "N II") Beeston's misreading of RES 4337 B/7: "n/w/" (cf. BeWOQ, pp.4 and 8). This erroneous reading was corrected to "'w ḫr" in JaMYM (1978), p.127, and JaMYM is not listed in Ricks' bibliography (p.337). The whole section devoted to "N II" in Ricks's thesis must be suppressed.

b - The author writes this on RES 4273/1-2:

p.182, under "'sb:" "Q 167/2: rntm rd't 'sb ḏt ṣntm 'RNTM dedicated crops to Dāt SNTM (?)';"

p.230, under "rd':" "Q 167/2 rd't ḏt ṣntm 'sb '[SM] dedicated the increase to Dāt ṢNTM'."

The diacritical dot is missing under both "T" of "RNTM" (p.182) and "S" of "SNTM" (p.182); instead of "[SM]" read "[ṢM]" (p.230). — The order of the sections of the following periope, ḏt ṣntm/'sb of p.230 is erroneously reversed in p.182. — The question mark after "RNTM" (p.182) refers to "crops" only, as the introduction to "'sb" seems to imply. Why, then, does the author put it at the end of the translation instead of after the word "crops" itself? — The verb rd' does not mean "DEDICATE (sense from context)," as the introduction to the root states. The text implies an act of piety toward the deity; but such a fact does not prove the author's deduction. — 'sb of the present text cannot be translated due to the fragmentary

condition of the inscription which does not mention the complement of the word. In any event, the author's translation of the word as "increase" is wrong. — "Most importantly, contrary to p.230, p.182 makes it clear that the subject of rd't is "RNTM." In fact, rntm is b rntm Ḥalmawtum, a personal name in Min 1 bb/11 and in 11-/1 and, in the present text, the name of the father of nbl, whose bnt was the female author of the text, viz. ʾm., as indicated on p.230.

c - Although VaBeWH is listed in the bibliography (p.329), its chapter VIII devoted to "Inscriptions from Ḥaǧar bin Ḥumeid" (pp.331-354) is not utilized in Ricks' work: the title of that paper is not listed in the bibliography (p.336); there is no siglum given to the Ḥaǧar bin Ḥumeid collection; "Q 239 = ERAC 7" (p.[illegible]) does not include the equivalent siglum H 2 c, viz. Ricks still uses the incomplete and incorrect text published by Beeston in Orient Antiquus, 1 (1962), pp.47-[illegible] although the complete and definitive text was published in 1969 in JaTHRH, pp. [illegible]9A-141A, and photograph on pl.23 on p.78; see Ricks' reference to ll.1-2 under [illegible] (p.139). For more details on this text, cf. below.

It is both incomprehensible and inadmissible that a subject as important and as complex as the composition of a dictionary was entrusted to unproperly trained persons by an institution of scientific learning and that such a work was approved for the title of Ph.D. by a committee of non-specialist reviewers on behalf of that institution. How could such reviewers in all honesty and objectivity pass judgment on a work for which they have no professional competence?

3 - Note on the French appellation "sudarabique". - In a diatribe against unnamed persons, M. Rodinson argues in favor of his denomination of "sudarabique" (cf. ChaLVP, p.60, note 17). His main statement reads as follows: "les dialectes de ce genre, parles au Dhofar et ailleurs de nos jours, sont pratiquement bien distingués des dialectes arabes d'Arabie du sud par les autochtones et même les autorités qui les classent sous le nom de 'himyarites'. Pour éviter cette confusion fréquente, je reste fidèle à l'école qui écrit systématiquement 'sudarabique" pour designer l'ensemble des dialectes anciens et modernes de ce groupe et les gens qui les parlaient et les parlent encore." Rodinson practically repeats and develops in his own way M. Cohen's remark which reads as follows: "c'est pourquoi un terme tel que 'arabe méridional' en français ou 'südarabisch" en allemand est à éviter comme pouvant prêter à confusion" (cf. Le système verbal sémitique et l'expression du temps, Paris, 1924, p.5). If such is the case, Rodinson should never use the word "sudarabique" without the qualificative adjective, either "ancien" or "moderne," if he wants to be accurate; viz.on the same page 60, a phrase such as "on voit que tous les sudarabiques sont... identifiés aux Sabéens" is accurate and intelligible ONLY IF the adjective "anciens" is understood. Indeed, M. Cohen uses an adjective to be accurate; cf., e.g., "le sudarabique ancien" and the "parlers sudarabiques modernes" (cf. l.c., pp.5-6). Then, the objection could hardly be more obvious: what is the advantage of creating, and the reason for maintaining, a word which needs a qualificative adjective ... to be accurate? Rodinson's last statement is "d'autres persistent à employer le terme 'sud-arabe' ce qui suggère au moins une simple variété de la langue arabe." The French suffix "ique," as the English "ic," means "relating to" and, therefore, cannot by itself express the distinction meant by Rodinson. The other authors will have to speak for themselves. As far as I am concerned, I have always used in the past the word "sud-arabe" in relation with the ancient southern populations of Arabia and their languages. This fact is so evident and so consistent as well as so simple that ... it is quite astounding that Rodinson did not understand it. Since the modern populations still using non-Ar dialects are normally referred to by their

specific names, and the Ar spoken in the south would normally be referred to as "arabe du sud (de la péninsule)" it is very difficult to see where Rodinson's difficulty might be and even more to figure out the reason for the whole fuss he makes about it since it complicates the situation. In fact, the word "sudarabique" is used so differently by the authors that the exact meaning of the word must be determined in each case. We just saw Rodinson using the word in connection with both ancient and modern realities. Here follows an example of the word used in a rather puzzling assortment. The word "sudarabique" of M. Cohen's "Documents sudarabiques" (Paris, 1938) means ancient "sudarabique" exclusively, while "sudarabique" in La grande invention de l'écriture et son évolution (Texte, Paris, 1958) means either both ancient North- and South-Ar (pp.126-127) or ancient "sudarabique" only (p.239 and 371) which is also the meaning of "sudarabique proprement dit" (p.127)! Whether or not Rodinson's exposé faithfully voices, or is merely inspired by, the viewpoint of "l'école;" regardless of the touching and praiseworthy character of his professed loyalty to remain "fidèle à l'école," the reader not only takes exception of the rationale of his zeal since his argumentation misses its aim, but also questions the necessity and even the advisableness of his move which is seemingly based on his belief in the immutability of the tradition of "l'école" because other institutions, undisputably at least as venerable as "l'école," have given up some of their traditions in favor of new methods in order to look ... "modern" or up-to-date; cf. e.g., the drastic change (cf. JaCIASA) brought by "L'Académie des Inscriptions et Belles-Lettres" in the presentation of their Corpus, CIS (1950) on the one hand, and CIASA (1977) on the other. If the changes affecting the Corpus remain unjustified from a scientific viewpoint, the change of Rodinson's vocabulary would be plainly justified and even necessary.

B - Introduction. - In order to get acquainted with the broad line of dictionary and its content, I proceeded with collating not only the sigla of the texts utilized in the work but also the words under which those inscriptions are listed. After realizing that JaMAR, VIII, p.24, actually was the true, albeit sketchy, analysis of the published work, based on its initial presentation by Beeston (cf. Raydan, 1 [1978], pp.23-26), I decided against writing any other review. Later on, however, several scholars manifested their wish of having a detailed analysis of SDDS in order to be able to assess its true value. Their personal insistence in making their wish known finally overcame my last resistance because their wish, already of the utmost importance in itself, could well be shared by many others who did not manifest their desire and also because, as in the case of CIASA, JaMAR and CIAC, no reviewer would tackle such a task by probing the background of the work. The only somewhat detailed review of SDDS is that published under A.G. Lundin's name in Le Muséon, 97 (1984), pp.176-179, and that review is an undeniable example of partisanship which has been plaguing Semitic science for more than 40 years and which will undoubtedly continue to pester it in the future.

1 - Lundin's partisanship is self-evident even at first sight; otherwise, Ryckmans would never have translated the original Russian text into French and inserted it in Le Muséon. Furthermore, to achieve the maximum of propaganda effect, Ryckmans also translated and inserted Lundin's review of J.J. Piamenta's dictionary (cf. above, p.62) immediately before his review of SDDS (cf. Le Muséon, l.c., pp.173-176). Cf. note 12 of p.177 where "La rédaction [of Le Muséon] remercie le Professeur J. RYCKMANS d'avoir bien voulu se charger de traduire en français les c.r. rédigés en russe par notre collaborateur le Professeur A.G. Lounding, de Leningrad" ... as if Ryckmans had not very carefully planned the whole scenario!

2 - Lundin's partisanship is easily detectable in phrases, such as, e.g., "le dic-

tionnaire exprime donc l'état de la science, littéralement tel qu'il s'établit à ce jour" (p.177) Such a statement is a qualified lie and A.G. Lundin knows it perfectly well. The true meaning of his statement is that such a consensus exists only among the members of the "laudemus invicem" club, who carefully sweep under the rug any opinion or interpretation which does not agree with their fancy theories. Lundin also adds that "nous consignons ci-dessous toutes nos observations" (p.177; the underlining is mine), viz. a single remark on the verbal forms and his notes on 12 words. If Lundin's statement reflects the truth, then the following pages will clearly demonstrate h o w l i t t l e Lundin really knows. If, on the other hand, his statement is not telling the truth, then it is aimed at deceiving the reader. In either case, the propaganda effect sought by Ryckmans for himself and SDDS in fact turns into the shame of using false testimonies to foster his goals.

Let us now take as an example of Lundin's critical knowledge ... his remark on the texts from J. ʿAmūd al-ʾAyraf which were published in JaMAR, XI (1982), pp.2-60 and pl.1-7. Lundin writes this: "P.141, SDDS: gft, dans Ja 2937,3, est une fausse lecture pour zft, cf. Ja 2931, 3, 2943, 4, dans le même groupe d'inscriptions. La forme inhabituelle du ḫ ici attestée est sans doute une variante graphique." The number "9" refers to JaMAR, XI, "p.23."

(a) What the author has in mind, what he intended to prove by referring exclusively to "p.23" remains unknown and ... is unclear since p.23 states only this: "the two straight bars are doubled, o of 2937/3."

(b) Lundin reads the initial letter of gft of Ja 2937/3 as "ḫ" as the result of the well-known longing for systematization. His reading of the letter as "ḫ" is based upon a remark which he does not care to justify, viz. in his opinion, the unusual form of the letter doubtless is a graphic variant of ḫ. Such a reason is erroneous: the basic difference between ḫ and ḫ lies in that the diacritical appendix of ḫ is written on both sides of the vertical staff, but that of ḫ on one side only.

(c) Lundin does not make any remark on the information given by SDDS, although four obvious objections must be made.

((1)) Under gft (p.141), the sign for "et cetera" (p.XVIII: "etcetera"!) must be deleted; there is only one reference to that noun, as already pointed out in JaMAR, p.60A.

((2)) Under zff (p.171), the dictionary fails to list the dual form zfy which is attested four times in that collection of texts, as indicated in JaMAR, p.58B. This failure prevents the reader from being given the proof that gf = zf is a dual instead of being a plural.

((3)) The sign "< >" which means "obscure" (p. XVIII) is not followed by any interpretation under either gft (p.141) or zff (p.171). This sign, sometimes followed by one or more interpretations, is more often followed by none. It is quite amazing, in my opinion, that in the latter cases the four authors who are well-known as normally displaying an extraordinarily vivid imagination even in the most difficult texts could not find a single interpretation even after combining their efforts. It is also quite possible that they could not agree on a single interpretation since their respective imaginative works could hardly run along the same line. In the present case, no interpretation is given to either gft or zft. But, of course, without saying it, they endorse the editor's opinion according to which gf = zf (cf. JaMAR, p.13). The apparent reason for SDDS's silence is that the editor of the texts never accepted to belong to their "laudemus invicem" club.

((4)) SDDS never justify any of their interpretations on etymological research. Therefore, how is their reader to understand why gf is related to the root gff rather than to gyf, and also why zf is referred to the

root "ḫrr" which does not even exist in Ar. Their etymology of ḫf is borrowed, of course without acknowledgement, from the edition (cf. JaMAR, p.13).

I - Preliminary remarks. - The following remarks contain several considerations for the benefit of the reader with the hope that he will kindly keep them constantly in mind while reading the following pages.

a - The examples discussed in the following pages, albeit numerous and diversified, are only the tip of a gigantic iceberg. It would, of course, be materially impossible to discuss each item of such immense a mass of details. It is thus quite normal that the authors involved rely upon that situation and are certain that most of their fantasies will never be challenged. The reader should, nevertheless, be given examples both copious and multifarious enough to justify the unmitigated rejection of these authors' work. The reader will no doubt readily admit that the examples presented in the following pages are abundant and disparate enough to meet his rightful expectation.

b - The reader may become somewhat tired by many more or less repetitious considerations. Here again, surely he will readily realize how tedious and boring those studies and the writing of their exposes actually were due to the monotonous repetition of the same fanny, dilettantish and bias treatments imposed to the texts by those authors. Even a great variety of expressions do not alter the bare fact of the unbearable tediousness of the very same treatments being reduplicated time and time again.

c - The collating of all sigla of texts had provided me with so many question marks, which in turn were connected directly or indirectly with other items, that a drastic selection was imperative as I did not wish to end up with a 2,000 (or more)-page review, certain, as I was, that all those who manifested their wish for a review, did not actually expect such lengthy an examination of the work. As I usually do in similar cases, the selection was made at random regardless of the actual importance, relative or absolute, of each question. The selection process was halted when sufficient material had been collected to honor the legitimate wish of those scholars who wanted to know JRAS's true value and, ultimately, to give ample material to them and to all true scholars so that they may make up their mind on the basis of an important array of facts. The pages of this review abundantly demonstrate without the shadow of a doubt that for JRAS's authors the only actual truth is the reality of their imaginative elucubrations. It can safely be said that those authors actually apply to the texts the same distorting and distorted principles as those used by J. Pirenne in her book on SA palaeography.

3 - General appraisal.

a - Beeston starts his presentation of the SDAS's project (cf. Bawden, 1 (1978), p.23) saying that it originated "at the Colloquium on Yemeni Civilization held in Aden in February 1975." The invitation sent to me for the "Colloque sur la civilisation yemenite - 22 fevrier - 28 fevrier - 1975 - Aden," was a surface-mail letter dated "24th January 1975;" it was received February 27, 1975, according to my reply dated of February 28 of the same year. It is as if the actual organizer of the colloquium had purposely decided to actually prevent the collaboration of The American Foundation for the Study of Man, the sole organization which had done archaeological work in both North and South Yemen, while saving the appearances by sending a letter of invitation. The truth of the matter is that that letter, even had it been sent by airmail, would have made an affirmative answer materially impossible; in fact, the same foundation was placed in a position of being unable to attend the colloquium, albeit the participants, many of whom were not specialists in SA studies,

had been invited ... many weeks ahead of time! Furthermore, several participants were of the opinion that the absence of any representative of The American Foundation for the Study of Man was not accidental in view of J. Pirenne's vitriolic attack, which of course remained unchallenged, against the archaeological work of that foundation. Even one of the participants told me that the whole scenario had been planned! Furthermore, the same foundation could not voice her concern and objections against the constitution of that "international team," as Beeston calls it (p.23). Finally, when Beeston claims that that "international team ... was authorized to" prepare a "dictionary of the RSA texts" (p.23), he is simply waving about an unauthorized umbrella to cover the truth.

b - In his 1978 presentation of the project (cf. Bawden, l.c., pp.24-25), Beeston also notes that "the compilers have not attempted an etymological dictionary; possible cognates in other Semitic languages are not cited, except sometimes in the special case of Arabic." Therefore, it becomes impossible for the reader to figure out where a particular interpretation comes from. Since the "dictionary is aimed at students" (p.25), these are forced to do the etymological work instead of being guided. Furthermore, Beeston's statement according to which "contextual considerations are vital for establishing a probable meaning" (p.25) is true provided n o t o n l y that those so-called "contextual considerations" are o b j e c t i v e l y sound instead of being the result of subjective fantasy, b u t a l s o that the understanding of the words remains i n l i n e with the basic meaning of the roots involved. Moreover, Beeston's last statement worth mentioning is that "a work such as this cannot avoid some degree of subjectivity in the compilers' assessment of the degree of probability of each interpretation offered" (p.26). The preceding statement is an empty babbling or a mere window dressing. In fact, it does not at all reflect the preceding affirmation concerning the so-called "degree of probability" because there are only two types of meanings, viz. with or without question marks. Those of the second category must, in their opinion, be accepted as absolutely certain; in most of the cases, however, those supposedly ascertained meanings are at best based on personal speculations which intrinsically depend on the authors' fanciful approach to the texts (cf. below). Finally, Beeston does not even mention the question of the elimination of the German language.

c - In 1982, Ryckmans announced the publication of JRAS (cf. Bawden, 4 (1982), pp.159-160) in terms which apparently confirm the well-known maxim: "Laus propria sordet." He claims that "toute la documentation epigraphique sabeenne a ete passee au crible" (p.159). The following pages will demonstrate without the shadow of a doubt that Ryckmans' double claim is a voluntary falsification of the facts; therefore, here again, Ryckmans indulges in one of his favorite moves, viz. "mentez, mentez, il en reste toujours quelque chose." Ryckmans also claims that "l'interpretation des textes a ete revue en detail et, dans de nombreux cas, completement modifiee" (p.159). Here again, Ryckmans' double claim is an empty statement which does not prove anything because what counts is the general attitude with which an author approaches the texts and that attitude determines the exact value and quality of his final product.

d - In 1983/1984 (cf. AfO, 29-30, p.493B), W.W. Müller published his own appreciation of SDPS in a short statement which reads as follows: "Kurzgefasstes Handwörterbuch, in welchem alle bis zum Erscheinungsjahr veröffentlichen sabäischen Texte berücksichtig und frühere Bearbeitungen und Übersetzungen sabäischer Inschriften kritisch überprüft wurden." Here again, the axiom "laus propria sordet" applies beautifully. Furthermore, it is impossible for me to understand how an author can falsify the facts so openly by speaking of "alle ... Texte" and "kritisch überprüft" ... unless Müller does not know the exact meaning of the words

be lies.

e - SBB was hailed as "the milestone the Sabaic Dictionary" by "T.C.M." in [illegible], 14 ([illegible]), p.12. To the best of my knowledge, the aforementioned initials do not belong to any person competent in SA to personally judge and evaluate objectively the work in question. But this statement is another manifestation of the successful brainwashing conducted by Beeston and his minions in the last few years. Furthermore, a milestone being a significant point in any progress or development does not necessarily imply a beneficial progress or development. SBB being a fancification of SA lexicography indeed is a milestone just as was, about 30 years ago, J. Pirenne's distorting skeletonization of SA palaeography.

f - The working process of SBB's authors as exhibited in their literary production may be summarized as follows: the first glance at either a text or any section of it viewed in the light of a fancy argumenting process and of a pan-ar or pan-semitic outlook determines the general outline of what the text or the section of it should actually contain. This general outline becomes the yardstick of all subsequent operations, viz. the text or the section of it is forcibly understood, translated and explained to suit that initial preconceived setting. The preceding working process is even more radical in SBB where the etymological research is practically nil. The pages of this review contains a massive amount of cases involving contradictions, petitio pro argumentations, pan-ar reasonings, imaginative thinking, and devious etymological work. In some instances, however, the question must be raised as to whether the authors involved are actually aware of the true meaning of the words they use. As extraordinary as it may be, such a possibility cannot be completeley ruled out. Nonetheless, the aformentioned examples of irrational behavior are so consistent and so systematically accompanied by the rejection of all publications which do not flatter SBB's authors in glare defiance of basic elementary honesty that it seems more logical to admit that all those aberrant and dishonest activities are ultimately based on so strong a self-centered conviction that, for those authors, personal whims and/or wishes not only take the precedence of the reality but also in fact become themselves the sole existing reality.

g - SBB is truly Beeston's production to which his henchmen collaborated willfully as devoted fellows of the "laudemus invicem club" which indeed did in the past and will in the future help them greatly in the pursuit of their personal goals and ambitions. For instance, although neither Müller nor Ryckmans uses Beeston's transliteration system of the sibilants in their respective publications, Beeston imposed ... his own; and there cannot be any doubt that neither Müller nor Ryckmans made any vigorous attempt to defend their own transliteration system. Also Beeston imposed his own classification of the letters such as found in BeAA. However, here again, his pendulum or weathercock did not remain fixed, and that change allowed Beeston to introduce an earth-shaking alteration:

in BeAA, ṣ precedes ḥ (p.65); but
in SBB, ḥ precedes ṣ (pp.58-65).

As Müller has no definite system, that used in MüWT is entirely different from that utilized in MüB; as Ryckmans has not made his choice known (provided he has one), Beeston most probably did not have any difficulty in imposing his revised version of BeAA. Incidentally, a few years ago, Müller rather naively made it clear that the expression "laudemus invicem club" was hurting him. Although I most certainly never rejoice at the suffering of any human being - as the members of that club ... quietly rejoice at the destruction of my office, - Müller's confession is the best proof that the expression is plainly justified because of the well-known axiom "il n'y a que la verité qui blesse."

h - Another shocking aspect of the dictionary is Müller's apparent disregard for his own heritage and culture: the German language is excluded from the dictionary as if his Muttersprache was not scientific or civilized enough and, therefore, had to give way to either English or French or Arabic. Such an exclusion is shameful and insulting to his culture no matter how it is presented because there cannot be any valid reason for such total a surrender. Any reason involving budgetary considerations would already in itself be insulting to the German culture; it would also be wholly unfounded because not only a great number of lines remain unfinished (one more word would not demand another line) but also there is no justification in multiplying the number of translations; e.g., six for [illegible] (p.2), and [illegible] (p.4), and five for [illegible] (p.11) and [illegible] (p.13). Finally, it would be intriguing, at least for me, that the motion to exclude the German language have been initiated by Müller himself. But, could such a move really be impossible? All that is presently known is Beeston's statement according to which "the four compilers of the work now in progress held a steering meeting in the summer of 1975, at which certain guidelines were laid down for the work. In the first place, it was agreed that the interpretations should be in English, French and Arabic" (cf. [illegible], [illegible], pp. 23-24). Except from stating that the responsibility of excluding German is theirs and only theirs, Beeston's statement leaves the reader in the dark on all important questions on that so-called agreement, viz. who suggested that selection of the three languages?; what was the reason for excluding German?; what was Müller's reaction to such a proposal, if any? Any kind of explanation which the authors may give in the future cannot but be considered as a lame pro domo which nobody who is aware of the past, a few examples of which are denounced in the following pages, will take at face value.

4 - Transliteration systems. - The extreme fanciness of C. Robin's novel transliteration system has already been denounced in JaMA, X, pp.44-47, where it is also evident that the reproduction of some parts of his transliterations involving doubtful letters is materially impossible when using the single spacing; it is also evident in Robin's publications (cf., e.g., RoPH, II, p.18, the beginning of the last two lines). Therefore, I finally decided to adapt Robin's novelty to the ordinary typing according to the basic principle that each letter or additional symbol is written on the line; therefore,

a - m̂ and n̊, which are arbitrarily placed above the letter line, are preceded by the colon :;

b - the three signs used above letters or brackets, viz. the dot ., the question mark ?, and the small circle °, are reproduced after the letters or brackets involved.

One example: in BaRoIY (p.49), "s̊ʿb??n?" of BaRoIY 47 is simply transliterated as "s̊ʿb?:n?"

Incidentally, JaMAR (l.c., p45) already noted that Robin "does not have a single word, remark, comment or note explaining the exact meaning of the three signs and the precise difference between them." It should be added that, whatever their meaning may be, the three gimmicks seem to be interchangeable; e.g., the circles above the three initial letters of "s̊ltm" of RoPH 71/1 are replaced by three dots in the commentary in RoPH, pp.220-221; the dots above the two initial letters of "s̊ʿb" of RoPH 91/1 are replaced by two circles in the commentary of RoPH, pp.2[illegible]-2[illegible]. If such is the case, how can the variety of those gimmicks be justified?; how can the choice of any of them be justified? Furthermore, the facility with which Robin eliminates those gimmicks cannot but prove that they have no real value: the question marks above the second and third letters of "hqym" of RoPH 71/6 disappear in the translation in RoPH (pp.220-221); the question mark above the last letter of "[illegible]"

Are the two circles above the two initial letters of "ʾ²lsʿd" of RoHT 5/1 disappearing in the translation of [illegible] (II, pp.21-22).

The preceding transliteration system devised for the reproduction of this transliterations is applied also to all authors using the same diacritical signs; e.g., to [illegible], which uses a tiny circle above the letters (e.g., J. Pirenne in YM 453/3 on p.52). Of course, Beeston had to show his fanciness here too. He places the circle above the letter in YM [illegible] (p.48); but a few pages later, he places the circle under the letters in YM 391/4 and 7 (p.55); then he reverses to the original system and again he places the circle above the letter in YM [illegible] (p.63).

What could possibly be the advantage of placing the ° under, rather than above, the letters" what could be the meaning of the move except to be another manifestation of a fancy imagination in search of novelty and of the instability of a mind which does not know how or when to stop.

The aforementioned transliteration system is further applied to any particular system devised in the past by Beeston. Here follows a sketchy presentation of his systems which are self-evident example of his intellectual instability (for other examples of the same instability, cf. below, several examples in the discussion of Gat 5 2 c), which proves that the centerpiece of his blazon should be – if not at the present – ... a perfectly balanced and well-oiled weathercock.

	ث	ز	ظ
1950 (cf. Le Muséon, 63, pp.53-57)	s	s̆	ṡ
1951 (cf. Transactions of the Philosophical Society, pp.1-20)	s_1	s_2	s_3
1951 (cf. Le Muséon, 64, pp.127-132)	s	s̆	ṡ
1962 cf. [illegible], pp.[illegible]	s	s̆	ṡ
1962 cf. [illegible]	s	s	s
1962 cf. [illegible], 16, pp.17-18	s	s	s
1962 (cf. [illegible], 7, pp.222-233)	s^1	s^2	s^3
1972 cf. Journal of Economic and Social History of the Orient, 15, pp.[illegible]	s (p.262) s' (p.267, note 1)	s (e.g., p. 258) s2 (pp.266, and 267)	
1975 (cf. Le Muséon, 88, pp.187-198)	s^1	s^2	s^3
1975 (cf. [illegible], 20, pp.266-270)	s_1	s_2	s_3

It would be pointless to multiply the references for the preceding summary shows not only the continuous back-and-forth motion of Beeston's pendulum or vane seemingly centered on the [illegible]'s extravagance, but also two different systems used in the same year, in 19[illegible] and in 1[illegible], and even in the very same publication of 19[illegible]. Albeit the varieties are quite numerous, it remains certain that Beeston has not yet tapped all the resources of his fertile whimsicality and, therefore, that he may still come up with yet another transliteration system. The most striking system of the whole series is [illegible]'s which was not his invention since it was practically used by C. Conti Rossini's [illegible] [illegible] epi[illegible], e.g., [illegible] = [illegible] and [illegible] = [illegible] (pp.[illegible], 217A and 218A, respectively). Here again, Beeston puzzles with the position of the numbers, "[illegible]," etc., either above or under the line, as he had done with the ° in the [illegible]; and he did also take a similar position with [illegible] in [illegible] (see below) [illegible]ever system

tem Beeston utilizes, either "s^1" or "s_2," the letter is transcribed as "s'" or "s2" in the present publication. This transliteration system is already utilized by K. Khasai in Naissance et évolution de l'écriture (Bruxelles, 1[illegible]5, corrected reprint of the first edition), for s and s, but s is transliterated as "s ou s_3"! It is also obvious that G. Garbini did not invent a new system: he simply copied the first of the two systems used by Beeston in 1951; e.g., in Ga[illegible] and 2 in 19[illegible]. Furthermore, [illegible]'s extravagant system was also copied by D.D. Bricks in Gat (cf. above, p.62) as well as by E.A. Knauf in Gaf (cf. above, p.20).

Additional Note on K. Khasai's catalog which reproduces the photographs of four SA antiquities:

No.77 (p.134, left): RES 3283;
No.78 (p.134, right, with the caption on p.135, left): RES 454 (cf. RES 3543A). This ʾAwsānite stela commemorates its dedication to the deified ʾAwsānite king Yaqduqʾil Fariʿum Šarahʿat, king of ʾAwsān and son of Waddum. Khasai's catalog gives the following caption: "[illegible] SUD-ARABIQUE [illegible] (TROYA-RITE). Stele dédiée au roi divinisé Wadum."
No.79 (p.135, top center and top right): CIH 723.
No.80 (p.135, right center): a silver coin bearing the name of the Sab king ʿ[illegible] /byn ynf (monogram) rydn. In the catalog, the y, ʿ and f are copied as O and P, respectively.

C – SDDS's foreword: SDDS's systematic haughtily vindictive partisanship.

At the outset of the dictionary, viz. at the end of the very first paragraph of the "Foreword" (p.V, unnumbered), the following statement is published: "account has been taken in the dictionary of all relevant literature up to the end of 1981."

This statement is as true as the word "peace" in the mouth and official documents of those who waged offensive wars to satisfy their lust of domination. The adjective "relevant" actually means "relevant to our ways of thinking," and, therefore, is not "relevant" any publication that displeased those authors for a reason or another and especially any publication of him who refuses to endorse their imaginative thinking, who opposes it consistently, and who scoffs their lust of flattery. In other words, the aforementioned statement objectively is a qualified lie aimed at deceiving the reader by willfully attempting to give him the written assurance that a l l literature was covered.

The haughtily vindictive partisanship displayed by SDDS's authors at the expenses of scientific objectivity is illustrated by such a great number of examples scattered all through the following pages that it is a systematic attitude taken by common consent. The following examples which are only a preview of what is to come are given here so that the reader may have a foretaste of what he may expect to find in SDDS and ultimately may see how deceitful SDDS's claimed scientific objectivit y and honesty really are.

1 – An excellent example introducing the reader to the arrogantly vengeful partisanship of Beeston and of his henchmen is Beeston's comment published in PSAS, 13 (1983) p.1, which reads as follows:

"The gratitude of epigraphists is due to Professor ʿAbd al-Munʿim Sayyid for his publication of a new inscription from al-ʿUlā ... The meeting of the Seminar for Arabian Studies in Oxford in July 1982 offered an opportunity for a discussion group consisting of A.J. Drewes, W.W. Müller, C. Robin, J. Ryckmans and myself to consider the text, and I acknowledge the help I have received from these colleagues in drafting this note." The underlining is mine.

No matter how these statements are looked at and/or turned around or upside down the conclusion is unescapable, viz. there is indeed a constant and firm determination on the part of at least four of those authors to indiscriminately disregard some publications. The fifth author, Drewes, for whose benefit I would like to believe in the incompletedness of his files, manifested a lack of basic caution by letting himself be dragged publicly in the four others' scheme without making the necessary inquiry probably because of his overconfidence in his friends' scientific honesty. To so-called "new" inscription was published in 1974 (thus, eight full years before Sayyid's paper) in JaMAR, VII, under the siglum Ja 2288, pp.67-68 and facsimile in pl.17.

Finally, in the following number of PSAS, 14 (1984), "the editors" of the bulletin published a short "Note." Most probably in order that it may attract the least possible attention, the "Note" is relegated to the bottom of the last page of the bulletin (p.109) and is not listed in the table of "Contents" (p. iii). The most important section of the note reads as follows:

"Professor A. Jamme ... wishes us to point out that this inscription was originally published by him as Ja 2288 in 1974 ..."

"The editors" use of the formula "Professor A. Jamme ... wishes us to point out" is a qualified lie. My letter to PSAS of April 24, 1984, reads as follows: "The Minaean inscription labeled "new (p.1, line 2) was discussed by five participants of your Seminar. It is very symptomatic that none of them apparently acknowledges that the so-called 'new inscription' was indeed published as Ja 2288 in 1974 ..."

The following five facts are beyond any possible doubt:

the two preceding affirmations do not contain any wish, request, begging or demand;

they only state bare facts;

if "the editors" inserted that note in their bulletin, it obviously is because they saw the move to be in their best interest;

nobody expected those "editors" to reveal the true reason of their move; finally to print that they did in order to comply with a "wish" of mine is to invent a lie which is readily denounced as such here, and those "editors" are herewith challenged to prove that they were right.

What is truly regrettable is that a scientific bulletin stooped as low as to invent a lie to justify its move. However, the presence of one of those five participants in PSAS's "Steering Committee" may account for the shameful expression invented and utilized by PSAS's editors.

2 - JaMAR, IV, published August 18, 1971, is not listed in [illegible]'s bibliography (p. xxxvii). Consequently, [illegible] does not mention or has any entry for the following words: the verb wdʿ (Ja 2742u); the noun gth (Ja 2722); the verb dṯw (Ja 2809f); the verb wʿl (Ja 2693b/2); the verb wʿm (Ja 2766p); the verb hb(hbb) (Ja 2563); the verbal form thbc (hbc) (e.g., Ja 2[illegible]a/5).

3 - JaMAR, VII, published August 9, 1974, although mostly devoted to Ma, deals also with a few Sat texts; it is not even listed in SDDS.

a - SDDS's treatment of wdʿ as "humiliate" is contrary to the context of DJE 10/3 where I translate it as "to implore" (cf. JaMAR, l.c., p.201) against Müller's "erniedrigen" (cf. NESE, I, p.[illegible]). It should also be noted that SDDS fails to give any reference to the verb wdʿ.

b - SDDS also sweeps under the rug my translation of DJE 12/2-4; therefore, my

translation of ʿlt (ll.2 and 4) as peristyle is not mentioned on p.142, as if either translations, "paving, pavement or plastering - -" were suitable. Since the word ʿlt depends on the two verbs brʾw/whwtr (l.2), how can anyone in his right mind speak of "have built and laid the foundation" of either a "pavement" or even less of a "plastering"?

c - The two doubtful renderings of stlqt of [illegible] (p.[illegible]) are "pick up - (bu) - get back, regain - (Bee)." Here again, how can someone in his right mind apply either translations to a pericope, such as DJE 13/5-7, which reads as follows:

5 -/lwfyhmw/w[illegible]
6 fy/brwhwklbm/ʿl[illegible]
7 m/stlqt/bn/mrb[illegible]

Müller's translation (cf. NESE, I, p.96)	A.G. Lundin's translation (cf. Epigrafika vostoka, 21 [1972], p.148):
5 zu ihrem Heil und zu H	for the sake of their well-being
6 eil seines Sohnes Kalbum, des Jüng-	and for the well-being of his son Kalbam, a
7 lings, der sich aufnehmen liess (auf- genommen wurde) von Mârib.	youth, who had been picked up in Yarib.

Müller's commentary (p.98) states that "stlqt wurde versuchweise wörtlich als Reflexiv des Kausativs übersetzt, also 'sich aufnehmen lassen'." No reason is given to substantiate such an idea and how, then, can he explain the passive expression "(aufgenommen wurde)" also inserted in his translation ... as if that passive expression and "sich aufnehmen liess" were identical? But, such is the normal way those authors operate: they throw an imaginative concoction or dream; they do not justify it in the least, expecting everyone to applaud at their genial invention! Then, Müller adds that "Ich wage keine Spekulation darüber anzustellen, von welcher Art die "Aufnahme" des Jünglings durch die Stadt Mârib gewesen könnte." The reader is grateful to Müller for sparing him the reading of what he might have imagined.

According to these two translations, the text would refer to the kidnapping of a boy from Mârib, or even, according to Müller's preferred translation, of a kidnapping of a boy who even allowed himself to be so taken away. These two translations are unacceptable.

(1) The two authors of the text do not live in Mârib. Therefore, the two translators must assume (on what ground? they fail to answer the question) that the boy was in Mârib. But, why would he be there since he still was ʿlm a youth and his relatives elsewhere?

(2) Had he been kidnapped from Mârib, his father and grandfather would most certainly not offer a statue for his wfy safety, but indeed for his ... return.

(3) Beeston's suggestion "get back, regain" implies two transitive verbs since no word to the contrary is given. But, the verb hmyw (l.3) and the two personal pronouns -hmw (ll.5 and 8) are in the plural. The only singular -hw (l.6) cannot interfere with the rest of the text because it was necessary since Kalbum could only be the son of a single man, and the verb stlqt should have been in the plural because the youth would return to both his father and grandfather; both of them would have regained him.

The translation suggested by JaMAR, l.c., p.204, removes all preceding objections, viz. "a youth who has been brought up in accordance with Mârib, that is to say according to the Marib way of life." Then, the offering of a statue to the main god of Mârib is quite understandable.

d - NaNN 15/2.

(1) SDDS translates "[.]rglt N 15/2" (to be corrected to 15/3) as

"a cavalry class — ?" (p.146). This expression is neither a translation nor a commentary since the root [illegible] is not taken into consideration. Furthermore, the editor of the text, G.Y. Nami, had interpreted [illegible] as a proper name because of his reference to both NaNN [illegible] (= CIH [illegible]: [illegible]) and CIH 281/1 (brw/drglt), and these two texts suggested him to restore "[illegible]" (cf. Nasr [illegible], 1943), pp.20-21). JaMAR, l.c., p.207, translates it as [illegible]. What else could the word mean, if one considers the root [illegible]?

(2) [illegible] lists NaNN "15/2" (to be corrected to 15/3) under "n. coll. [illegible] - - catégorie of troops 'chasseurs' - -"(p.146). The editor of the text, G.Y. Nami takes [illegible] as a proper name by referring to "Gl. 324 1.2 [illegible] - - [illegible]" (cf. Nasr..., p.21). Müller followed suit: "die Sippe der [illegible], Sayad, wird in der Inschrift Nami 15,2 zusammen mit den Banū Hamdan genannt" (cf. [illegible], I, p.119). It was JaMAR, l.c., (1974), p.207, who translated [illegible] as "chasseurs". Here no more than in the preceding case, SDDS would of course never acknowledge that my translations were correct; so, they pick up some kind of synonyms and thanks to such an expedient which fools the reader, SDDS does not have to acknowledge its dependence from my work while carefully itemizing that of its four authors by inserting [illegible], such as, e.g., "{See}."

(3) [illegible] translates [illegible] of the same NaNN 15/2, but without giving any reference, as "personnel connected with cavalry - -" (p.[illegible]). Already [illegible] (p.430A) had translated [illegible], pl. [illegible] as equerry; and [illegible] of NaNN [illegible] is translated equerries in JaMAR, l.c., p.207. Same final remark as in the preceding paragraph.

4 - [illegible], X, published November 7, [illegible], is not listed in SDDS's bibliography (p. XXXVII) and, consequently, SDDS made five errors.

a - The imperfect yhwr + ʿd he returned to of Ja 2849c/3 (cf. JaMAR, l.c., pp. [illegible]), that equals to yhwr ʿdr of Ja 2849ar/4 (contrary to [illegible], II, p.125 and note 117: "yhwr") is not listed in SDDS, p.73.

b - [illegible] (from [illegible]) grazing ground of Ja 2849d/3 (cf. JaMAR, l.c., pp.14-15) is not listed in SDDS, p.127.

c - [illegible], pl. of [illegible], palm trees, of RoHa 47/2 (cf. JaMAR, l.c., pp.60-61) is not listed in SDDS, p.49.

d - For Ja 2147 (cf. SDDS, pp.3-4), cf. below.

5 - BaRoMB 4 was published in 1978. Yet, SDDS still blindly reproduces (p.167) ʿImrān's copy as "[illegible]" (cf. JaCMYE, p.242, no.24/7) although Bar[illegible] 4 has "[illegible]" (p.[illegible]). What is the meaning of Beeston's exclamation mark? Does it refer to the presence of the word divider or something else? No reference is made to [illegible] at all!

6 - JaCMYE, published in 1978, is systematically swept under the rug by SDDS. Here are a few examples.

a - [illegible] to commit a raze in Ca 66/2,5 (Ja 66 = YM 5:7; cf. below) and "a raze" in Ja [illegible],4 (p.[illegible]) are not listed in [illegible] (p.75)

c - [illegible] a trove and ʿ[illegible] young girl and [illegible] to carry off in Ca 69/8 (p.144) are not listed by [illegible] although [illegible]'s translations of both [illegible] (p.103) and ʿ[illegible] (p.[illegible]) are given as "dubious."

c - The case of ksh deserves to be singled out. Although always exhibiting un-

usual imaginative power to concoct wild translations even without the help of any etymological research, SDDS's authors even themselves unable to suggest even a single interpretation, declare the word "obscure" and erroneously transliterate it as "ksẖ-" (p.79). Obviously enough, they would never endorse, at least openly, JaCMYE's reading and translation, viz. "ksẖ/mẖmn [who] were taken away from the nomads" (p.155).

d - SDDS's authors reject from their list a well-documented text, Ja 2[illegible] = [illegible] 282 (cf. JaCMYE, p.152): ʿwd/ḥsk symbol tax of barley, symbol. For the antiquity, cf. also CoPIA, p.23, no.34, and two photographs on pl. 12a and b. In spite such a complete and beautiful photographic documentation (CoPIA's photographs are very clear), the two roots ʿwd and ḥsk did not find favor in the eyes of SDDS's authors (pp.22-23 and 72, respectively).

e - Contrarily to the preceding example, the unique reference to the noun [illegible] is "Ḥadaqan 16" (cf. SDDS, p.54). This text, GrH 16, is only summarily described (cf. Pigmennye pamyatniki i problemy istorii i [illegible] Bliz[illegible] vostoka, IX, Leningrad, 1973, p.46), but it still is unpublished. What is the advantage of selecting a reference from a text which is impossible to check, rather than, e.g., RES 2774/6? How can such a reference help anyone? The answer is clear in this case as in many others, viz. base politics by flattering the persons involved. Another example of this type of reference is given below (cf. "Incomplete references").

The few preceding examples prove without the shadow of a doubt that SDDS's statement reproduced above and which his repeated by his minions, viz. "account has been taken in the dictionary of all relevant literature up to the end of 1981," is nothing but a c y n i c a l l i e .

D - SDDS's introduction.

1 - The letters g and l, -a- It is stated in the introduction (p.XI) that "the most frequent ambiguity is between g and l which often tend to become virtually indistinguishable in middle and late texts" with reference to note 1, which reads as follows:

"One example is Gr 3/1, where the published text has lʿwrm whereas we believe that gʿwrm to be correct, or at least much more plausible."

Preliminary remark. - In ReSG (p.6, par 1:6(a)), Beeston presents the same question as follows: "Archaic g and l are clearly differentiated, but in post-archaic periods there was an increasing tendency for the two letters to become totally indistinguishabe." The reader immediately notes the difference between the two texts: "totally" replaces "virtually." These two adverbs apparently are synonymous in Beeston's vocabulary!

(1) - The initial statement is true ... only for those who pay no attention, or at least not the proper attention, to the minute palaeographical details of the letters. If it is readily understandable that Beeston and those who follow him in the matter did not know at the beginning of their career how to distinguish the two letters, it is not understandable that they did not make the necessary effort to carefully study the palaeographical minutiae in order to put an end to their lack of basic knowledge. That they did not make that effort is a fact; they still prefer and relish their lack of knowledge because it suits their imagination which can roam unhindered and this, in turn, is necessary for their so-called scien-

[illegible] work so that they say, whenever possible, distort a word to find in the text the meaning which they beforehand decided the text should have. The summum of in-science, however, is to promote the lack of basic knowledge as a principle of research. It is precisely what these authors do when they speak their mind on the present subject and even more so when they claim their reading "to be correct, or at least much more plausible." If they do so, it is because they are convinced that their imaginative while favoring an interpretation rather than another cannot be mistaken.

(a) The editors of Dr 1/1 has l'wrm (cf. GrYA, p.19A), but Beeston, "collaborator in the dictionary project ... suggested that the word could be read g'wrm" (cf. Hayman, 2 [1979], p.93). The expression l'wrm is translated in the dictionary "wrgl" = on loan. Beeston's reaction is quite simplistic: "it sounds to me somewhat surprising that the camels used for this purpose should be loaned rather than hired" (ibid.). Such a remark shows how little Beeston knows about everyday life. It is normal for farmers to assist each other not only by giving their own time and work but also by lending their material and their animals when a neighbor is in need of a general help. It is nonetheless upon his flimsy remark that the "[illegible] census [illegible]" that members "suggested that the word could be read g'wrm, from the attested [illegible] root gr 'assemble', hence something like 'in sum total, in all'" (p.[illegible]) with reference to note 10 (p.[illegible]) which, in turn, refers to Beeston, two different publications, viz. [illegible] (p.[illegible]) and Beeston (p.49), Beeston give another proof of his correctness for the texts when giving the following information: "[illegible]" (cf. [illegible], p.[illegible]). In each case, the verb is tr'r, not at all "[illegible]" which remains unattested. Beeston's double error is fortunately corrected in [illegible] p.[illegible], where the "adjective plural g'wr-m" is translated "in total" [illegible]. Incidentally, Müller relates tr'r of the texts to "äth. ga'ärä 'rufen' in the 'passive i-form of the Bedeutung '(zusammen)gerufen werden'" (cf. MünchäthB, p. [illegible]). But, in both Ja 665/13 and 665/14, the verb is in the active (not passive) voice, and it is impossible to apply the meaning of "to shout, vociferate, lament, [illegible]" which is the meaning of Geez ga'ärä (cf. A. Dillmann, Lexicon linguae aethiopicae, [illegible], p.[illegible]), to either the two aforementioned inscriptions or [illegible], which mentions ... camels. Furthermore, since Beeston and his minions correct their "g.-" as a nominal objective which could not possibly be anything but passive, they should invert a form which does not exist (as g'r is still unattested) and the adjective should be "mtrr" (regardless whether it is derived from the 1st, 2nd or 3rd form [illegible] they give one of the three preceding forms the meaning of the 5th, and the passive adjective of the 5th form should be "mtg'r." Moreover, the idea of "to hold together" = tr'r evidently implies a physical togetherness which the expression "in total" does not and cannot necessarily have because "in total" just and often means a theoretical grouping of things that are quite isolated in time and or in place. Therefore, their opinion, their "g'wr" should be translated "together" instead of "in total" and nothing in the text specifies whether those camels were used together or in groups or separately. Finally, the truth of the matter is that the letter in Dr 1/1 clearly is l on the photograph (cf. GrYA, p.[illegible], photograph no.[illegible]); it suffices to take a good look at the two initials of the next word, lbrm, to see the difference between the two letters.

The preceding example of the devious method of Beeston and of his minions who distort the meaning of a root is quite sufficient in itself to discredit them forever.

-b- The reader will certainly be surprised to be told that Beeston did not have to look into anyone else's publications to find examples of his confusion of the two letters. Here follow two examples.

(1) In his publication of YM 394 (cf. below), he reads "[illegible]" in l.12, which he translates as "oppression" (p.72). Yet, the word is clearly tlftm, which is well-known. SDDS makes the correction (p.148).

(2) In his publication of Well A 103658 (cf. [illegible], [illegible], p.[illegible]) and photograph on p.13), Beeston reads the family name as "[illegible]" but adds that "the first letter ... could be a g rather than l." The latter g is so clearly engraved that one has to be an ignorant of SA palaeography to even think of reading the letter l. When Beeston does not find matter for grammatical and/or lexicographical speculations, he normally remains silent. Such an attitude explains his lack of real concern for onomastics, which is noticeable here also: he does not make any comment on his "lbrm" nor does he indicate the value he gives to the name. The family name of the text is gbrm Gibrum; cf. Ar jibr "turus, crassus" (cf. [illegible], p.241B), and the personal name, also Gat, gbrm of TO 2[illegible]. The same attitude also explains Beeston's lack of real concern for the antiquities themselves: he did not even care to inform his reader that the antiquity bearing the short text belongs to a very well-known type of base of proskynema.

-c- The following case involves a gratuitous and utterly unnecessary correction suggested by SDDS. The expression is t'd/'(1.3)lmm of Sa 48/2-3, "das Bewässerungsrecht des 'lmy (?)" (cf. W. Höfner, Sabaica, III, Hamburg, 1966, p.27). The last word becomes "'gmm" in [illegible] (p.3) with the dubious interpretation of "full ownership rights." How can such a rendering be based on the root 'gm (cf. Ar 'agima "to loath")? What is the justification of the plural "rights"? More importantly, what is the palaeographical justification of the reading of g? Of course, the reader is not going to find any answer to these obvious questions. Furthermore, since SDDS's alternative interpretation of their "'gmm" is a proper name, what is the advantage of correcting the original l to g? Moreover, since both the verb and the noun t'd are considered as obscure words and remain without any interpretation in SDDS (p.149), here again, what is the advantage of correcting 'lmm to 'gmm? How is it possible to understand SDDS's move and/or the reason why these authors did not wholeheartedly endorse Höfner's reading? Because of their understanding of 'lm as "ritual banquet, feast" (p.5) which I always rejected as unjustifiable (cf. below, on RES 4176/B), they could very easily have come up with an interpretation: they only had to give 'l- the meaning of "estate where the banquet/feast takes place" - surely their imagination is inventive enough to come up with such a derivate meaning - and they could have translated t'd/'lmm as "the irrigation of an 'lm estate."

-d- The preceding inability - whether real or feigned - of studying the palaeography of a text is also shown in RoHT 56 by RoHT (p.96), where Robin states that "on peut hésiter" between ssm and ssgm in DJE 4/2. The reading of ssgm is certain, and Robin's statement must be denounced most vigorously because the editor, W.W. Müller, already gave in his commentary the accurate justification for his reading of ssgm (cf. [illegible], 2, p.76). Robin gives a perfect example of the axiom "il n'est pire sourd que celui qui ne veut pas entendre" unless, of course, he did not understand what he read. Robin also states that, in this DJE 4/2, ssgm is a "nom de temple semble-t-il." This opinion is contradicted by the fact that the name is followed by b'ly; ssgm is a second personal name. The photograph of RoHT 56, like many others of the same publication, is much too dark to allow a good look at the end of this very short text; viz. the reading of l instead of g is doubtful, and there is a fourth letter, which Robin does not even mention, and which may be r or f. Summarily, Robin's reading and

commentary of such a short text are useless.

-+- Another example of an erroneous and perfectly useless correction of K to "l" is the expression bmg³t/sbt³t(1, [illegible] seven years (cf. JaSIYR, pp.149B-150A).

[illegible] states that mg³t "nous paraît être une faute de lecture pour ml³, 'plénitude, laps (de temps), durée', sens déjà attesté dans RES 3884 bis, 5" (cf. [illegible], p.486). The preceding statement calls for the following remarks.

(1) RES 3884bis is Gat, not Sab; therefore, the parallel is not necessarily valid.

(2) The context of [illegible]bis/5 is dt/bd/wml³t, which equals [illegible] "laps (de temps), durée" in these two [illegible]. ml³ does not mean "laps (de temps), durée" in these two expressions; it means exclusively fullness; the idea of time comes from bd [illegible] the partcope means for the fullness of this portion of time, viz. [illegible]. Thus, when Ryckmans translates ml³ as "laps (de temps), durée," he eliminates the specific meaning of ml³ fullness, and adds to it an idea foreign to the root, viz. time.

(3) As shown in [illegible] (p.[illegible]), Ar malī³ and malāwa³at imply the idea of time and, most importantly, that of contemporaneity, which ml³ does not [illegible].

(4) Ryckmans erroneously write "laps (de temps);" the parentheses are unjustified because "laps" does not exist independently.

(5) Ryckmans' correction is also perfectly useless because his translation is identical to mine.

As expected, Beestons endorses Ryckmans' correction and even transcribes "ml³t" as if it were certain because this reading "is convincingly emended by Ryckmans for Jamme's mg³t" (cf. Le Muséon, 88 [1975], p.196 and note 22). This example illustrates the meaning given by Beeston to "convincingly," viz. "it pleases me" or "I agree with it." Normally, however, "convincingly" means "in a manner satisfying or assuring by argument or proof," which is obviously not the case in the present example. As expected also, [illegible] follows suit: "ml³t J 647/26" (p. [illegible]), and erroneously equates the spurious "m[illegible]" with ml³, the only word attested in SA without emphasizing the obvious difference between the two words. SDDS, therefore, erroneously translates both nouns as "lapse of time, duration, period - - ." In each of the three texts listed, the notion of "time, period" comes from the context, not from the root ml³; e.g., in Ba 5'/5, ml³/'ārt/ymm means for the fullness of ten days = for ten full days.

-+- For two other cases of Beeston confusing two SA letters, cf. below, Ist 7608bis/9 and my remarks on the "Foreword of ReSG.

2 - Some corrections. - In the "Introduction," the signs "()," "[]" and "< >" are called "round brackets," "square brackets" (p. XI) and "angular brackets" (p.XII), respectively; those three appellations are already used in A. Grohmann, Arabic Inscriptions, Louvain 1962, p.XXVII. The normal names of those signs are simple, viz., parentheses, brackets and carets. The French name of the third sign is "parentheses brisées," not "chevrons" (p.XV).

3 - [illegible]'s authors. - Although the preceding pages have already exposed some of the activities of the three main authors of SDDS, it seems appropriate to devote to each of them a section of this review which will serve as the formal illustrated presentation of their working method. If any of those authors feels more or less favored than the others, he may rest assured

that it was absolutely unintentional on my part to give him more or less attention or any special treatment; such a thought never did, and never will, enter my mind. The descriptive analysis of an author's working and/or argumenting method throws into relief his basic approach to the problems, brings to light and lays open the very foundation of his working process and, therefore, is the most important source of information for the objective evaluation of his final literary production and, ultimately in the present instance, for the final judgment of SDDS, which is the official apotheosis of those four authors' work.

M.A. Ghul is not given a place in this presentation because he has never been a SA specialist but was a fully dedicated pan-arabist straying in pre-Islamic fields of research without proper and adequate preparation. His very limited contribution to SA was given undue consideration because of the pan-arabism of the other "laudemus invicem" club members who saw in him an asset in fostering their personal goals. Ghul also wandered in the HA field of research, even as a thesis adviser, with the same misguiding result; cf., e.g., the case of Saf AbYH 101 (cf. below) and his performance in the case of Lih JaaL 71 (cf. below). Ghul's method is well described by Beeston himself in his so-called study of RES 4176; he states that "what was distinctive about his [= Ghul's] approach to it was that he envisaged it as concerned (to a much larger extent than those previous interpreters did) with rules for pilgrims, which in a number of cases could be illuminated by the rules (manāsik) of the Meccan pilgrimage in Islam" (cf. [illegible], 14 [1984], p. 33). For RES 4176/1-2 and 7-8, cf. below. It is an aberration for an author to let himself be guided by Islamic customs and especially by those "of the Meccan pilgrimage in Islam" when interpreting SA texts because the two civilizations are quite different and, therefore, a material act which might look similar in both is neither ruled nor inspired nor regulated by identical religious protocols and beliefs.

1 - A.F.L. Beeston. - It is not the first that I have to denounce Beeston's fancy and imaginative argumenting method. As the following pages contain many more cases of his distorting reasoning method, the present section is devoted to the exposé of some flagrant examples of dishonesty, contradictions, irrealistic interpretations and, last but not least, pan-arabism. All examples given below are equally clear and bear testimony to the same distorting argumenting process. The three following examples, however, may be singled out as particularly significant.

The first example is his interpretation of SA hmtn of Ir 37/14 and 24 (cf. below), which may be summarized as follows. Lisān uses the word tawrat in his description of the meaning of muhammit. Beeston isolates that very word and simply equates SA hmtn and Ar tawrat "civil disturbance" leaving aside the other words of Lisān's description. Since the three other co-authors of [illegible] integrate Beeston's interpretation in [illegible] (p.61), they actually endorsed the legitimacy of such absurd a reasoning method and are included in the same reprobation; any kind of servile excuse they may give in the future in an effort to justify their move will only make their case much worse.

The second example, which is as characteristic as the first, is his interpretation of byt as "village with its surrounding land in the Palestinian area" (cf. below, Qat H 2 c) and SDDS's endorsement (p.34).

The third example, which is as typical as the two preceding ones, is his interpretation of SA lf³ (cf. below, in my remarks on h'lln, hrg and mhrg).

Beeston's case, however, is quite different from that of the other "laudemus invicem" club members. Indeed, he is the only member so far who has accurately coined in one word his whole argumenting process in a most irresponsible manner. In Bell (p.34, note 61), he introduces his understanding of 2355/2 (cf.below) with the best proof he could think of, saying that

"My instinct is to ..."

It is well-known that an "instinct" being a natural aptitude or tendency or a behavior mediated by reactions below the conscious level, is basically blind and irrational. It would have been difficult to formulate his behavior in a better or more illuminating way. Summarily, Beeston's argumenting process is so subjectively imaginative and so deeply rooted in his pan-arabism = pan-islamization that hardly no epigraphical material escapes distortion and/or misconception.

a - The so-called "ritual hunt." - The existence of the so-called "ritual hunt" has already been debated for a long time, and its controversy will doubtless continue. Beeston himself started the trend of understanding it as a RELIGIOUS act, and all authors followed suit ... slavishly. From the very beginning, however, I constantly opposed such a misrepresentation of the texts and remained the only dissenting voice beside Beeston and his fanfare.

(1) - Beeston's spectacular about-face.

In a paper characterized by fancy and inaccurate suggestions and statements (cf. BeOTAU), Beeston publishes a revolting about-face (p. 12, note14) which reads as follows:

> "In view of Jamme's objections to the use of 'ritual' (... Mus 69, 1956, 102), it is desirable to make it clear that my use of this word implies in no way 'une valeur cultuelle'. Any activity pursued on specified occasions and according to a specified mode of proceeding,is in my usage and that of most anthropologists, a ritual, and may be either religious or purely secular in character. The Japanese tea-ceremony, a formal European dinner-party, and indeed traditional English fox-hunting, are all unmistakeably [sic!] rituals, albeit of a secular character."

The following remarks are in order.

(a) - Beeston is well-known as particularly fond of using parallels irrelevant to the matter at hand. He does it again here. The texts relating to the so-called "ritual hunt" sometimes (but not always) involve the mention of one deity. Any sane reader knows that no deity at all is ever connected with "the Japanese tea-ceremony" or "a formal European dinner-party" or the "traditional English fox-hunting." But, of course, Beeston is so wonted to distorting facts that he does not even seem to know what they really are.

(b) - Beeston's memory is inexistent when it suits him. I have the doubtful honor of refreshing his memory for the edification of the reader. Page 102 referred to by Beeston is the beginning of my argumentation rebutting his allegations contained in his first article on the subject, the title of which is fully reproduced on the preceding page 101. Here follow the reproduction of that title as it appears in Le Muséon, 61 (1948), respectively in p.[illegible], the beginnig of the paper:

" THE RITUAL HUNT

A STUDY IN OLD SOUTH ARABIAN RELIGIOUS PRACTICE "

and on p.319:

" TABLE DES MATIÈRES [illegible]
LXI, 14

ARTICLES. — SUMMARIES

BEESTON A. F. L. — The ritual Hunt. A Study in old South Arabian religious Practice [illegible] ism "

Furthermore, in order to show the reader that the adjective "religious" is not a mistake or an adventitious addition somehow subreptitiously inserted in Beeston's original paper by some mischievous worker, here follow the relevant excerpts of both the introduction and the conclusions of his paper.

The very first paragraph of Beeston's paper (p.183) cannot describe more clearly the author's intention and purpose; see Beeston's text in the left column. Beeston's "Conclusions" (pp.195-196) are as self-evident as the title and the introduction of his paper; see the text in the right column.

" Apart from A. Grohmann's *Göttersymbole und Symboltiere auf südarabischen Denkmälern*[1] not much attention has hitherto been paid to the role played by animals in the religion of the ancient South Arabians. An interesting feature of this, however, is the sacral character of hunting among those peoples, which is attested by the fact that in virtually every case where hunting (verb *ṣd*, noun *ṣyd*) is mentioned in the inscriptions, it occurs in a context which has religious and cultic associations. The connection between hunting and religious practices was recognised by Rhodokanakis[2], but he did not develop the theme; while Ryckmans, in his general survey of old south Arabian religious beliefs[3], was only able to accord it a brief mention in passing. It therefore seems worth while to make a systematic examination of the relevant passages in the hope of throwing a little more light on this aspect of ancient south arabian religion. "

" Conclusions — In [illegible] body of material [illegible] ritual hunt [illegible] perhaps [illegible] that hunting was practised only as a [illegible] The office of huntsman seems generally in Saba and Haram to have been occupied by persons of high religious standing : either the priest-king (mukarrib) himself or a religious collegium such as the « community of 'Attar »

Oxford A. F. L. Beeston "

In all preceding reproductions of Beeston's text, the underlining is mine.

How could Beeston possibly forget his 1948 history-making paper since the other members of the "laudemus invicem" club and other scholars have based, and still base, their belief in the so-called "ritual-hunt" on his 1948 paper? For instance, J. Ryckmans writes that "la chasse sacrée était pratiquée" with reference to Beeston's paper (cf RyCRSA, p.327), and more recently: "BEESTON (1948) ... avait constaté qu'ils [= the texts] se situaient presque tous dans un contexte religieux ou cultuel... il en concluait que dans la civilisation sud-arabe ... la chasse n'était peut-être pratiquée que pour obtenir la faveur et l'abondance de la part de la divinité" (cf. al-Bahit. Festschrift Joseph Henninger, St. Augustin, [illegible], p. 260). Therefore, in good logic, Beeston's main aforementioned statement of 1948 is clearly an act of revolting dishonesty. He is, of course, entitled to change his mind. But, to present his affirmations as he does, viz. as if it was obvious in 1982 and in the past that "my use of this word implies in no way 'une valeur cultuelle'" and, therefore, that my own argumentation amounted to ignoring the well-known definition of the word ritual, is a despicable lie and a vile disgrace.

(c) – As stated in JaCHSA (p.263), Beeston "a consacré le meilleur de son temps, on le sait, à picoter des 'gleanings' dans les textes publiés par d'autres." How is it possible to believe that Beeston would have waited more than a quarter of a century, from 1956 till 1982, during which his many minuscule papers had given him countless opportunities to publish his statement, before at long last releasing his rectification? Who is going to believe that it took him all those Tempus years to realize the situation and/or to fully understand the thrust of my 1956 paper? The case of the Qat text H 2 3 (cf. below) is an example among many which shows that it is NOT Beeston's habit to procrastinate his answers to his critics. I submit without any hesitation that his 1982 statement was indeed an answer to my latest rebuttal of the so-called "ritual hunt" in 1979 (cf. JaCHI, pp.261-263). If he waited three years before releasing his answer, I also submit without any hesitation that he was hoping that my JaCHSA paper would in the meantime have somehow been forgotten by his reader and also that he did not wish at all to refer to it. It is quite understandable, indeed, that Beeston did not wish to even indirectly remind his reader of my latest rebuttal as well as of the contents of that same paper. So, he simplistically chose to refer to my 1956 paper, noting that nobody would see the difference.

(d) – For Ingrams and Ja 949, cf. below.

The preceding about-face of Beeston is not an exceptional feature in his literary production. Another case is fully explained below, where the reader can follow step by step Beeston's so-called argumentations defending to the teeth his theory on ḫrg and mnḥ against my own interpretation and finally his endorsement and his resume of my own interpretation presented as if it were his own discovery.

(2) – RÉS 4782.

One of the most important texts for the question is RÉS 4782, and my interpretation of the text reads as follows:

1 wl/yhtḫn/l'lhn

2 ḫmm-wrdm, tlth

3 wrsym, hmtn, ḫlm, s'bn

1 "Et qu'il veuille offrir au dieu

2 une cuisse et deux parties antérieures comme don

3 et hommage, afin qu'il puisse jouir d'un heureux séjour dans la tribu" (cf. JaCHI, p.104).

Beeston presented so far two versions of his understanding of the text:

in Le Muséon, 82 (1969), p.425:	in P.F. Sergeant, South Arabian Hunt, London, 1976, p.67:
1 "Now let him (sc. the ritual hunter) offer to the god	"Now let him offer to the god
2 a thigh and two forequarters which are) the expiation	a thigh (ḫmm) and two mnḥms, the expiation
3 and the offering in order that he may rejoin the tribe."	and offering in order that he may rejoin the tribe."

Sergeant states that the text was "re-translated by Professor Beeston." It is the same paraphrase in Beeston's both versions with three differences; viz. "now" between "God;" the expression "(which are)" is suppressed; and "forequarters" is replaced by "mnḥms." But, to make things worse, "mnḥms" is translated "provender of a beast – ḏira' (ḏrawan)" in JaBS (p.43), where reference is made to the aforementioned Sergeant's book. It is clear from Sergeant's text that "mnḥms," which belongs to "the Qibli and 'Alwa of Ḥaḍramawt," actually means "breast bone," "the best part of the meat is what is next the bone." Who in his right mind would translate "mnḥms" as "shoulder" because "the top ribs are near the shoulders" and equate "shoulder" and Ar "ḏira'" which means "forearm"? — Beeston maintains his translation of bdlt as "expiation" which becomes "expiatory offering – –" in SBDS (p.26). In my study of Beeston's first translation, I have already noted that "le sens d''expiation' doit être rejeté, fondé qu'il est sur une interprétation erronée du texte" (p.106). Of course, Beeston could not care less. But, "expiation" is the act of making atonement, and atonement is a reparation for an offense or injury. Where does the text even remotely refer to an offense that the hunter might have perpetrated and to an offense to the deity? The text does not mention anything of the kind. All that the text does is to suggest to the returning hunter to make an offering to the god of the nearby temple. I maintain by analysis of bdlt as b + dlt, not as Beeston (and consequently Sergeant) as the noun bdlt. Finally, Serjeant presents his own idea on Beeston's "bdlt:" in his note 120 (p.[illegible]), viz. "to understand bdlt in the sense of Ar badanah a sacrificial animal, seems to be attractive." But, SA "bdlt" becomes Ar "badanah" because of the fallacious pretext that it is "attractive to me"! Furthermore, Ar badanah means "a she-camel, a male camel, a cow, and a bull that is slaughtered at Mecca or brought thither for sacrifice" (cf. Lane, p.169B), and the text does not speak of an animal at all, but only of three parts of it. Who goes hunting ... a camel? Who does "sacrifice" ... a thigh or a forequarter? The text contains "une invitation, une suggestion adressée aussitôt sur rentrant dans la cité de Mirwaḥ par le chemin longeant le temple, auquel est annexée la colonnade, d'offrir au dieu du temple quelques parties de têtes tuées au cours de sa chasse, comme un don destiné à plaire, un cadeau destiné à se concilier les bonnes grâces du dieu afin d'assurer un séjour heureux dans sa tribu." (cf. JaCHI, p.107). Who in his right mind would claim that such a request constitute a rite of ritual practice? No detail is given on how the hunter can fulfill the request. — Since Beeston maintains in 1976 (cf. Serjeant's book) and in 1982 (cf. RÉS) the idea of "expiation" suggested in 1948, he reaffirms the existence of a religious act because he implies that the returning hunter must have killed an animal belonging or sacred to the deity, and that, as a consequence of that act, the hunter had to offer an "expiation" or an "expiatory offering." Therefore, Beeston contradicts himself in the same year 1982 in two different publications. This is another example which shows that Beeston does not care of what he writes because he follows his momentary whims, whether they are contradictory or not. — Beeston also maintains his translation of "offering" which, however, becomes doubtful in SBDS (p.118). I have already noted in JaCHI (p.106) that "la traduction de ṯrḥ par 'offering' n'est pas exacte, et sa nature exclut toute interprétation admettant une faute rituelle; car celle-ci nécessiterait non un don librement consenti, mais un dû imposé." — Finally, Beeston also maintains his translation of "rejoin" which, however, is rejected by JaBS in favor of "?take one's place in the community – – ?" (p.[illegible]). This meaning, however doubtful, does not make any sense because, when a person does "take his place in the community," it means that he had not done it before, viz. he actually begins a new phase in his life. Here again, the text does not contain any detail which might even remotedly refer to such a situation.

BeSG utilizes RÉS 4782 in two places.

(a) On p.49, par 31:4, Beeston claims that the w introdu-

[illegible] the text "must then be understood as having some sort of deictic force." This hypothesis is irrealistic: the w introduces an apodosis and the protasis [illegible] the meaning of "as the hunter has returned after a successful hunt," is [illegible] certainly, and b means "when."

(b) On p.80, par 7:8 reproduces the beginning of the text followed by his translation "must offer to the god a haunch." The following remarks are in order. (1) His so-called "deictic" w is eliminated; ((2)) a word divider is erroneously restored after l'ʾlhn (l.1); ((3)) the subject of the verb is [illegible] (4) the verb ytbtn (l.1) is given the value of a jussive. Since the text does not state that he had intervened during the hunt to make it successful, the conjunction l has an optative (not jussive) value; ((5)) the word fhd is now translated "haunch" as if the word was synonymous of "thigh" of his 1948 and 1976 versions.

Rey's treatment of the text is yet another manifestation of his "instinct" which apparently changes of direction, like a weathercock, according to his momentary whims.

The preceding lines shed a vivid light on, and give a good inside look at, Beeston's and [illegible]'s tortuous and fancy reasoning which looks for difficulties where there are none and seems bent on complicating and/or distorting things for the sheer pleasure of showing off because they do not care to, and/or are incapable of, evaluate the basic picture offered by the text, blinded as they are by their apriori stic ideas and theories.

(3) - The al-ʿUqlah texts.

Beeston's paper, BeOTAU was characterized as having fa[illegible] and inaccurate suggestions and statements (cf. above, p.80) and may be presented as a good example of the axiom "ce qui est vrai n'est pas nouveau et ce qui est nouveau n'est pas vrai." Here follow four examples.

(a) - Beeston suggests the etymology of the place name ʾ[illegible] from "[illegible]" because "Epigraphic shows some tendency to replacing ʿ[illegible] by [illegible]" (p.7) with reference to the Ḥaḍr hapax legomenon ʾd = ʿd. What an exaggeration to qualify one example as "some tendency"! What could be the justification of adding one example to the case of ʾd? Is it the inexistence of a root explaining the name ʾ[illegible]? The answer is negative: the root mwd does exist. Is it because the meaning of mwd is inapplicable to an isolated rock? Here again, the answer is negative: for the meaning of "waving" applies nicely to a huge isolated rock which "from a distance on the east - and all visitors came from Ṣabwat, east of the boulder -, the latter seems to wave in the mirage of the plain" (cf. JaUT, p.10). Beeston's reason for that "some slight doubt arises because ʾmwdm has the mimation, whereas a very large proportion of the proper names of the ʾfʿl pattern lack mimation" (p.7). The only reaction Beeston should have drawn from his premise is that the ʾ[illegible] derivation does not exist, but in lesser number. There is thus no justification for his "some slight doubt" which can only come from a psychological disorder in the thinking process unless it is an excuse feigned for the sake of the argument. Furthermore, what is the genial suggestion presented by Beeston? Indeed, leave it to him to find such a solution: he applies to a huge rock, which of course is immovable, the Ar adjective ʿ[illegible] which means "who declines, or deviates, from the right way of course" (cf. [illegible], p.2172A; Brill, III, p.230A; etc.) and Beeston quotes an Ar expression said of ... a she-camel!!!, which means "that does not mix with the other camels, but remove to a distance from them, and always pastures aside" (cf. LaAEL, l.c.). Beeston adds that "anyone who has seen the volcanic cone of al-ʿUqlah on the desert horizon, in striking isolation from the mountain, can appre[illegible] the fitness of

such a name" (p.7). Such a description suggests that Beeston never saw al-ʿUqlah himself because al-ʿUqlah does not look like a "cone" because it is not a cone, and at a distance it is also obvious that there is more than one boulder. Beside the stupidy of comparing an immovable rock with a wandering animal, Beeston shows his despicable sneer of the objective facts by sweeping under the rug that, as pointed out in JaUT (p.2), "the site of al-ʿUqlah is composed of four boulders," which become in B. Doe's approximative terminology, "a group of boulders" (cf. PSAS, l.c., p.23) as if he could not count to ... four! Then, there cannot be any question of o n e solitary wandering ... she-camel!

(b) - JaUT explains the feminine name rbbʾtt of Ja 919/1 as rbb + ʾtt = ʾntt (p.38).

Beeston's initial mistake is to state that "the first element [of the name] corresponds to Arabic rabīb 'slave'"(p.7). There is not a single SA context which justifies such a meaning for SA rbb (cf. below, [illegible]). Beeston's second error is to remark that "its application to a woman need not surprise us, since the oldest Arabic pattern faʿīl is common gender and does not take a feminine termination" (p.7). Such a remark is wholly irrelevant to the question because Beeston takes for granted as a fact that SA rbb IS Ar "rabīb," an equation which is absolutely gratuitous and cannot be proven. His statement, however, proves the stupendous facility with which Beeston ignores the epigraphical evidence when it suits him. A well-known first element of many feminine names is ʾb father, which cannot in any way, shape or form be feminine; two such feminine names composed of ʾb + X are found in the very same text, Ja 919, viz. ʾbwdd and ʾbsdq (ll.3 and 4); thus, Beeston did not have to go very far to find them. The characteristic of those ʾb + X names is that they all refer to the main masculine god. It is, therefore, useless and irrelevant to juggle with the element rbb; an embryonic knowledge of SA onomastics proves it.

Beeston's third error is to state that my etymology of rbbʾtt "surely produces an extremely bizarre name" (p.8). Such a remark is quite understandable, coming from someone who knows extremely little of onomastics. It is a well-known fact that the deity as such is often present under the nouns ʾb, ʾḫ, etc., and the female deity under that of ʾm. Is it so terribly difficult to understand that the same goddess be mentioned under the noun ʾ(n)tt since she belongs to the divine family composed of father, mother and son? It manifestly was too much for Beeston's intellect. And since, as mentioned before, many women bear names which epithetize the father of the triade, what is so "extremely bizarre" to find a name with the meaning of "lord of [the] wife"?

Beeston's fourth error is to think that the application of the Ḥaḍr hapax legomenon ʾd = ʿd to the present case would be "more probable" because it amounts to a lack of scientific honesty. Indeed, the divine name ʿttr is constantly attested as such in Ḥaḍr, and so is the apocopated form ʿtt in the theophoric name (cf., e.g., JaPRER, l.c.) and even in the al-ʿUqlah collection; cf. nwfʿtt which is the name of two different persons (Ja 924/1,3 and 926/1-2). If he wishes to do so, Beeston may give priority to his imagination at the expenses of the epigraphical facts, and his presentations may distort the texts and their value and understanding ... if he keeps all his concoctions for himself and if they remain private. The facts themselves and their real nature are beyond his reach and will remain the silent witness of his attempts at destroying the evidence in favor of his own preconceived dreams.

(c) - Beeston states that "ḥsynʿm [of Ja 914/4-5] is analysed by Jamme as Ḥuṣayn-ʿamm. In spite of the fact that ḥsyn (alone) is attested as a man's man ..., one should not ignore the possibility of the analysis ḥsy-nʿm"

[illegible] It may come as a surprise to Beeston that such a possibility has never [illegible] But, the main fact, which Beeston hides from his reader – [illegible] that he is aware of it – is that the nominal derivation gtyl [illegible] than that of X + nᶜm, and such a fact justifies [illegible] for the derivation gtyl + divine name, cf. [illegible] CIH 105/2-4 (cf. JaMYN, pp. [illegible]), [illegible] graffiti from the country of Mukeras. It is so easy to throw [illegible] without even giving a single parallel or even a remark at his reader's face ... without even giving a single reference to hyl!

(d) – The etymology of yᶜlld of Ja 978/1.

((1)) Beeston bases a subdivision of his paper [illegible] "a Minaean at al-'Ulaḥ," on the name yᶜlld which, according to [illegible] of the second root consonant, is typical of Minaic, [illegible] where there are some half dozen verb forms of this type" (p.10). [illegible] Beeston is clear wrong: the nominal derivation yqtl (2nd verbal form) [illegible] as a matter of fact, the very same name yᶜlld is also found [illegible] this reference is listed in HaMO, p.677, and also in [illegible] Brzuski's paper which Beeston gives the impression (?) of having read [illegible]; cf., also, e.g., Hgr yhzm (cf. JaMMR, p.46) and [illegible] Here again, Beeston may indulge in his own concoctions and [illegible] but all these simply prove his dishonesty toward the epigraphical facts.

In relation with the name yᶜlld, Beeston states that "the classification [illegible] Brzuski ... as a 'nominal formation' is certainly wrong ... it is [illegible] to call it a noun formation as it would be to apply this term to Hebrew [illegible] 'I am'" (p.13, note 18). These two remarks actually are incredible because they manifest the confusion between names and verbs.

Beeston's remarks also are insulting because Brzuski's expressions "formes verbales" and "formes nominales" (pp.229 and 230) cannot but mean "formes utilisées comme verbes" and "formes utilisées comme noms." All this proves that Beeston does not even know the meaning of "nominal," which is relating to, being, or consisting in a name. Furthermore, Brzuski does not refer to Hebrew ʾenwsh because it is not a name, and it is already ridiculous of Beeston to even think that someone might consider it as such. Finally, Brzuski manifestly knew very well that yᶜlld is morphologically an imperfect verbal form; nonetheless yqtl IS a nominal derivation.

((2)) The vocalization of yᶜlld as a second verbal form of ʿlj is most obvious. Beeston nonetheless mentions the opinion of "others" while referring to Müller only (cf. below, Müller's etymological work) according to which there is another stem involved coming from all places ... from some post-Geʿez Ethiopian languages. In the present case, Müller gives no reason whatsoever to justify his choice of "Typus [illegible] abessinischer Sprachen" (cf. Bibr, 21 [1964], [illegible]). Such an opinion, although being a glistening piece of showcase, is unfounded and irrational because of the following reasons.

((a)) The verbal form frrᶜ is an hapax legomenon and always written as frᶜ anywhere else. Beeston completely distorts the facts when he writes "R 2771/5 frrᶜ ..., but in this case more commonly without graphic doubling of the r" (p.13); his statement on "frrᶜ and the normal frᶜ" (p.10) is also incorrect.

((b)) ʾhhr (e.g., RÉS 3257/4, not 1.3, as indicated by Beeston) is Ar ʾabara, 2nd form "to put, place behind or after, make it come behind or posterior or last" (cf. LaAEL, p.31A).

((c)) Beeston refers yfrrw (e.g., RÉS [illegible]

2894+2907/5) to "Geez fannawa" (p.13). Where does that special Ethiopian form come from?

((d)) RÉS 3015/1 mentions wᶜlly/wyrr. ʿlly is Ar ʿalā (o), 2nd form "to raise" (cf. LaAEL, p.2143A), and ẓwwr is ẓwr of CIH 105/2.

Beeston disagrees with the "others" but he has to be very diplomatic about it and must handle Müller with kid gloves because the latter is another "Lauterer invicem" club member. So he writes: "I find it very difficult to think that the Minaic forms are anything else than facultative variants of the faʿʿala stem, and not some different stem" (p.10). How does Beeston know that those forms "are anything else than facultative variants"? How does he know, e.g., that the writing of the 2nd radical does not indicate a special emphasis?

Of course, Beeston had to find some justification and, according to him, "there appear to be two alternative explanations" (p.10)

His first explanation is to invoke ... Greek "as a result of their [illegible] the Minaeans' trading links with the Mediterranean world" and also "the Greek orthographic device of noting a lengthened consonant by doubling the grapheme." What is the meaning of such a statement? Why does Beeston hide the necessary details so as to render his affirmation unintelligible? What he most probably (?) had in mind is the prosodic compensatory doubling of a consonant in Aeneic (Aeolic), the latter consonant being either a digamma or another consonant hypothetically restored in pre-ethnic forms. Therefore, the situation is so different that it is ridiculous even to refer to it in the present case.

His second hypothetical explanation comes from the "observation that in all the known cases the root has a liquid or a nasal as second and third consonant; and these two phonetic classes are notoriously liable to lead to metathesis or re-syllabification." However, in all the cases, the third consonant is not involved, and the second consonant may also be w or h, which do not belong to either of the two classes referred to by Beeston. Furthermore, the so-called "metathesis" or "re-syllabification" have to be attested and proven, not simply dreamed about.

((3)) After his two blunders on yᶜlld, Beeston reviews the names mentioned by Brzuski.

((a)) Beeston considers as possible that man ʾhrrh of RÉS 3348/1 is a name. As J.H. Mordtmann already pointed out (cf. Beiträge zur minäischen Epigraphik, Weimar, 1897, p.38), it must be a noun + n. In Ja 2504b, read qynh instead of "qryh" (also in p.644A), and qaynan instead of "Qanīyh."

((b)) Beeston states that "in yqttᶜ of RÉS 3357/5 "is undoutedly a t-infix stem." No reason is given to substantiate the "undoutedly" and there is none from an onomastic viewpoint. There is no reason for considering yqttᶜ of RÉS 3602A/3 as an 8th form; the second form of qtᶜ to save, salvage may fit the fragmentary context.

((c)) Beeston states that "R 2774.2 frrly of Halévy's reading is shown by Glaser's squeeze to be misread for frᶜhy." Such a statement can easily be understood by the reader as implying that Beeston himself discovered the true reading. In fact, it has been known since 1917 (cf. N. Rhodokanakis, Studien in Lexikographie und Grammatik des Altsüdarabischen, II, Vienna, p.54), last, but not least, Beeston is even unable to read correctly [illegible], V, p.127, where it is clearly stated that J. Halévy's copy is "frrᶜhy" (cf. HaMY, II, p.[illegible], no. 192), not "frrᶜy," as he claims in his statement.

((d)) Beeston states that "C 317/5 tllb should be read as ylqb (or yqlb?)." Here again, no reason is volunteered to justify the "should" and the statement sounds as if the emendation was Beeston's work.

[illegible] (cf. [illegible], II, p.144) [illegible] Haley's copy (cf. [illegible], II, p.144) [illegible] a short vertical stroke, thus, [illegible], and then comes [illegible]; [illegible] a possible reading [illegible], as listed by G. Ryckmans (cf. BeYP, I, p. [illegible]). [illegible], however, suggests also the reading of "yllbr" because of an unspecified [illegible] reading of "yllbr" because of an unspecified [illegible] represent someone" (cf. LaAEL, p.346C). Beeston, who, however, [illegible] got his reference to Ḫ.Ġurab (= RES [illegible], p.483). Then, Beeston's suggestion of [illegible], 1909, p.483). Then, Beeston's suggestion of [illegible] confusion g and l (cf. above, pp.75ff). Until an [illegible] of CIH 317 is available, Beeston, like anybody else, has [illegible] of a photograph of CIH 317 is available, Beeston, like anybody else, has [illegible] Haley's copy, whether he likes it or not.

Therefore, only two of Beeston's remarks are acceptable, viz. on [illegible] and shrm of RES 2775/1. If Beeston duly notes that he copied [illegible] from JaSDYE, he presents his second remark as if he was [illegible] the reading of shrm of RES 2775/1 was made by J. Pi- [illegible] Brussel, 1956, p.267, although [illegible] inscriptions sud-arabes, [illegible] repeated by A. [illegible] is still repeated on p.219) and repeated by A. [illegible] Finally, Przuski's conclusion that "c'est plutôt un thème intensif et non au frequentatif que nous avons affaire dans les cas de redoublement graphique en sudarabique épigraphique" (p.131) is correct.

(e) The last question to be dealt with here is Beeston's study of two other texts (pp.9-10) connected by him to the so-called "ritual hunt" which, as a consequence of his spectacular about-face reported above (pp.80ff), has become secular.

((1)) The texts themselves.

((a)) Ingrams 1 relates that the king [illegible] Bayyin, king of Ḥaḍramawt, stayed in W. ʿIrmat and hunted there. One has to be blinded by the obsession of things ritual to suggest that such is the case in the present text which commemorates a particularly successful 20-day hunting trip.

((b)) Ja 949 is a text engraved by the same Ḥaḍr king, which commemorates not only extensive rebuilding works in his own capital and in his own palace but also the result of a successful hunt near ʾAnwadum (= al-ʿUqlah).

Since the publication of Ja 949, ʿInān 10 indicated that the name of the royal palace is ḥgr, an evidence which does alter my initial rendering of Ja 949/2, first part, viz. wrʾ ḫyr ḥgr as and he had rebuilt in store the house ḥagar.

The preceding pericope is immediately followed by the two following sentences:

gll bmhn mt trm [illegible]/gymm/

wnrgw/ms/wālty/bcrm (.3) - - -/tgndln/ʾrwdm

he sojourned at the fortress when they [= the damaged buildings involved] had been torn down because of the collapse,

and they killed thirty-five roaring (.3) - - - at the fortress ʾArwadum.

gll: Beeston states: "I feel inclined to accept the proposal of [illegible] Müller that it should be interpreted on the basis of Qatabanic gll which is a constructional term meaning 'erect a shelter'" (p.8).

Müller had written this: "Da in Z.3 Gazelle gtym und nicht ztym geschrieben ist, könnte in Z.2 gll für zll 'eine Bedachung machen o.Ä' stehen" (cf. [illegible], 21 [illegible], p. [illegible]). Müller's argumentation is invalid because gty instead of zty is already at-

tested, e.g. in Geukens 12/6. Therefore, the spelling of gty is not a peculiarity of the text and cannot justify inventing another g = z equivalence in another word. Furthermore, enrapted by his discovery, Müller did not think of the consequences of his idea. The verb zll being a transitive verb, the preposition b cannot be justified, and Müller does not justify it. Finally, if gll means zll, then the fortress was without roof ever since its building, and this is a nonsense. Finally, Beeston distorts both Müller's testimony and the meaning of zll in order to translate the verb as "sheltered" (p.9). Beeston conveniently confuses a whole building with some part of it.

gymm: fascinated, as he is, by his "ritual hunt," Beeston rivets his whole attention on gyd of gymm which is declared "problematic, possibly one could envisage that the engraver wrote gydm in error for gydhn, but omitted to erase the h" (p.9). Poor engraver who did not know what he was doing! But, "gydm ... the h does not make any sense because had the engraver erased m of Beeston "gydm," the text would have read "gyd", not "gydhn." Furthermore, it is preposterous of Beeston to even suggest a possible engraving error because of his reluctance to accept gydm as a noun derived from the root gdm, a fact which he, obviously enough, fails to bring to the attention of his reader. The article of gydm most probably refers to the fact that it was the greatest collapse ever known in the Ḥaḍ capital.

tbr: Beeston refers it to Ar tabr which means "decrementum maris" (cf. BeYP, I, p. [illegible]; and "reflux" in ChDAF, p.744A; etc.). Of course, Beeston does not see how ridiculous it really is to apply such a meaning to an event that happened more than 150 miles in the Ar hinterland! To render his suggestion more digestable, he distorts the meaning of Ar tabr by putting the second half of its meaning between parentheses, "withdrawal (of the ebbing tide)," as if to indicate that "withdrawal" could apply to something else. Furthermore, Beeston conveniently fails to inform his reader that SA tbr (cf., e.g., JaSDYE, p.450A) always implies the idea of ar tabr perdition, destruction (cf., e.g., LaAEL, p.[illegible]). What is more natural than translate tbr as collapse in a text which enumerates rebuilding works! What is more natural than the Ḥaḍ king going to stay at his resort of ʾAnwadum during the rebuilding of his capital and of his palace! What is more natural than once there, he would enjoy himself having at least one major hunt!

JaUT already noted: "Needless to insist upon the fact that neither of the two preceding texts, Ja 949 and Ingrams 1, presents a single lead which could suggest the so-called ritual hunt or any kind of offering" (p.20).

((2)) Beeston's comment.

In an attempt at explaining "why were these two hunting expeditions selected for special inscriptional record?," Beeston's answer is twofold: "[A] It is surely not enough to say that they were recorded as being specially successful, [B] and I find it impossible not to see some special link with the 'title-giving' ceremony" (p.9).

Ad [A]. - Here again, Beeston fails to inform his reader that are only commemorated in the texts hunts of exceptional importance, such as, e.g., Ja 2074 with the record of 4,000 ibexes killed. RES 4782 does not mention any hunt, but contains exclusively the deity's request made to a hunter returning home. No text is known so far mentioning a hunt which would have bagged, e.g., a single animal or even a dozen of beasts. Such an event must have been all too common and did not deserve to be commemorated in an inscription.

Ad [B]. - Note here again the blindness of Beeston's "instinct": Would Beeston at

long last remove the blinders which he voluntarily keeps on his head he might be able to see that the two texts involved do not even remotely speak or refer to "the 'title-giving' ceremony," and therefore, that the sixteen-long line of his comment on Ethiopia are an inappropriate and useless digression aimed at distracting the reader from the real question and at playing a mirage before his eyes. His introduction, which is as "un cheveu dans la soupe," viz. "Similarly, Yd^{c} ^{c}l Byn's [illegible] can plausibly be regarded as an accession ritual," is a baseless wishful [illegible]

b - The case of the substitution of a text.

In the present case, Beeston is seen suppressing an embarassing section of one of his lectures, substituting to it in the definitive text a brand new composition which is drastically different from the original version, and presenting the new text as the original itself.

The lecture in question was delivered April 16, 1979 in Riyāḍh during the Second International Symposium on Studies in the History of Arabia.

Beeston's act of dishonesty is repulsive to the utmost because every single move was most carefully planned and executed. It was simply plain stupidity of Beeston to hope that he would get away with it, viz. that nobody would ever be able to prove his despicable imposture. Not only the lecture itself was duly recorded but also the text read by him during that lecture had been printed before being recorded and copies of it were available to all participants even before the lecture started.

Beeston carefully revised the text of his lecture, and the last paragraph of the revised text reads as follows in p.153 of Pre-Islamic Arabia (Studies in the History of Arabia, vol.II), Riyāḍh, 1404/1984; this paragraph is immediately followed by the "Notes," the first of which is also reproduced below for the benefit of the reader.

" [illegible] I must say a few words about a topic with which I began my paper as delivered at the Symposium and which caused difficulty to Jamme. The suggestion which I made was that there are some tendencies which could be traced in Sabaean which may have to some extent paved the way for monotheism, by this I meant tendencies towards what has been called henotheism, namely, the view that one god is entitled to the special worship of a particular individual or group without any denial that other deities exist. In citing the Sam'ay cult of Ta'lab as an example of this, I certainly never intended to suggest that Sam'ay was unique in this respect, nor that a henotheistic attitude was universal even in Sam'ay. Both there and in other social groups dedications, expressions of thanks and petitions for favour may be addressed to one deity or to more than one but a great majority of texts conclude with a final invocation, "by" one or more deities, and it is indeed rare for a Sam'ay text to have a final invocation by more than Ta'lab alone. "

" Notes

1. E.g. Ḥaḍramawt d'epigrafia semitica 2033 b. "

The very first reaction of the reader to such a pro domo is to note that Beeston's mind must have been in a turmoil or possibly exhausted by its efforts because he erroneously uses "by" instead of "to" at the very end of his prose: his "by" renders the CA preposition which introduces the names of the final invocation. The second reaction of the reader, by far the most important, is to raise the following questions: why does Beeston eliminate from his final text the incriminating passage? Why was he afraid to release it in its entirety? What did he have to hide? Had he reproduced his original "suggestion," he would have given his reader all the data of the problem "which caused difficulty to Jamme." Unfortunately, as the new text stands, Beeston makes very sure that the

reader does not get the most essential datum, viz. his own original text. Here follows the necessary information which will enable the reader to objectively appreciate Beeston's initiative.

F I R S T, the beginning of the text as publisned in Pre-Islamic Arabia, p.153:

" Himyarite Monotheism

A.F.L. Beeston

Down to the beginning of the fourth century A.D. the religious forms of South Arabia were polytheistic. The inscriptions refer to a number of divinities simultaneously and we have explicitly polytheistic expressions like "all gods and goddesses of the town" (1). But in the course of the fourth century a Himyarite dynasty-known to the Muslim writers as the Tabābi'a-extended its power over the whole of South Arabia. "

S E C O N D L Y, the section of the text printed before the lecture and read during the same lecture, viz. the beginning (p.1) and note 1 (p.10), respectively:

" بسم الله الرحمن الرحيم

The Second International Symposium
on Studies in the History of Arabia
Pre-Islamic Arabia
Dept. of History & Dept. of Archaeology
Faculty of Arts, University of Riyadh
1400 AH / 1979 A.D.

الندوة العالمية الثانية للدراسات
تاريخ الجزيرة العربية
الجزيرة العربية قبل الإسلام
قسم التاريخ - قسم الآثار
كلية الآداب - جامعة الرياض
١٤٠٠هـ - ١٩٧٩م

HIMYARITE MONOTHEISM

A.F.L. Beeston

Down to the end of the third century A.D. the religious forms of South Arabia were polytheistic. The inscriptions invoke a number of divinities simultaneously, and we find explicitly polytheistic expressions like "all gods and goddesses of the town" (1). There is nevertheless one partial limitation on this: the folk Sa^{c}y, located in the Arhab plateau north of the San^{c}a plain, seem to have tended towards a religious form which has been termed henotheism, i.e. the belief that while a multiplicity of deities existed, only one of them is entitled to the worship of each particular folk. The Sm^{c}y texts thus normally invoke only their own folk-deity under the name Ta'lab without the addition of other names; at the same time they acknowledged the existence of the Sabaean national deity Ilmuqah. Even further than this, the Riyam edict(2), promulgated in the name of Ta'lab, directs that Sm^{c}y "shall not neglect to visit Ilmuqah at Mrib on the occasion of his annual

[illegible] a politico-religious [illegible]

"In the course of the [illegible] extended its power over the whole of South [illegible]

Arabian writers as the [illegible] "

(1) Répertoire d'épigraphie sémitique 2693/6.

The comparison of the two texts reproduced immediately above may be summarised as follows:

[illegible] text	REVISED text
11.1-3 + first half of 1.4.....	= 11.1-2 + first half of 1.3
note	= note
second half of 1.4 + 11.5-15....	.... [illegible]
[illegible].....	= second half of 1.3 + 1.4

It is self-evident that a cut affecting more than the 2/3 of the whole introductory paragraph and which is indicated above by a tall vertical bracket located to the right of the text can definitely not be accidental. It is, thus, also self-evident that Beeston voluntarily eliminated the essential piece of information so that his reader would not be able to judge by himself and also that he might be at liberty to substitute a new text most suitable to himself.

Now, the comparison of the original wording of 1979 and the alleged identical presentation of 1984 is most edifying:

[illegible] text:	REVISED text
"There is nevertheless one partial limitation on this: the folk Sm'y... The Sm'y texts [illegible] invoke only their own folk-deity under the name Ta'lab..."	"The suggestion which I made was there are some tendencies visible already before the 4th century... In citing the Sam'ay cult of Ta'lab as an example of this, I certainly never intended to suggest that Sam'ay was unique in this respect..."

There too texts put the [illegible] against the other prove that Beeston's [illegible] wording contains two [illegible], viz.

"some tendencies" in the plural, [illegible] "one partial limitation" and

"I certainly never intended to suggest that Sam'ay was unique in this respect" } [illegible] "one partial limitation ...: the folk Sm'y."

What Beeston "intended to suggest" or to say or whatever he may like to call it is of no importance whatsoever; what counts is what he actually said and wrote ... and the crucial philology of his lecture is a tissue of errors because of Beeston's [illegible] but of [illegible] "[illegible]" picked up here and there and dealing with texts outside their contexts.

As it stands, that paragraph was intended to demonstra-

[illegible] that the example of Sam'ay was in a way and to a certain extent an introduction to, or a preformation of, monotheism. That the [illegible] was [illegible] certain. However, the deeply rooted individualistic tendencies in the history of the [illegible] people, these individualistic tendencies are evident all [illegible] field are no more related to monotheism than the same tendencies in the religious field would lead to the establishment of an order in the same tendencies in the religious field would be totally independent from all others. [illegible] one of those tendencies and to coin it "monotheism" is an overstatement. A word can absolutely not prove the existence of the basic element of monotheism, viz. that the persons involved did not deny the existence of other gods. [illegible] most likely that those persons living in a polytheistic society did not deny the existence of other deities, it is by no means certain and ever less proven. The situation of SA polytheism is much more varied and diversified than the skeletal summary presents to the reader. [illegible] Beeston "intended to suggest" or to say; the reader is not interested in what relevant. Moreover, the manifestation of individualistic tendencies is completely irrelevant and shaped by such a variety of circumstances that each case is practically different from the other.

All throughout the history of the [illegible] people, there have always been examples of individualistic preferences. All the examples listed below are anterior to Beeston arbitrary selection of "the end of the third century [illegible]."

— Many texts mention only one deity as the object of the dedication and list the same deity in the final invocation; e.g., Ja 554, 566, 5[illegible], etc. [illegible] are cases of strong individualism in a polytheistic society.

— Other texts mention two deities only; e.g., Ja 603: the dedication is to a single deity, but the final invocation lists two deities, and the [illegible] of the dedication is in second place. Ja 556: two priests of [illegible] and 'Ilumquh dedicated exclusively to the second god who is the sole deity listed in the final invocation.

— As for Sam'ay, here follow three examples.

In Ja 561bis, three ʾawl/s'tm/sm'y rulers of the tribe Sam'ay dedicate to ʾIlumquh, but the final invocation is "by 'Aṯtar and ʾIlumquh and their patron Ta'lab Riyyān."

In Ja 562, one man on behalf of the ʾawl/s'tm/sm'y (cf. above) dedicates to ʾIlumquhū, but the final invocation lists the name of the three main deities + "by their patron Ta'lab Riyyān."

In Ja 616, five ʾawl/s'tm/[illegible] family rulers of the tribe [illegible], of the tribe Sam'ay dedicated to 'Ilumquh who is the sole deity mentioned in the final invocation.

For Beeston's interpretation of "the Riyam edict" = RES 4176/1-2, as Sam'ay "shall not neglect to visit Ilmuqah at Marib on the occasion of his annual feast," cf. below. Furthermore, Beeston interprets the preceding stipulation as "evidently designed to cement a politico-religious federative association between Sm'y and the Sabaeans" (cf. below). The first and most obvious lesson to be drawn from such an edict is that ʾIlumquh's existence and cult are acknowledged officially by Ta'lab. Any other interpretation, such as Beeston's, is farfetched and subjective depending on the occasional interest or whim of the writer.

c - Ist 7608bis/9.

Beeston's dealing with Ist 7608bis/9 is yet another good example of imaginative work and of autosuggestion.

In his edition of the text (cf. Le Muséon, 59 [1946], pp.165-[illegible]2 and pl.2), G. Ryckmans notes that "le t [of ...] est précédé d'un

[illegible] pourrait être un s, semblable à celui de la lettre initiale de [illegible], and he reads the beginning of the line as
"...thihmw lt' thrn wlslh h... (p.167).

Beeston states that "I would propose that we ought to read the beginning words as ...thihmw lt' thrn" (cf. Le Muséon, 65 [1952], p.139).
— Beeston does not have a single word of justification on his restoration of s as the verbal form could not be introduced by the conjunction w.
— Beeston's reading of "z" instead of t is justified as follows: "in these [illegible] the letters z and t are almost undistinguishable." This is the second case of Beeston's confessed inability to distinguish two SA letters; for the first example i.e. the confusion between z and h cf. above, pp. [illegible]ff. Beeston's statement is erroneous: the difference between the two letters is shown by both the position and the size of the two small strokes; such a difference is clearly indicated in the word zrʿt. The presence of this word makes it absolutely certain that Beeston takes his own dreams for epigraphical evidence. The word ltʿ is clear not only on my squeeze of the original but also on my copy made from the text itself. — M. Rodinson states that "on peut lire ... la seconde lettre t ou z car les barres horizontales qui ferment les deux ... inversées superposées du t se confondent avec les traits non évidés qui caractérisent les lettres d'écriture (similitude bien visible dans le nom zrʿt à la ligne 1) et confirmée par A. Popovic d'après l'examen direct de la pierre" (cf. Revue pratique des Hautes Etudes. IVe Section: Sciences historiques et philologiques, Annuaire 1969/1970, p. [illegible]). The double preceding testimony is best explained by incompetence and a rather strong myopia. — Although Beeston's paper in Le Muséon, 65 [1952], is not listed in [illegible]'s bibliography (p.XXXIV), it was not rejected as useless. Indeed, [illegible] offers the two following entries:
"r. sthl- Ist 7608bis/9" (p.64) and
"n. zʿ Ist 7608bis/9 {sic} " (p.167).
Therefore, the gratuitously restored "[s]" and the erroneous "z" have become epigraphical evidence, and the second is even presented as evident; cf. "{sic}"!

The meaning of the two words involved has gone through a rather strong metamorphosis:

	Beeston, 1952	SDDS
[s]thl	"he had ... appointed"	"to overpower"
ʿzl	"the defence"	"control"

1.9 may be read as follows: w[ʾs,thlhmw/ltʿ/thrn/wlslh h[...
and he took them as intendants for the watch over the sea and for the well-[illegible] ...
sthl, cf. hala (o), 10th form "prendre pour intendant" (cf. BeAF, p.183B). — tʿ, cf. arabic waʿiya, 9th form + accusative "watch over," and waʿîn "guardian" (cf. JaSL, p. [illegible] and [illegible], respectively). Finally, Beeston's translation of the end of 1.9 is "the maintenance of order in Himyar." Not only there is no preposition before h[but also the assumption that hmyrm is attested here is absolutely gratuitous.
[illegible] - Ja 576/7.

An outstanding example of both Beeston's obnoxious dishonesty and subsequently, SDDS's slavish attitude is the treatment of the pericope [illegible] (cf. [illegible], [illegible] and [illegible], respectively).

BeWA translates the pericope as "forced the town ʾ[illegible] to capitulate and devastated it" (p.35).

(1) - Here follows BeWA's treatment of sbʿ (p.69):

"sʿbʿ	sʿbʿ J.578/28 v.intr. Jos.9.15.	capitulate, surrender = [illegible] in	
	hsʿbʿ J.576/4 v.tr.	force to a surrender.	
	ʿsʿbʿ J.586/19 n.pl.	men who have surrendered."	

In fact, the Hebrew niphal nišbaʿ of Jos 9/15 means:
"jem. Frieden zuschworen Jos 9 15" (cf. BuWG, p.803A), and
"nišbaʿ c. dat. pers. alci pacem vel incolumitatem iureiurando promittit Jos 9 15" (cf. ZoLHA, p.817B).
How is it possible to equate, as Beeston does, "capitulate, surrender" and "to swear peace, pledge safety"? The whole verse Jos 9/15 reads as follows: "Joshua granted them peace and made a treaty with them guaranteeing their lives, and the leaders of the community ratified it by oath" (yiššabʿû) (cf. The Jerusalem Bible, Garden City, NY, 1966, p.285). The worst of it all is that Beeston's reasoning in the preceding case is ... normal!

The idea of "capitulate, surrender" comes indirectly from Ja 578/28 where the verb sbʿ is in the passive voice (cf. JaSLMB, p.443B): ʿdy/sbʿ/ʾtkrʿ/[illegible] until was plundered and submitted Karibʾil (cf. l.c., p.83B and 64B). Of course, if Karibʾil was plundered and humiliated, he had to be vanquished and, therefore, he had had to "capitulate, surrender" in one way ot the other voluntarily or involuntarily. But, the idea of "capitulate" does NOT belong to sbʿ.

The transitive meaning of sbʿ is found in Ja 586/6: the god ʾIlmqah [illegible]/whwšʿn/[wh(l.4)ʿnn] vouchsafed to and assisted and helped ʾIlsaran Yahqub and his brother b[sk]r/w,t,[br/ws]bʿn/ʾs'b/wmsyrt/hmyrm in [defeating and crushing and plund]ering the tribes and the expeditionary forces of Himyarum (cf. JaSLMB, p. 93). In his translation of the first pericope, BeWA (p.41) eliminates the restored infinitive whʿnn without even as much as a few dots to indicate the location of the restoration. BeWA's translation of the beginning of the second pericope is "the defeat, crushing and utter destruction of" (cf. l.c.). It is incredible and obnoxiously dishonest of Beeston to adopt a translation of sbʿ in p.41 and then in his "selected glossary" of the very same booklet (p.69) not only to sweep under the rug that first translation and its reference but also to give another rendering diametrically different from the first.

(2) - For hsl, cf. JaSDMB, p.74A: "4th form of sll 'take out, make lean, emaciate." BeWA (p.35) translates hsl as "devastate" and explains his translation as follows (p.70):

"sLL	hsl J.576/7 v.	devastate (a town) : Heb. *sallu-ah kamo ʿaremim* "pile (the city) up like heaps of rubble"."

Leave it to Beeston to select a difficult passage or an hapax legomenon, to distort it and then to apply it to SA.

(a) Beeston distorts the text: grammatically the Hebrew pronoun -ha of sallûha refers not to a city but to ʾeres Kasdîm which immediately precedes the initial -ha of 1.26. Even would -ha refer to Babylon (1.23), it still would be impossible "to pile (the city) up like heaps of rubble." Furthermore, Heb. sll means "aufschütten, m.d. acc., wie Garben, Jer 50 26" (cf. BuWG, p.545B) and especially ZoLHA's explanation "ex contextu sallûha 'cumulum lapidum facite (= destruite) eam' Jr 50 26" (p.555A). It is the context, viz. kamo-ʿaremim, that indirectly suggests the so-called meaning of "destruction." But, even then, an exhu-

mation, such as [illegible]'s, is not quite satisfying and remains awkward. This is the reason why The Jerusalem Bible refers loosely (not grammatically) -hn of [illegible] to [illegible] which immediately precedes [illegible], and translates the pericope as "pile the plunder up like heaps of grain" (p.[illegible]).

(b) Beeston also distorts the meaning of 'arêmîn. [illegible] (p.[illegible]) translates it as "[illegible] ... v. Getreide der [illegible]" (cf. also The Jerusalem Bible, l.c.); [illegible] has "[illegible] rudera[illegible] der [illegible]" (p.[illegible]). Beeston's translation is the result of a highly imaginative work. It is unscientific to distort a difficult hapax legomenon which is a crux interpretum even for the specialists in Hebrew literature and to apply such a distortion to SA. Incredible, also, is the obsequiously submissive attitude of the other members of [illegible]'s panel who blindly endorse and present as certain Beeston's three translations of sb' (p.123) and his rendering of [illegible].

e - Ja [illegible],22-24.

Here is the largest concentration of distorted and dramatized translations ever presented by Beeston. Another good example of his anti-scientific approach to the texts is Ja [illegible],22-24 which reads as follows:

22 -/wyfan/qtbn/'wk

23 n tn ant wa'thm sanrw yhwld 'dy/hrrm/qfr 'br

24 n qtr/wtn bn llym -

22 -; and then departed Qatbân 'Awkân,

23 descendant of Dhurat and their tribe [illegible] Ḥawwâlid into the city [of] Ja-

far into

24 qatr and [illegible] the night; - (cf. [illegible], pp.132A and 133A, respectively).

BeWA's translation of the same passage reads as follows:

": then [illegible] / and the commune moved up to Jafar into / a prearranged position of strategic advantage under cover of night; - " (p.26).

(1) It is immediately evident that Beeston eliminates no less than six (6) words from his translation, viz. 'wkn, bn, qrt, sanrw, yhwld and hqrn; obviously enough, they do not exist since he is not interested in them.

(2) The plural masculine pronoun -nrw is rendered as the simple article "the," and the article of llym is eliminated.

(3) Always in search of fancy words, Beeston set his mind "to avoid these ambiguities" and, therefore, "I have preferred to use the rendering 'commune" (p.3) to translate the word sb'. What could those so-called "ambiguities" be? Beeston lists two of them.

(a) "[illegible] might suppose it [= tribe] to mean nomads, although African anthropologists ..." (cf. l.c.). Who in his right mind would refer to "African anthropologists" in a matter dealing with pre-Islamic South-Arabia? The basic meaning of the English word "tribe" is a social group comprising numerous families, clans and generations together with slaves, dependents, or adopted strangers. Such a definition does not in any way characterize the tribe as being composed of sedentary or a mixture of both. If "many might suppose it to mean nomads," these persons show that they do not know the actual meaning of the word they use.

(b) "There is an equal ambiguity in the Arabic term qabîlah" (cf. l.c.). There is no more "ambiguity" in qabîlat than, e.g., in [illegible]. The word qabîlat has several different meanings, and there is nothing surprising in the com-

[illegible] meaning of qabîlat as tribe being used in various applications; the exact meaning of the word will be determined by the context.

(c) "In order to avoid these ambiguities," Beeston does not [illegible] and which might have been made up for the sole purpose of introducing his new creation, Beeston selected a word which is much worse than "tribe" ever exist, for there is not a single ordinary meaning of "commune" and most especially that which is predominant since the 1960's, that fits the word sb'. Finally, Beeston's erroneous translation of sb' as "commune" was accepted by his three minions of SDBG (p.130) and also by J. Pirenne (cf. below, commentary on Ja 1028/3-4).

(4) Beeston's dramatized translation of bn as "under cover" is erroneous for his "cover" has no counterpart in the SA text.

(5) BeWA's "Selected Glossary" gives this on the word qtr: "position of strategic advantage: Ar qutran 'hide, ambush (of hunters)'" (p.68). These two words always imply the element of surprise, but not necessarily that of "position of strategic advantage." It may - and does happen - that there is no time for seeking, or searching for, an advantageous position. Moreover, the main phrase of the SA sentence states that the ruler and his fighting men departed to the city of Jafar. This move most obviously was to get them into a safer place in a well-known place; and this contradicts the idea of "ambush."

SDBG records the word as follows: "n. qtr J 631/24 ? ambush / embuscade / [illegible] n.pr. ?" (p.109; thus, two doubtful mutually exclusive interpretations (cf. pp. XII, XVIII and XIII, XVIII). Thus, Beeston did not succeed in having his translation of qtr accepted by his henchmen as certain, and even his first translation, "hide," was rejected. The reader also wonders why the sigla "See [illegible]" is not added after the first interpretation, as it is normally done (cf., e.g., p.[illegible]). There cannot be any doubt that that reference was omitted because those authors should have had to refer the second interpretation to Ja 1028 and, of course, those minions could not state openly that they held my interpretation as at least possible, as they do with Beeston's. Finally, the first meaning of Ar [illegible] is "hidden, lying in ambush;" the word refers to the person or persons who were hidden, but the place where those persons lie in ambush, which is the case of Ja 631/13-21, is makman.

(6) The same "Selected Glossary" of BeWA does not list w'd at all (p.71); therefore, the reader does not know whether Beeston understood it as a substantive, an adjective, or something else. Furthermore, the reader wonders how Beeston managed to extract the idea of "prearranged" from Ar wada'a "to promise," wa'd "promise;" etc. Could it be from Ar mi'ad "an appointed time, or place"? This, however, could not be because "prearranged" is not synonymal of "predetermined," and the ruler and his men could not have ..."prearranged" that place. SDBG is of no help at all because there is no mention of a substantive or an adjective w'd in the 9 lines devoted to the root w'd, and the reference to Ja 631/24 is missing (p.155 and "Addenda et Corrigenda, p.2). Therefore, the reader of SDBG still remains in the dark as to what Beeston and his minions of SDBG do with w'd of Ja 631/24.

f - Ja 1052.

A sure way of building up an extremely long bibliography is Beeston's habit of devoting tiny papers to question which could easily be dealt with in a very short paragraph of any paper. A good example of that kind of publication is his paper of 28 lines + 6 lines of notes released in The Journal of the Ancient Near Eastern Society of Columbia University, 11 (1979), pp.[illegible]. Beeston seems to take pleasure in accumulating crazy imaginative concoctions as if to get fuddled with his own play of aerial acrobatics. What is really pathetic, however, is that this paper of his does

[illegible] but to show the [illegible] attitude of the author.

[illegible] is an inscription engraved on a slab already reused in [illegible] as a [illegible] wall at [illegible]," it reads as follows:

1 Badilat, son of Nilat,
2 priest of Yabis, and Sadi-
3 [illegible], the courtier of his
4 brother [illegible], wadd-ʾab (cf. JaCHI, p.76).

(1) Beeston's first error is to declare Ja 1052 to be "a tomb[illegible] as it is clumsily written on the title of the paper (p.17). Indeed, according to [illegible] of the paper, Beeston sees nothing but "tomb inscriptions and [illegible]". This is a typical example of Beeston's normal attitude which is outrageous and [illegible] because it voluntarily distorts and misrepresents the whole material [illegible]. It is wholly dishonest to consider, as Beeston does, Has texts, such as [illegible], etc., as "tomb inscriptions." The only reason for Beeston to consider [illegible] as a "tombstone" is to introduce his interpretation of the second half of the text and to make it more appetizing and even quite natural. The basic fact, however, is that the text is complete and neither formula nfs/wqbr (e.g., Ja 1044) [illegible] wm/wbr (e.g., Ja 1046) is to be found in the inscription; cf. also Ja 2970, [illegible] p. 6'.

(2) Beeston's second error is a qualified lie. He writes (p.17) that "he [= Jamme] offers no comment on the word ʾhs1 and it is incomprehensible how [illegible] 'his mother' has been extracted from it." What is "incomprehensible" [illegible] is his dishonest haughtiness and nasty superiority complex [illegible] limits his reading of a publication to what he likes or chooses. The information the existence of which Beeston explicitely denies is printed in the [illegible].

(3) Beeston's third error is his voluntary hiding of a major section of the information relating to hn in Has names. I said "voluntary" because the [illegible] he omits is plainly given on the very same page from which he copied the rest of his [illegible], viz. JaPHY, p.69.

(a) He mentions "bnʿbd in J 1044, equivalent to al-ʿabd" [illegible]. That is precisely what he should prove, and his repeated affirmation (cf. [illegible], p.142), which he may print time and time again, if he so chooses, [illegible] never have any other value than to confirm once more the evidence, viz. his [illegible].

(b) Then, he refers to "rmhnʾlt in J 1043, a formation comparable to [illegible] 'the goddess'" (p.17). Beeston is so rapted up in his imaginative [illegible] that he invents the name "rmhnʾlt" which is inexistent in NA onomastics.

(c) Beeston concludes that "Jamme's reading of hn (both in [illegible] and [illegible] examples) as hawn = sakinah is highly implausible, since it would [illegible] three-member composita of a type virtually never attested outside Akkadian [illegible]". Beeston's repetition of the preceding idea in Arabica (cf. l.c.) is [illegible] different for it speaks of "a composition from three different roots (an o[illegible] feature [illegible], if at all, attested outside Akkadian)."

((1)) Here again, Beeston's imagination leads him to [illegible] and to give yet another proof that he does not really know what he is [illegible] about.

((a)) The Saf element hn exists, e.g., in

names such as hn Hawn (e.g., CIS 1190, in JaPHY, p.[illegible]), and yhn Yahin (cf. CIS 4076 in JaPHY, XIII, p.[illegible], contrary to [illegible], p.[illegible]) so exist in Tham; for hn, cf., e.g., Ma 758 (cf. l.c., XIII, p.[illegible]). The same two names also yhn, cf. HuIR 25 (cf. l.c., XIII, p.240). The name hn is also found in the Ja [illegible] 2:2(L; and the element hn is also attested in SA onomastics; cf., e.g., hnʾb of [illegible] 2 (cf. below). It is stupid of Beeston to even consider the possibility of the element hn being the article in all those names.

((b)) I have never equated ʾr rawm and "sakinah," viz. Beeston is strongly advised to keep his own inventions, bad or even good, for himself because he has never been, and will never be, authorized to put any of them under my name.

((2)) The two versions of Beeston's texts prove that he does not exactly know what he is talking about unless, of course, his words have a loose meaning allowing them to be interchangeable. The SA name [illegible] is very well-known; cf. also, e.g., in Lih [illegible] of JaaL 279 (cf. J. Strugnell in BASOR, No.156, December, 1959, p.31, note 12, and JaPHY, VII, p.[illegible], note [illegible]; cf. the remark of J.T. Milik and J. Starcky in ADAJ, 20 [1975], p.[illegible], note 23) and [illegible] in Stiehl 31/1-2 (cf. F. Altheim und R. Stiehl, Christentum im Roten Meer, Berlin, I [1971], p.24, no. A20). Incidentally, Stiehl 31/1-2 reads as follows: bdlm/bn/ʾm(1.2)zdlh/twfr Badlum, son of ʾmm(1.2)zaydlah Tawfar. The nominal formation involving three elements used in [illegible] is also well-known in both Saf and Tham. Another proof that Beeston really does not know what he is doing is his opinion on the two feminine names of CIH 389/1 and 2 (cf. below).

Beeston hides from his reader - provided he is aware of it - that the name ʾbyhn attested in the same Ja 1044 where he got bnʿbd and where -hn can obviously not be the article. Beeston repeats his omission, which cannot but be voluntary, in his paper of Arabica, l.c.

(4) Beeston's fourth error is to copy my translation incorrectly: he makes two errors, viz. his "Badilat" and "Nilat" instead of my "Badilat" and "Wilat."

(5) Beeston's fifth error is to claim that the divine name ybs "should be transcribed as Yabass" because it "is almost certainly from the root bass 'smile, be friendly'" (p.18, note 4). The etymology of the name ybs from bss is not Beeston's, but from M. Höfner and N. Rhodokanakis (cf. WZKM, 43 [1936], p.2[illegible], and endorsed in my paper JaP, p.113, note 494). Furthermore, why "should" s be repeated in the transcription, as Beeston claims, since it is not in ybs? That it may be repeated in order to show the root is an entirely different matter. For the reading of the divine name, cf. below, commentary on BaRoIY 42.

(6) Beeston's study and translation of the text is also tissue of errors.

(a) Beeston claims that "J 1052 does contain (I would argue) a full sentence" (p.17). His opinion is based on a continuous stream of gratuitous imaginative affirmations contained in the 13 lines of his commentary. Whether Beeston "would argue" or not is none of my concern.

(b) Beeston states that "the following word [= wydh] is obviously not a proper name, but simply 'and his hand'" (p.17). The very same "obviously" was apparently CIS's opinion also in his translation of "bnhʾ" as "filius eius (?)" in CIS 913: "whbʾl bnhʾ Et periit filius eius (?)" (p.124; cf. also [illegible], p.[illegible]). [illegible]'s "bnhʾ" is a proper name. Unfortunately, CIS's reading is erroneous; the name is bnʾ; thus, whbl bnʾ and was destroyed Banaʾ.

(c) Beeston writes that "since sdq is obviously a verb with its object-pronoun having a personal reference, we require an abstract sense for [illegible] so-

nothing like 'service'" (p.17). What can possibly be the meaning of such a phra-
se? The expression "he require" truly is a meaningless "cheveu dans la soupe" ha-
"an abstract sense for [illegible]" would be "dependence," not "something like 'servi-
(d) Beeston affirms that ʾḫs "is a dialectal variant of
[illegible] where did he get such a crazy idea? The only so-called proof that he
[illegible] of his demented dream is that in JsaT 65/2 "there is a word Jaussen and
[illegible] but Gaskel justifiably stated that the last letter an writ-
[illegible] read as [illegible], while at the same time claiming that it is 'falsch
is indeed a cursive s, while at the same time claiming that it is 'falsch
ben' for d" (p.17). These statements call for the following criticisms.

((1)) Beeston reproduces two words from CaLL (p.
[illegible]) and he is not even able to copy one of them correctly: he writes "falsch" in-
tead of "fälschlich".

((2)) It is notorious that Beeston remains com-
pletely ignorant of graffiti. His first and sole attempt at dealing with SA graffi-
is his paper in D.W. Harding, Archaeology in the Aden Protectorates, London, 1
[illegible]. These pages are the unquestionable proof not only of Beeston's igno-
of the palaeography of SA graffiti but also of his inborn temerary insolence to
talk of what he does not know. For those graffiti, cf. JaDSA, V. Beeston does
know SA graffiti, but he not only sets involved in Lih but he is so inflated of
[illegible] that he does not shrink from having a definite opinion about ʾḫs, viz."o
Jaussen text suggests that there is no mistake: ʾḫs was a variant actually in use
p.17).

The actual situation is as follows. For CaLL (p.33, right column), there w
only an engraving error due to the closeness of the tracings of the two letters
cf. his sentence "d fälschlich als s geschrieben" (p.26, no. 97), the verb ʾḫs
in his transliteration (p.126), and the text itself is listed in the glossary un-
der ʾḫs (p.120, where "ʾḫs" obviously is not mentioned). Gaskel's error was due
to his inaccurate knowledge of Lih palaeography. Thanks to his ignorance of
Lih palaeography, thanks to his discarding of an important part of CaLL's testimo-
ny and also thanks to his elimination of JaL B, VII (1974, where the text involve
is resulted on the basis of the study of the original itself under the siglum of
JaL 133; pp.101-102) and the case of "the secondary forms of d" is presented (pp.
[illegible]), Beeston gradually took for the real stuff what CaLL had erroneously conside-
red as a mere engraving error!!!

((3)) Then, after stating his equivalence of d and
s, Beeston's imagination started to spin in high gear and to phosphorate, and the
first puff of steam is this: "in this context [= according to his own preconceived
idea], ʾḫs reminds me of the Arabic expression ʾarada ʾibdanum 'he behaved like tw-
[illegible] readapted their life-style" (pp.17-18). Beeston's memory is all the more remar-
ble in that the Ar expression he quotes is ... the first mentioned under ʾabd = ʾ[illegible]
But, Beeston's only reason for referring to that expression is his own preconceive
ideas of what the text should mean. Indeed, absolutely nothing in the text directly
or indirectly refers to that expression.

The second gush of Beeston's phosphorescence is a daring imaginative leap by which
the "life-style" of his ʾibd is suddenly and mercilessly apocopated to "life" in
his translation (p.18). It surely takes an unbalanced mind to consider those two con-
cepts as synonymous.

(e) Beeston's translation of the second half of the text al-
so is another proof of his eccentricity, viz.
"And he (B) [= Badilat] faithfully rendered him (Y) [= the god Yatiʿ] the ser-
vice of his life and his handiwork" (p.18).
In spite of all his contortions and stretchings, Beeston remains unable to produce a

sentence that makes sense. One may take service with another or be in another's
service, but what does "he faithfully rendered him the service of his life" actu-
ally mean? Does it mean that he faithfully rendered him the greatest service of his
life? If such is the case, what was it? If it simply means that he devoted to him
his life and, in that capacity, rendered all possible service, then the phrase of
"handiwork" implies a tautology. If there is no tautology, then "the service of
life" means his priestly work, and "handiwork" means any other work, such as "man-
ual work." What kind of revelation, and from what deity, did Beeston receive which
enables him to imply that that Yabis' priest did perform some other work besides
priestly duty?

(f) Finally, Beeston states that wdʾb "is simply the Nab-
atean apotropaic formula commonly placed on buildings and monuments of all kinds
to ensure protection for them" (p.17, no.2). Such a statement is erroneous because,
as usual, Beeston eliminates a part of the documentation, viz. all the cases where
wdʾb or a similar formula is engraved in the mountains (cf., e.g., Academie royale
de Belgique, Bulletin de la Classe des Lettres et des Sciences morales et politi-
ques, 5e serie, 37 [1951], p. 310 and note 5). Needless to say that, in all these
cases, there in no question of "to ensure protection for them." Furthermore, Beeston's aforementioned quotation is followed by the reference to B.
Doe's paper on "The WDʾB Formula and the Incense Trade" (cf. [illegible], 2 [1971], pp.
40-43). In his rather simplistic way, Doe states that wdʾb "has been commonly dis-
missed by the epigraphists with the cursory remark that it seems to be a 'funerary
formula' to ensure the protection of a building'" (p.40). Incidentally, it is pre-
cisely what Beeston repeats once more, as if he had not read Doe's paper. At any
rate, Doe's statement is erroneous because I have never seen in that formula but the
simple affirmation of Wadd's paternity (cf. JaP, p.74). Note also that the last sec-
tion of Doe's statement is a quotation from some publication. But, there is no re-
ference to any paper or book where Doe copied it from. As the title of his paper
states, Doe's thesis is to connect wdʾb with the incense trade. The genesis of that
thesis, however, is so simplistic that it hardly deserves any consideration. Doe in-
deed states that "it appears strange to me at first that he [= Wadd] would be in-
voked in the Qatabanian site of am-ʿAdiyah. Since then, it has occurred to me that
its use may be connected with the incense trade" (p.40). Doe's first reaction is
based on the simplistically narrow-minded understanding that the SA people were in-
exorably riveted to the patch of land where they were born. The numerous wars men-
tioned in the texts as well as the caravans crisscrossing the land day in day out ha-
ve plenty of opportunities and occasions to individuals to move around and to esta-
blish themselves outside their native land. This remark shows the weakness of Doe's
second reaction which would explain the dispersion of the wdʾb formula because of the
incense trade. Furthermore, this incense trade would be of no use had the Minaeans
not been especially faithful to the traditions and beliefs of their ancestors. It is
this consideration which, in my opinion, is most illustrated by the wide dispersion
of the wdʾb formula.

g - Qat H 2 c.

My commentary of the publication of the complete text (cf. JaPM,
pp.339A-341B) discusses all opinions presented by A.F.L. Beeston in his edition of
the fragmentary text (cf. Oriens Antiquus, 1 [1962], pp.17-19). Beeston wasted no
time in defending his theories by writing a special "Appendix: The 'House' Ḫrb" in
his 20-page leaflet entitled The Labakh Texts (London, 1971), pp.19-20.

My initial remark to Beeston's rejoinder is that the title of that
"Appendix" does not correspond to the contents of the published text. The question of
"The 'House' Ḫrb" takes 9 lines (p.20); the balance of the text, viz. 41 lines in

[illegible] questions. – For the study of m(n)ḏh(y/t) presented by [illegible] and recently revived by C. Robin, cf. below, the special sec-
[illegible] this volume.

[illegible] Beeston shows his unchecked feelings by writ-
[illegible] reason) that the two words [= rsḥt and
[illegible] and translates 'and [with] the persistent [illegible]
[illegible] does not at all justify Beeston's remark
[illegible] explained by his anger at being criticized. [illegible]
[illegible] Beeston's initial argumentation and then states [illegible]
[illegible] "for no [illegible]
[illegible] "reason" is [illegible]
[illegible] discusses and rejects another author's writing, the reason of his move is
[illegible] disagrees with the other's opinion. Furthermore, as it shall be
[illegible] eliminates a major part of the information given by the [illegible]
[illegible] to discuss Beeston's literary work? Moreover,
[illegible] are found in 1.5; the wṣ'n mentioned by Beeston obvi-
[illegible] to even mention that another wṣ'n is found in 1.
[illegible] leads his reader into error.

(2) Beeston's second statement is that "to me it is entirely in-
[illegible] of an inscription should use this phraseology" (p.[illegible]
[illegible] is "entirely incredible" is Beeston's grammatical ignorance and in-
[illegible] This is a perfectly clear example of self-incrimination on a very simple
[illegible] given in writing by Beeston who, after that, does not shrink
[illegible] a grammar.

This "phraseology" means that rsḥt and ḥyn depend of the preposition b writ-
[illegible] of 1.5. Would Beeston be so presumptuous or demented enough to
[illegible] that wṣ'n and [illegible], both in 1.6, depend of the same preposition b of 1.5?

The whole pericope may be presented as follows:

(1.3) b +	wṣ'n/ +	'ttr/ – – –
(1.5)	wrsḥt/w'ḥyn	mndhw(1.6)hrb – – –
(1.6)	wwṣ'n/	
	wlkw/ṣtbn	

It must be repeated here that, by failing to mention the content of 1.6, Beeston deliberately induces his reader into error because the "phrasaeology" the existence of which he finds "entirely incredible" to accept is there constantly staring in the face. Beeston is so blinded by his carefully selected ... gleaning of text that the balance of the inscription fades away. Furthermore, the kind of construction attested here is not by any means an hapax legomenon; viz. wmd' of [illegible] 4343/2 obviously depends of the preposition which was attested in the missing part of the inscription:

– – – ṣ̌ 1
[illegible] 2
[illegible] – 3

(3) Beeston's third statement is "on the contrary, the very fact that these words turn out in the final text to be followed by the words (missing from the present fragmentary state of the stone) mndhw/hrb 'the two irrigation-deities of Hrb' shows to my mind conclusively that rsḥt and 'ḥyn are indeed the names of irrigation deities" (p.[illegible]). The most important section of the preceding statement is "shows to

[illegible] conclusively" because it indicates the real value of "conclusively" in
Beeston's vocabulary. The material coincidence of two words followed by a dual
does not, and cannot, by itself prove that the dual is opposed to the two words.
The expression mndhw hrb (11.5–6) recalls bytmy/ḥrb (11.2–[illegible]), and since the two
[illegible] lived in the house Ḥarib, each one has his own [illegible], viz. the dual [illegible] is
adequately explained by the duality of the two royal authors of the text. [illegible]
mndh is both the anonymous appellation of a deity or a common [illegible] word
[illegible] that another deity was given the same characteristic.

(4) Beeston's fourth statement is that "since the two names are [illegible]
[illegible] feminine, it is likely that these deities are always feminine, so that in
consequence the generic term mndh does not necessarily require the feminine [illegible]
more than 'mother' does)" (p.19).

The first section of the statement is erroneous. Even were rsḥt and ḥyn proper
[illegible] names, they would still not be "necessarily feminine." Even in Semitic
[illegible] there are names with the -t ending that are masculine, and many [illegible] names with
the same ending also are masculine (cf., e.g., my booklet entitled [illegible]
[illegible], Washington, 1955, pp.12–15). Beeston's statement is [illegible]
However, by his assumption – why does he fail to point it out? – that ḥyn of text
[illegible] 2 c is the name of the feminine solar deity ḥyn (cf. [illegible], pp.[illegible]).
The second section of the statement is unacceptable because a word, just as "mo-
ther," is feminine by nature, but mndh does obviously not belong to the
same category of words.

(5) Beeston's fifth statement is that "the fact that the pair of ir-
rigation deities was invoked strongly suggests that the mwrt was some kind of ir-
rigation installation" (p.19)

For his own edification, the reader should be told that in his 1962 edition of the
text, Beeston translates mwrt as ... "fortification" !!! (cf. Criens Antiquus, 1
[1962], p.48). The preceding quotation of Beeston is his first about-face in the
present question.

Here again, Beeston spoke out from the irrealistic cloud of his dreams because my
interpretation of mwrt as road did not please him.

His statement is an obvious denial of the epigraphical material. One example suffi-
ces here: it is an inscription published more than 100 years ago by D.H. Müller (cf.
[illegible], 37 [1883], pp.352–353 and pl.3), which became CIH 41 the existence of which
he, himself, ... daigns to acknowledge because the text is referred to twice in
SMMS (pp.71 and 118) but which he prefers to ignore in the present case in order
to satisfy his reckless imagination and, ultimately, to have his own way. In CIH
41, three priests built

2 –/bytyhmw/ – /wmṣwdhmw/ – /trd'/–
3 –/w'lhmw/bṣr/wmndhhmw/b'l/ṣb'n
4 wṣmshmw/–

2 – their two houses – and their incense-burner sanctuary – with the help of
'Attar –
3 – and of their god Baṣir and of their irrigation deity, the lord of Ṣab'ân
4 and of their Šams....

Preliminary remarks. – The reader is kindly invited to note that Beeston's thesis
(cf. (4), just above) according to which mndh is feminine is
flatly contradicted by the preceding text: b'l should have been [illegible], feminine of

[illegible] The reader should also note that, in the above quoted CIH 41/2-4, [illegible] a series of complements, viz. [illegible], [illegible] and [illegible], as [illegible] does [illegible] [illegible], [illegible]).

[illegible] reader readily understands that, if Beeston's claim is correct, then the [illegible] of CIH 41, must have been ... beavers, not human beings, and [illegible] sanctuary and the temple Sab'an must have been some [illegible] they had built in the stream... unless they were erected [illegible] following places, an "irrigation installation" (cf. [illegible] or a "watering-place" (cf. his second about-face; cf. [illegible] his brilliant imaginative concoction adding that "both [illegible] in the semantic spectrum of the Arabic root [illegible] are subsumed [illegible] the same should not be the case in the [illegible] root mwr" ([illegible]). This is another and unmistakable example of Beeston's reasoning which [illegible] according to which what happened or is found in Ar serves as a [illegible] have happened in SA. I categorically reject such a preposterous [illegible] simplemindedness, pan-arabism and lack of basic [illegible] of each language. My commentary on mwr (cf. [illegible]) discusses at length Beeston's opinion and remarks. In his paper [illegible] Beeston changes his mind; viz. mwr would now mean "watering-place" ([illegible]) [illegible] of spurious once more and, of all things, he practically endorses my own interpretation which he had done his best to put to rest in his [illegible] viz. "access way - - -" in [illegible] (p.[illegible]).

[illegible] interpretation is a complete denial of his fifth statement and proves [illegible] of his reasoning which led him to formulate his verdict in his [illegible] "strongly suggests." The saga of Beeston's translations of mwr illustrates [illegible] "another idea, another idea" and throws into a vivid relief Beeston's [illegible] versatility, which is exemplified by his four (4) translations [illegible] mwrt, viz. in 1962... "fortification;"

in [illegible]... "some kind of irrigational installation" and TWO [illegible] "watering-place" which in Beeston's peculiar vocabulary seems to be synonymous of the first; and

in [illegible]... "access way."

(6) Beeston's sixth statement is that "Jamme remarks in the course of his comments that the text deals with 'the house which is built on top of that [illegible]'. This is not an obligatory conclusion. The Matlaqa texts show us that it is [illegible] the practice to record a work of construction in duplicate copies, one placed at the site of the actual construction, and another or others elsewhere. Our present text could be an example of this, and consequently Hrb might be somewhere else" ([illegible]).

This is another typical reasoning method of Beeston. He cannot find anything direct[illegible] against what he dislikes and his way around is to bring up an irrelevant parallel. Beeston's reference to "the Matlaqa texts" is rejected even off-hand because he should have explained to his reader how he sees and understands the situation in relation with the problem at hand. It would, then and only then, be possible to discuss the matter without talking in the air. Furthermore, the eventuality of two or more copies having been in existence is not something for an author to invent or to dream about or to presuppose because of the fallacious pretext that he is displeased by the content of a text or does not understand it as it stands.

The multiplication of copies of a text occurred at the occasion of an outstanding or exceptional event; e.g., the building of an enclosure wall around a city or a temple. That two kings would have recorded at least twice the construction of a road

between their palace and its well is hardly a major event worthy of being recorded in more than one text. Finally, the expression "to be somewhere else" is poor dialect.

(7) Beeston's seventh statement is rather long, but worth repeating: "The rendering of byt uniformly as 'house' can entail some misconceptions. The semitic bayt is fundamentally a place of residence; it can be a 'house' as normally understood in English, but it can also be a tent among the bedouins, or a village with its surrounding land in the Palestinian area. The last I suspect to be meant here: if so, it becomes virtually certain that there were not two places [illegible] (one being a royal palace in dayl/Hajar tin Hmeid), but a single place, namely, the present day wadi Harib with its central settlement" (p.20).

Instead of repeating old clichés or commonplaces, such as bayt = house, [illegible] ton should have given at least one reference corroborating his affirmation of byt = "a village with its surrounding land in the Palestinian area." This affirmation is yet another example of Beeston's distorting an original material and [illegible] by erroneous (cf. already, p.79): the word byt does not mean "a village with its surrounding land in the Palestinian area." Neither Baba (p.72) nor [illegible] (p.[illegible]) gives b(y)t the meaning of "village." In all Hebrew and Ar place names composed of byt as the initial component, the whole place was given the name of an individual building; e.g., an Ar expression, such as baytu l-maqdis, which designates Jerusalem, gives the whole city the name of its most illustrious or precious building. The preceding information is all that Beeston had to go on, viz. place names; therefore, the reader can judge by himself how despicable Beeston's distortion of the material really is. But, he had to distort that information about Palestine in order to support his erroneous theory published almost at the same period, which suggests that "the village community, the bayt" was "at the base of its [= the SA society] social structure" (cf. Journal of Economic and Social History of the Orient, 15 [1972], p.257).

A phrase, such as "the last I suspect to be meant here," is completely irrelevant to the problem because Beeston's "suspect" is not a proof at all. Yet, it is on such a flimsy statement that Beeston's henchmen followed him and inserted "village" among the meanings given to byt in SBIS (p.34). There is not a single [illegible] text that suggests directly or indirectly the meaning of "village" for byt, and the present text is not an exception. Indeed, the present text formally contradicts Beeston's interpretation of byt as "village with its surrounding area" or even without "its surrounding area" because, if such a meaning is accepted, the two [illegible] kings, the authors of the inscription, would not know what they are talking about. Since b'r well is a part of byt - cf. b'rs its well in 1.3 - it is obviously impossible to materially build a road between that byt and its b'r. Furthermore, the reader should know that, here again, Beeston volte-faces.

In his 1962 edition, Beeston writes this: "the wording of the text strongly suggests that hrb here is the name of the royal palace or citadel... at this site, and is to be distinguished from qrb as the name of the wall parallel on the west to the wadi Haiban" (p.[illegible]).

In his 1971 pamphlet, see the text reproduced above and especially this: "it becomes virtually certain that there were not two places names [illegible] ... but a single place."

Here again, not only Beeston is very careful to hide from his reader the fact of his volte-face so close after his first statement, but also the certainty with which he presents each statement is truly remarkable ... as allying an unusual power of auto-suggestion with the unhindered versatility of a perfect weathercock (cf. above, his translations of mwrt and that of the sibilants, p.70).

(a) Beeston's eighth and final statement is "it has always [illegible] that the only mint name attested on Qatabanian coins [illegible] was the estate of the Qatabanian royal family" [illegible] to explain the nature of his "puzzle," and I [illegible] be. But, what is certain is that his [illegible] "puzzle."

(a) "Always" of Beeston's 1971 text seems to have [illegible] because his 1973 paper does not record his puzzle which [illegible] exist at that time.

(b) Beeston now suggests that "Urb was the estate of [illegible] royal family." It is indeed quite ridiculous of Beeston to [illegible] to a Urb royal estate after eliminating it in his [illegible] summary.

Finally, the reader should be made well aware of the difference between [illegible] of the 1971 leaflet and the 1972 text which reads as [illegible] "The question then arises, whether Urb as a mint-name on Qatabanian coins [illegible] rather to this Urb at Tell ibn Humeid rather than the wadi further to the [illegible]."

[illegible] - [illegible] 2-F.

In the cursive text HI 2-F engraved on the right vertical [illegible] a nature plaque (cf. [illegible], p.2[illegible] and pl. 46t on p.707, and [illegible], p.[illegible]), [illegible] text copies my reading and my translation (cf. The Labakh Texts, London, [illegible], p.[illegible]) but he omits the end of my translation.

Beeston's literary production in the present case is surprisingly restrained: he makes two remarks only.

(1) His initial remark deals with the etymology of the name [illegible], viz. "It is not necessary to derive this name from the root [illegible]; it could represent the pronoun [illegible] (corresponding to Muslim Dar Allah), with the elision of the pre-[illegible], as mentioned in Descriptive Grammar par 4:12" and repeated in [illegible], p.[illegible], 214. Here again, the omnipresence of Ar as well as the unchecked urge to create [illegible] are seen in Beeston's remark. The [illegible] (1 = [illegible]) nominal derivation is not [illegible], but [illegible]; cf. [illegible] of Ist 7650/6 and Lu 21/4 = DUB 12/4. Therefore, the only attitude to take is precisely that which is opposite to Beeston's, viz. to call [illegible] multiplying exceptions for the sake of Ar, and such an exception in the present case would be all the more unnecessary and contraindicated that there is a root, [illegible], at hand; cf., e.g., PLALDAFA, II [1970], p.1452A: [illegible] and [illegible] "stony, difficult ground," [illegible] "to be strong (soil)" and [illegible] "to dig (the ground) down to bed-rock."

(2) Beeston's second remark which follows his apocopated transcription of my translation reads as follows: "This leaves it obscure whether Labakh here refers to the temple (as Jamme thinks), or the mountain, or the wadi, or is used as a place name." The understanding of the original plaque as "the door or [illegible] panel of a tomb chamber" (p.268A) suggested by Van Beek is hardly possible. Van Beek indeed states that "in view of the fact that the front and the back surfaces are dressed smooth, it is quite possible that both were intended to be seen. On the other hand the edges are roughly dressed. Taken together these facts suggest that the plaque may have been held vertically in a frame which gripped the edges." (p.[illegible]). The main point is that the edges of the plaque do not show the slightest trace of anything that might have been attached to them. Indeed a frame

that would not have been fastened to the two axes could not have held the plaque in a vertical position. On the other hand, the frame did not have the form of a channel because there is no trace at all of any contact with another material visible on the plaque. This plaque may be considered as an ex-voto destined to a temple. The fact that the lateral edges "are roughly dressed" might indicate that the plaque was not finished, and that in turn would explain the presence of the plaque outside a temple.

Beeston's remark can now be addressed. In an expression, such as [illegible], him of Labakh, it takes an unhinged mind to even suggest that the word [illegible] introduced by the relative [illegible] may refer to "the mountain, or the wadi." Since the plaque itself is an ex-voto destined to a temple, it is quite normal to give [illegible] the meaning of the temple, viz. Qaral, the author of the text, would have cut the ex-voto upon the instructions of a staff member of the temple itself who, as such, would know exactly what the requirements were for an ex-voto to be accepted into the temple.

i - The etymology of Sab [illegible].

The following ten-line excerpt (cf. [illegible], p.427) is a typical example of Beeston's literary production which combines wrong, gratuitous or vague information with wrong references.

" Awwâm or Awâ'

In recent years it has become routine to present the ancient name of the great temple outside Marib as Awwâm But I would suggest that we might profitably revert to a view proposed long ago by David Heinrich Müller[5], who regarded the name as Awâ + mimation He points out that Nonnosus speaks of an Ethiopian temple called Aua, and the name would thus be structurally similar to Greek Saua, which is modern Sawwâ (in the neighborhood of Ta'izz), but appears in the ESA form S'WM The temple name could thus be assigned to the plausible root 'wy (in Arabic connoting " refuge ") rather than the unlikely one 'wm " thirst "

[5] Apud J. T. Bent, *Sacred City of the Ethiopians* (Lond., 1896), p. 236."

(1) The etymology endorsed by Beeston (cf. also BeSG, p.11, par 2:9) was not suggested by D.H. Müller at all, but by J.T. Bent himself in a letter sent by him to D.H. Müller May 24, 1893, and presented by the latter in his Epigraphische Denkmäler aus Abessinien nach Abklatschen von J. Theodore Bent [illegible], Vienna, 1894, p.61, and also in J.T. Bent, The Sacred City of the Ethiopians [illegible] edition, London, 1896, pp.235-236, viz. Αὔα (cf. also Αὔη of Nonnos in D. Müller, Fragmenta historicorum graecorum, 14 [1885], p.180) = SA [illegible] = Yeḥa.
This argumentation on the identification of SA [illegible] is wrong from the start. On the one hand, a city cannot be referred to by an expression, such as b'ythw/[illegible] (cf. Yeḥa 5 in D.H. Müller, l.c.); thus Αὔα = Yeḥa has nothing to do with [illegible]. On the other hand, Αὔα cannot be identified with Yeḥa because the text Yeḥa 5 was found in the ruins of Yeḥa and a temple never bears the name of the city in or nearby which it is built. As a matter of fact, the identity of Αὔα and Yeḥa was rejected for other reasons by E. Littmann (cf. Sabäische, griechische und altabessinische Inschriften, Berlin, 1913, pp.58 and 60), who suggested identifying Αὔα with Adua.
After endorsing Bent's identification, D.H. Müller had no difficulty to consider [illegible] of [illegible] as the mimation (p.61) and to suggest the etymology of the name from "arab.

[illegible] Einkehren'" (p.62). Therefore, Beeston is not the [illegible] (i) albeit his text might suggest that he is [illegible] and not Gk, and its connection with ʾsw [illegible] Ethiopia, therefore, the Greek name cannot intervene in the search [illegible] be established [illegible] of ʾsw.

[illegible] moreover, the basic objection against Beeston referring to the [illegible] form Sawwā is that there are two swm's mentioned in the [illegible] one in Sab CIH 314+954/14 (this text is still listed by ReSG, p.5[illegible] [illegible] 314") and the other in Qat RES 4329/1 ... and Beeston does not [illegible] he has in mind. In all probability, however, he refers to the Sab [illegible] text.

[illegible] identification of swm of CIH 314+954/14 was suggested last century by [illegible] Abessinien in Arabien und Afrika, München, 1895, p.122), it appears [illegible] very strongly that Glaser himself was not at all certain of his opinion [illegible] cause there is no certainty that -m of swm is the mimation. CIH reproduces Glaser's [illegible] accurately, viz. including his uncertainty (I, p.344A). The dubious [illegible] identification is still respected by H. von Wissmann and I. Höfner [illegible] Inschriften Beerenreis des vorislamischen Südarabien, [illegible] 1955, e.g., p. [illegible], note 2: "[illegible] (Sawwā in Ma'ʾ Sir?)." Here as in, there is [illegible] way of proving that Glaser's suggestion is correct; therefore, any deduction drawn from that identification cannot be safer than the suggestion itself. Finally, there is no valid reason against relating swm to Ar sawm "going, seeking" (cf. LaAHL, p. 1474A).

RES 4329 is from Hajr Henū az-Zurīr, on the west side of the Nablaqah pass; this city is mentioned in the text (1.2) as hrsm/hrbt their town Harbat; "their" refers to the authors of the text (1.1) who are s'tn/shrbt/hwr/swm The tribe Al-Harbat, residents of the town Sawm. The town swm must be close to Hajr Henū az-Zurīr, but its name has nothing to do with Sawwa.

The basis of the comparison suggested by Beeston does not exist and, therefore, the deduction indicated by "thus" remains gratuitous.

(3) Beeston mentions the "root ʾwy (in Arabic connoting 'refuge')." [illegible], it is a well-known fact that, if Ar ʾawā (i) means "to betake onseself to somewhere for learning, covert or refuge," Ar ʾawiya means "to feel compassion, pity." Therefore, to retain the meaning of "refuge" for "the root ʾwy," is the result of two successive eliminations, viz. (a) the rejection of ʾawiya in favor of ʾawā, and (b) the rejection of the action described by ʾawā in favor of the goal of that action.

(4) Beeston repudiates "the unlikely one ʾwm 'thirst'." He fails, however, to refer to a single author who would have suggested such an etymology. [illegible] he made up that etymology himself, it is certain that he selected that which would best suit and fit his argumentation, viz. that which would be a most "unlikely" identification of the great temple near Mārib.

(5) The conditional mood of the four verts, viz. "would" (twice), "might" and "could" of Beeston's argumentation is only an advertising gimmick since such a feature as "le mise" in the presentation of an hypothesis. But, for Beeston this so-called hypothesis was an absolute certainty without the shadow of a doubt. Without adding any detail to his initial argumentation, Beeston repeats his vocalization "Awā" without any question mark, e.g., recently in J.R. Sergeant, R. Lewcock et al., Sanʿāʾ. An Arabian City (London, 1983, p.36A).

(6) Beeston's paper came two years after W.W. Müller's note on the [illegible] subject (cf. below). Who is going to believe that those two events are merely coincidental? Cf. the same scenario used by Beeston for his [illegible] on the [illegible] led "ritual hunt" and JaCIASA (cf. above, p.82).

j - Ja 1028/3-4.

Another outstanding example of Beeston' method is his translation of Ja 1028/4.

(1) The grammatical structure of the pericope. - Beeston writes that "Jamme's rendering of the phrase ʿly hrb wmqrnt nqrn as 'they overcame the fighters and the military units of Naqran' seems implausible, and I would read it as "in the course of the military campaign and blockade of Naqran' (ʿalā harbi naqrāna wa muqāraratihā)" (cf. [illegible], p.272, note [illegible]).

(a) Beeston fails to give a single proof or reason to support his "seems implausible." It seems certain to me that he does not at all feel obliged to give his reason for his belief in his own ego is all the reason he needs to justify to himself his disbelief of that which does not come from one of his henchmen or admirers ... although the adjective "implausible" means that which has a quality to provoke distelief.

(b) Beeston completely isolates the expression he carefully selected from the balance of the text in order to translate it as he wishes. [illegible] attitude is so repulsive that it cannot be denounced strongly enough as the mark of an ego so inflated with himself that nothing else counts.

The grammatical structure of ll.3-4 is as follows: hsrw (ll.2-3), the verb of the principal sentence, is immediately followed by k, the narrative conjunction which introduces a series of f i v e secundary phrases, viz.

(1.3) k + dhr/alsn/ - -		when they conquered Salsān - -,
w + hrg/ʾhbšn/ -		and killed the Habašites -,
w + ʿly/hrb/ʾšʿrn/ - -		and overcame the fighters of Ašʿarn - -,
w + ʿly/hrb/wmqrnt/nqrn		and overcame the fighters and the military units of Naqran
w + tsnʿ/ssltn/mdbn/ - -		and strengthened the sand dunes Maddaban - -

(cf. JaSHI, pp.39-41).

The parallelism of the twice-repeated pericope wʿly/hrb is so obvious that it takes blinders such as those Beeston has not to see it. Finally, Beeston's pan-arabism is manifest as well as stupid: by translating the Sh expression into Ar Beeston is convinced that he has indeed proven his point although his Ar transliteration, hence the Ar vocalization of the SA pericope on the sole basis of his English translation, actually is worthless.

(2) The verb dhr. - I maintain the translation of dhr as to conquer because such is the meaning of classic Ar (cf., e.g., LaAHL, p.923A-B) contrary to SDBS (p.35) which registers "turn" as its very first translation.

In RoBrDIS (p.139), C. Robin - F. Bron's discussion of the verb dhr in their commentary on RoBrDIS 1/3 is a good example of a dishonest and simplistic argumentation method.

[illegible] lists his friends' translations of the verb:
[illegible] "[illegible] quelque hésitation) et A.G. Lundin ... 'incendier, br[illegible]
[illegible] ... "livrer à son sort'" in a previous paper;
[illegible] ... "détruire, mettre un terme à', sens repris par A.F.L. [illegible]
[illegible] ... "destroy (a town, ships)'" (p.139 and note 6).

[illegible] his translation of ḥrr as "incendier" as follows: "[illegible] préférable puisqu'une source manuscrite nous [illegible] à laquelle s'applique le verbe ḥhr de Ja 'O2+/3, Ry 507/1 et [illegible] par le feu." In good logic, the preceding remark does [illegible] "to burn down, set ablaze." That church may well have [illegible] matter. What is important is what [illegible] but that is a different uses another verb to describe his action [illegible] the latter's duty to respect his choice. Of course, [illegible] translation of ḥrr in Ja 'O2F/3 as to conquer. Yet, it is true [illegible] be retained because the basic meaning of Ar ḥarara is not "[illegible] something; to overcome, conquer, subdue, overpower, master [illegible] ; "[illegible], survenir quelque chose [illegible] ; "[illegible] - l'emporte, gagna la maîtrise sur" (cf. [illegible], p.2[illegible]), "[illegible] survenir (un événement, un fait)" (cf. [illegible], p.2[illegible]) [illegible] J. Kenrick, Dictionary and Glossary of the Kor-an, New York, [illegible].

(3) The name ḏlqr. - I also maintain the word to be a proper name [illegible] the reasons given in JaEWI, pp.43-44, contra [illegible] (p.[illegible], following G. Ryckmans, in Le Muséon, 66 [1953], p.298, etc.) who [illegible] the value of a substantive.

(4) The substantive salt = sált (Hūmā 1/10), not "SLLT" as given [illegible] J. Pirenne (cf. PiAY, p.139); not [illegible] standard all century studies which give the word the meaning of a real "chain" [illegible] recently [illegible], pp.'34-'40), I still maintain that the word means something like "sun times."

(a) Is it not baffling that none of the authors taking the word salt as a real chain ever seemed to realize that in the expression tgn'/salt the meaning of a real chain does not make any sense? How can someone strengthen a real chain? How could that very "chain" bear a very well-known name, such as [illegible]? In other words, how can someone understand a phrase, such as "[illegible] strengthened the real chain (called) Maddabān," which would have to be the translation of the JI expression? Is it not baffling too that none of the aforementioned authors ever thought of the obvious following objections? The SA king must have had to know the exact place where the Ethiopians would land before thinking of building such heavy and bulky a chain, and he must have had that information many months prior to the actual landing in order to gather all the needed material and to make that chain which, to be useful, had to be exactly of the same length as that of the coast where the landing would take place. But, who can prove that the Ethiopian [illegible] of the landing operations was already completed and definitive when the SA king decided it in order to have his defensive system ready on time? If it is much safer and more logical to think that the SA king did not know exactly where the Ethiopian landing would take place, it would nonetheless have been normal of the SA king to expect the landing at the strait of Bāb al-Mandab, viz. where the distance between Yemen and Ethiopia is the shortest... and there cannot be any question of a real chain at such a place.

(b) The Greek narratives contain a long series of incredible stories.

((1)) The following details are very strange indeed, viz. "caeterum illi quidem, cum multos dies iter fecissent per loca [illegible] et transitu difficilia, omnes interierunt, ut [illegible] nec pervenire ad Homeritas, nec [illegible] regionem suam potuerint redire" (cf. IG, [illegible] (1966), col. '2'2, par 2[illegible]). How can the expression "multos dies" be understood? The army of [illegible] men (cf. [illegible]) did not land in 'Omān, but on the western coast of the Ar peninsula; therefore wherever they landed, they were not very far from their enemy, and they only had to hug the sea or to keep it in sight. Furthermore, what happened to their ships? How comes that a whole army of '5,000 men perish without a single survivor?

((2)) How can someone understand a gross error, such as "considerans angustissimum esse fretum, quod est inter Aethiopes et Homeritas, neque superare latitudinem duorum stadiorum" (cf. [illegible], col.'2[illegible], par 2) or "est enim Aethiopas inter et Homeritas locus maris angustus, latitudinis stadiorum duorum, ac fretum istud in locis nonnullis vadosum est" (cf. [illegible], p.748A, par 32) if the text refers to the inhabitants of the two mainlands? Yet, it is difficult to think of another interpretation as the text does not allude to the Ethiopian occupation of any small island near the Ar coast as a preparatory step to their main landing on Ar soil. Furthermore, if one side of the straits is occupied by their Ethiopian enemy, how and where are the Homerites supposed to anchor the other end of their "chain" since - and this point must be constantly kept in mind - that "chain" is intended precisely to close that strait. Obviously enough, a "chain" is absolutely useless unless firmly secured at both ends. Equally obvious is the impossibility for the Homerites to set such a "chain" under their Ethiopian enemy's nose without being attacked by the latter.

J. Pirenne's response to the two aforementioned quotations is that "l'auteur n'a pas une idée précise des lieux et il emploie ces termes vagues 'entre les Ethiopiens et les Homérites', ce qui fait penser au détroit de Bal [sic! al-andab] entre les deux côtes. Mais, tout le reste, très précis, de la description le concrédit" (cf. PiAY, p.139). The Greek authors apparently were not especially concerned with geographical accuracy. What mattered to them is that there was there a nice story of a "chain" between two adversaries who are mentioned by name. The rest was of very little consequence, and the phantastic aspect of things (such, e.g., as the weight of each ring) provided food for an attractive legend. Furthermore, Pirenne lends credibility to a narrative because it is "très précis." But, a very detailed description is NOT necessarily a proof of its authenticity and can easily be - and often is - the product of a beautifully elaborated legend or of the vivid imagination of a gifted storyteller. For instance, Tabari's narrative of the legend of Solomon and Sheba is as detailed and refined as an exquisite filigree, but it still remains ... a fairy tale.

((3)) The details of that "chain" also are hard to believe.

((a)) We are told that there were [illegible] rings to that "chain" and, as the distance to be blocked was 2 stadia [illegible] (cf. [illegible], p.748A, par 32); thus, ± 370 m, each ring was about 7 m long! Furthermore, each ring weighted "librarum trium millium centum octaginta" (cf. [illegible]); that, about 1,640 kg. Consequently, the "chain" total weight was about 42,[illegible] kg [illegible] the iron fittings needed not only to tie the rings together but also to fasten both extremities to the rock. The sheer size and weight of each ring and especially that

their handling even more obviously i-

(b) The Greek text continues: "quorum
leve ex palma agresti in intervallis annulo-
m ut modum ab uno prominenti littore ad aliud
ing piece of information also is difficult to
to the joints between the rings so as to close
"," not "courbure" as suggested by Pieaw (P.
that there were not enough rings? This is dif-
been very easy for the people who made 50 u-
the adjective "light" suggest that the wooden fil-
of alleviating the weight of the whole chain? But
for adding such wooden material if, as stated just
were intended to rest on the rocks at the bot-
be ridiculous even to think of alle-
Moreover, depending on its quantity, size and
would inevitably render the whole
be affected by the currents and the tide.

((c)) Then comes the following informa-
plumbo mergebat ferramenta et circulos cate-
"nae quidem erant latentes petrae, plumbum circulis catenae
requiescere" (cf. PG, l.c., col.1283, par 29). It does
lead after using "light wood," which had the opposite re-
It does not make any sense either to add lead to sink those
more than one ton each as if they were not already heavy enough to
Furthermore, if the top of the hidden rocks was
resting on it would not stay in place because of the currents and
the tide. But, if the rocks were sharp-pointed, the examination of the place alone
would indicate whether or not it was possible to anchor those huge rings on those
rocks.

((d)) The Greek text continues: "ubi vero profundum erat mare eam sustentabat truncis ligneis" (cf. AS, l.c., col.748A) or "ubi autem erat profundum, colligans cum lignis levissimis, et sublevans catenam" (cf. PG, l.c.). The two Greek redactions differ from each other in their description of the manner in which the chain was held in the water.

According to AS, logs of timber were carrying (βαστάζω) the chain, viz. the chain was resting atop shores made of tree-trunks sunken into the sea floor. But, the chain would obviously never remain steady because the trunks would topple over as a consequence of the currents or the insistent swells of the tide. It would have been necessary to build a gigantic underwater scaffolding to hold the chain in place. The mere thinking of such an underwater project involving a 100-ton chain made of huge rings of more than one ton each proves it to be irrealistic.

According to PG, floats made of very light wood were attached to (συνδέω) the rings in order to buoy up the chain and keep it at the desired depth in the water. It is difficult to figure out how the enormous quantity of that kind of wood could have been attached to the rings should a raft unless the work was done on the ocean floor resting on several ships placed side by side. Even were this possible, the sheer weight of the chain and the bulkiness of the work would have made the whole operation practically impossible.

None of the two aforementioned Greek quotations suggests that the immersed chain was

floating on the surface of the water. Although theoretically possible, it does not seem practically possible that the Homeric Greeks would have been able to assemble all those rafts. Furthermore, at least a moderate raft would have been able to tree-trunks would have been necessary to support one ring of the chain. Therefore, there would have been a continuous row of rafts revealing the presence of some kind of obstacle, and any ship would have stopped to investigate before proceeding any further. This, however, is contradicted by the two Greek redactions which state that "verum ignorantibus illis qui in navibus erant, impediri navem catena" (cf. AS, l.c., col.749A-749B, par 33) or "quae, quamdiu in transitione ex improviso inretitae sunt in angustissimum fretum" (cf. PG, l.c., col.1283, par 31). Those ships could not possibly have not seen all those rafts, when a small buoy is immediately spotted on the surface of the water, and it would take a something much, much larger than an ordinary buoy to support a chain over the water.

((e)) After being given so much detailed information on that "chain," the reader would expect that that famous "chain" would have served some memorable purpose proportioned with its physical importance and the cyclopaean work invested in it. Yet, the two Greek redactions agree that the "chain" did not serve any purpose and was of no help because it ... broke as a consequence of a violent storm involving mighty waves. But, here again, the two Greek redactions do not give the same description of the destruction of the "chain."

According to PG (l.c., col.1283, par 30), the "chain" broke as the result of the pounding of both the wind and the waves, viz. "illa [= the chain] autem a venti vehementia et a fluctibus, qui in eam irrumpebant, diruta." The preceding statement is the last one of those describing the fury of the waves, viz. they ripped off the wooden floats attached to the rings of the "chain" and raised the ships into the air, viz. "aliae [= waves] quidem amoverunt lignum a tensa alligata, aliae autem tollentes naves in altum, transmiserunt omnes supra catenam" (cf. l.c.).

According to AS (l.c., col.749, par 33), the "chain" broke because the furious elements battered and rammed it thrice consecutively with a ship and logs of timber, viz. "oriturque tempestas et fiunt fluctus ingentes, saeviuntque et sublevant naves simul cum truncis, easque ultra catenam dimittunt. Ubi verum iterum et tertio id accidit, rupta est catena." But, it suffices to read the preceding statements to see how impossible it is to understand them. Indeed, before the waves could raise the logs of timber, the scaffolding to which they belong had to be destroyed and, therefore, the chain would necessarily have sunk immediately to the ocean floor because it was no longer supported. Now, then, could the waves have pounded that "chain" even once?

The two Greek redactions also agree that the first ten vessels of the Ethiopian flotilla landed at the littoral, and PG (l.c.) even states that landed [illegible] (ἀβλαβῆ). This also is difficult to admit. PG itself states that "ab eadem tollentes (μετεωρίζω) naves in altum" (cf. above), a detail which is confirmed by AS which states that the waves lifted up (ἐπαίρομαι) vessels and logs of timber in the air" (cf. above). If such is the case, it is difficult to admit that a single seaman was wounded and that not a single vessel was damaged.

The two Greek redactions further agree that the remaining vessels of the Ethiopian flotilla with the king on board could do nothing because the storm had pushed them further back on the ocean. AS (l.c.) alone specifies that those ships had been pushed back 12 stadia = ± 2,220 m, viz. more than 2 km.

The Greek narratives on that particular "chain" accumulate too

[illegible]

[illegible] does not give the slightest [illegible] yes. If such is the case, how can anyone even [illegible] (and by whom?) could actually belong to an iron [illegible] the only possible "vestige" of that so-called [illegible] of the iron stud attached to the rock. However, [illegible] primarily plugged into the rock well below the water level [illegible] not to betray the presence of a chain, that stud could [illegible] by an occasional underwater swimmer. [illegible] even its discovery is difficult to accept, and [illegible] gives a first-hand report on the existence of that "vestige" [illegible] even more problematical. But, ʾatar may be even less than a piece of [illegible] it could also be a mere hole in the rocky wall thought to [illegible] could have been inserted. [illegible] possibility cannot be [illegible] report of ʾAbū l-Fidāʾ's [illegible] testimony [illegible] a real "[illegible]."

Summarily, ʾAbū l-Fidāʾ is reported to have stated (not to have seen) the existence of an undetermined "vestige" of a real "chain." Such a testimony can merely substantiate the existence of a "real chain."

[illegible]

[illegible] Furthermore, [illegible] "Ṣāmūt (coordinates: [illegible]) [illegible] east of Ḥōr al-Ḥurrāt on the gulf of [illegible]."

[illegible] The initial section of [illegible]'s excerpt [illegible] the [illegible]'s testimony but the two identifications suggested by [illegible] are not [illegible].

[illegible] We reject Ibn al-Mujāwir's testimony [illegible] "Ḥarrāqīqat: et comment une chaîne de 370 m pourrait-elle traver- [illegible] al-Mandab, qui a près de 25 km au plus étroit" (cf. [illegible], p.14'). Of course, such a feat belongs to a legend. But, [illegible] carefully avoids [illegible] that the two legend narratives also contain the very core details of the

[illegible]

[illegible] Ptolemaios, Periplus, 25).[illegible] which means "[illegible] of the Erythraean Sea, London, [illegible] anchorage and a watering place that [illegible] Ocelis was not a market town. This [illegible] favorable for a landing were there, viz. the [illegible] a large provision of water and some goods to be purchased.

[illegible] the identification of [illegible] with al-[illegible] = [illegible] [illegible] "[illegible] ancient al-Qulzum [illegible]," viz. "à Kalifiqa, qui est le port de Zabid" (cf. [illegible], p.[illegible], note [illegible]) and [illegible] today is Kulayfiqat (coordinates: [illegible] – 42°[illegible]'E in [illegible]), a town located east of the southern section of Ḥōr Kulayfiqat. The coordinates of al-[illegible] are [illegible] – 42°[illegible]'E in GVAR, p.154. Rychmans apparently does not know what [illegible] talking about: he should have taken a hard look at a map before writing his statement. If Ḥōr Kulayfiqat may still be considered as belonging to "la région de Zabid" as it is only 40 km (as the crow flies) northwest of that city, it cannot be [illegible] "précisément dans la région de Zabid à [illegible]" as this city is about [illegible] (as the crow flies) of Jeddah. Furthermore, since the [illegible] where the Ethiopian landing took place, Rychmans' theory of that landing [illegible] place some 187 km (as the crow flies) further north implies a self-evident contradiction.

[c] Rychmans [illegible] the "chain" as a "légende" and suspects that "le mot 'chaîne' ... [illegible] vraisemblablement un système quelconque de fortifications" (cf. [illegible]). [illegible] this statement does not make any sense. It is very easy to [illegible] of the [illegible]

[illegible] it could have been as [illegible] along a coast. Pur- [illegible] of "fortifications" [illegible] here again my initial [illegible]

((2)) In his SECOND opinion [illegible] yckmans identifies al-Mandab with a [illegible] localisation qui nous paraît mieux [illegible] note 54) of the two inscriptions [illegible]

[illegible] it is pitiful that Ryckmans' first study of the [illegible] as "mieux convenir," the following re-

[a] The main diffe- [illegible] al-Mandab = Ḏulayfiqat now belongs to "la re- [illegible] of "dans la région de Zabīd à Mokhā." The objec- [illegible] .114) is also valid here because the town of Ḥaiz [illegible] southeast of Zabīd, viz. how could Ḏulayfiqat be [illegible] which 75 km (as the crow flies) farther [illegible] - 43°20'E in GYAR, p.64A.

[b] Ryckmans' reason [illegible] is explained in the text as follows: "le roi se [illegible] de Mokhā, à un éventuel débarquement éthiopien, [illegible]" (cf. RycPC, p.14). Here again, Ryckmans should [illegible] before suggesting his second theory. How is it [illegible] "dans la région de Mokhā" and to reinforce "la défense de [illegible] the crow flies) further north of that city of al- [illegible] and here again, "la défense de al-Mandab" cannot render the [illegible] instead, the idea of "défense" comes from the verb ṭan'.

[c] Ryckmans also altered his opinion on the value of the "chain." It is no longer a "légende" as in [illegible] "s'il est invraisemblable que ce dessein ait été exécuté [illegible] p.335). Now, it is apparently no more "invraisemblable:" [illegible] of the reason (was it some kind of revelation?) why Ryckmans changed his mind and wrote that al-Mandab was "protégé peut-être par une enorme chaîne" (cf. RycPC, p.14).

Obviously enough, by endorsing the two theories already suggested before, Ryckmans made it very sure that he would be on the winning side whoever the winner may be.

[d] The reasons given by Pirenne for rejecting Ryckmans' suggestions are unacceptable. - She repeats Ryckmans' [illegible] of the "very [illegible] expression (cf. [illegible] "Je n'ai rien tout [illegible] ..." (cf. [illegible]). - Immediately [illegible] Ḥor Ḏurayrat] is almost closed by two barks" (p.[illegible]), she surprisingly notes that "voilà [illegible] de [illegible]." How can Pirenne justify her "voilà" [illegible] information reproduced by Ryckmans? As a matter of fact, they [illegible] corner, and the entrance of Ḥor Ḏurayrat is about 150 m wide, and

[illegible] length of the coastal sands is about 2,[illegible] 554 (Series K 667) 1:100,[illegible] Ḥerim ([illegible] Ḏurayrat "surtout . aut été un très mauvais [illegible] est petite, on y est enfermé et peut-être [illegible] du haut-plateau dont il est séparé par une énorme [illegible] de sables désertiques, sans route, sans eau" (cf. PiAM, p.[illegible] in literary pathos which does not exactly reflect the reality: [illegible] can hardly be reconciled with the use of that bay in the [illegible] a watering place and also as a market town. [illegible] is incorrect: Ḥor Ḏurayrat is about 2,900 m long and from [illegible] That "on y est enfermé" is an irrational remark since Pirenne is [illegible] a bay having an entrance of less than 400 m. The rest of Pirenne's comment is [illegible] inaccurate and partly irrelevant. "Sans route" is inaccurate: the afore- [illegible] map shows a network of tracks between Ḥor Ḏurayrat and the [illegible] coast eastwards. "Sans eau" also is inaccurate: Bi'r [illegible] in [illegible], p.59B) is less than 2 km east of Ḥor Ḏurayrat [illegible] about 18 km (as the crow flies) between that well and Bi'r [illegible] 12°40'N - 43°36' E in GPDR, p.166B). Moreover, the sand and [illegible] southwestern corner of the peninsula are but the western end of [illegible] the southern coast. Finally, Ḥor Ḏurayrat seems to be [illegible] because the bay is protected from the hinterland by a chain of [illegible] with Ḏayd al-Ḏurayrī on the west and J. Ḥuwan (coordinates: [illegible] - 43°31'E [illegible], p.[illegible]) on the east with J. Misas (coordinates: 12°54'N - 44°07'E in GPDR, [illegible]) to the northeast of the passage between the two preceding mountains.

[illegible] Pirenne's main argument against Ryckmans' second identification of [illegible] as follows: "d'après les textes Ry 508 and 507, les [illegible] ont été massacrés à Mokhā et Ḏu-Nuwās y a masse des troupes du [illegible] aurait été se jeter dans la gueule du loup" (cf. [illegible], p.[illegible]). [illegible] is grossly invalid because she confuses her location "à Mokhā" [illegible] expression "dans la région de Zabīd à Mokhā" in general and in particular his [illegible] of Mokhā with Ḏulayfiqat which is about [illegible] km (as the crow flies) [illegible] of al-[illegible], as already shown above (cf. [illegible]). Furthermore, if the [illegible] of Ethiopian army was supposed to be at Mokhā, what could have been the [illegible] reason for landing the expeditionary forces [illegible] km to the north of al-[illegible] and [illegible] these same forces walk south these [illegible] km to that city?

((2)) Pirenne introduces her new identification of [illegible] with Ḥor 'Umayrat as "celle qui m'a sauté aux yeux, en survolant la côte sud en [illegible]" (cf. PiAM, p.142) and "aussitôt je pensai: 'Voilà bien un endroit que l'on [illegible] fermer par une chaîne'" (cf. l.c., p.[illegible]).

Introductory remarks.—Pirenne's flory style reflects the vividness of her feelings [illegible] does not coincide with the soundness of her theory. - It is difficult to understand why Pirenne's fig.1a (p.124) contains a spelling of two names different from that which is used elsewhere; viz.

"Khureyra" (fig. 1a), but "Khurayra" (fig. 1b, and pp.[illegible]); and
"'Umeyra" (fig. 1a), but "'Umayra" (fig. 1c, and pp. 141, 144 and 145).

((a)) The most important point in Pirenne's opinion is the width of the entrance of the bay given by the Greek narratives and, consequently, the length of the "chain" given by them, viz. 2 stadia = [illegible] m. Pirenne states that "au VIe siècle, la passe [of Ḥor 'Umayrat] pouvait donc avoir [illegible]emblablement ... une largeur de 370 m qu'elle semble atteindre encore aujourd'hui" (cf. PiAM, p.144). Pirenne's deduction expressed by her "donc" is unjustified

[illegible] dealing exclusively with the depth of the Bab-[illegible]. Pirenne's statement according to which [illegible] encore aujourd'hui" is apparently [illegible] as follows: "sur la carte anglaise au 1:250.000 [illegible] mais les petits détails sont nécessai-[illegible] unfortunately unable to consult with the [illegible], all the maps at my disposal, including [illegible] 2-GSGS, 1501(G)(1966) 1:250.000; and [illegible] Weightman Press 1:250.00, 1976, sheet 7: Ta'izz, [illegible] is 600 m wide (not at all "500"). Incidentally, the ea[illegible] is about 7.5 km long and 3.7 km wide. — Pirenne goes [illegible] qui doit permettre aux troupes de remonter [illegible] lieu presque aussi favorable que Mokha, et cer[illegible] côte sud" (cf. PIAM, p.144). If the second part of her [illegible] first, although manifestly exaggerated in favor of Ḥôr [illegible] itself an avowal of defeat because Ḥôr Gurayrat would still [illegible] Pirenne should have proven why the Ethiopians did [illegible] landing place. Furthermore, that statement of [illegible] because it would be unrational to land an army far in the [illegible] retrace all that distance to reach al-Mukhâ. — Pirenne goes [illegible] du Jabal Kharaz [coordinates: 12°44'N - 44°09'E in [illegible] Ḥôr 'Umayrat], la carte n'indique pas moins de [illegible] secondaires' vers le Nord-Yémen, le long de wadi habités; par là, on [illegible] comme par Mokha. A l'est du Jabal, il y a aussi une route vers Ta'izz, [illegible]" (cf. PIAM, l.c.).

[illegible] part of Pirenne's statement is deceiving because she fails to point out [illegible] of the "routes secondaires" west of J. Ḥaraz reaches the [illegible] on the [illegible] parallel. It is, therefore, erroneous to [illegible] arrive à Ta'izz." What would an army do in the mountains where [illegible] road? The same remark is also valid for the eastern "route [illegible] Mukhâ" with the addition that it would add yet another long [illegible] Furthermore, the name of that town is ar-Rânidat (coordinates: [illegible] PIAM, p.[illegible]) about [illegible] km (as the crow flies) southeast of [illegible]. — The preceding remarks indicate that Pirenne's conclusion, "il est donc normal que [illegible] ait prévu un débarquement en ce point, et normal que les Éthiopiens l'aient effectivement choisi," is a mere wishful thinking because it would imply for the Ethiopian army by far the longest journey through the mountains.

((b)) Pirenne's presentation of Ḥôr 'Umayrat case is introduced by three secondary questions aimed at swaying the reader favorably toward her main thesis.

((1)) Pirenne refers to the [illegible] and she reproduces the sketchy facsimile by D.B. Doe (cf. [illegible], London, [illegible], p.29, fig.8). Doe's presentation on Ḥuṣn Maliṣat [illegible] contains several inaccuracies. He spells the name of the mountain [illegible] Jabel Kharaz" (p.127) and "Jabel Kharaz" (pl.[illegible]). — He states that the [illegible] 000 Aden Protectorate, [illegible] Great 12°44'N" the site is marked "[illegible]" [illegible] on the southwest side of the mountain. The other [illegible] at my disposal [illegible] mention it. — He claims that J. Ḥaraz lies "some [illegible] miles to the west of [illegible]," "a [illegible] miles across," and that "Ḥuṣn Maliṣah is about four and a half [illegible] from the police fort of Ḥôr 'Umayrah which in turn is about a mile [illegible] of the coastal fishing village." The word "northnorthwest" should replace "due north" in the third statement; and "kilometer(s)" should be read instead of

[illegible]" to have the distance as the crow flies. The word "miles(?)" [illegible] in the first, third and fourth quotations is the distance [illegible] or a walker. But, in the case of the second [illegible] that nobody would walk "across" J. Ḥaraz. — [illegible] "pottery discovered on the surface was probably [illegible] and he adds that "the use of the site, either in [illegible] times, would have been primarily as an observation post." [illegible] typically SA in the structures known in Doe's [illegible] the antiquity of those structures remains [illegible] anything, the name of "Ḥuṣn Maliṣah" does exist on [illegible] Arabia" in Doe's p.17, fig.1.

((2)) Perhaps also refers to [illegible] site, exactement de même nature, sur [illegible] ouest" (cf. PIAM, p.143), which Doe does not mention in [illegible]. This site is not marked in 1:100,000, Aden [illegible] located in the southeastern section of J. Ḥaraz, e.g., in 2-[illegible] 4C-38-14:" the site is about 5.8 km (as the crow flies) north of [illegible] of Ḥôr 'Umayrat, and that "ruin" is overlooking the eastern [illegible] arm of W. Ma'dat (coordinates: 12°40'N - 44°11'E in [illegible]). [illegible] see this second site but, as mentioned above, one reports the information [illegible] to which this site is "exactement de même nature" as the first. [illegible] mation is important because it indicates the purpose of those two observation [illegible]. The persons manning those posts were not supposed to look south [illegible] toward Ḥôr 'Umayrat, because their vue southwards was blocked by other [illegible] stations of the mountain itself. Those persons could look only westward and east[illegible], respectively, viz. to watch over the coastal plain in the direction of Bab al-Mandab to the west and Aden to the east. Therefore, the exact location of the [illegible] two posts prove that they had nothing directly to do with Ḥôr 'Umayrat. Those posts were placed in the western and eastern sides of J. Ḥaraz because this mountain is the most southern massif between Bab al-Mandab and Aden, which leaves only a rather narrow land passage between itself and the sea.

((3)) Finally, Pirenne quotes PIAM (p.35) in connection with some reservoirs. It should be noted that the text quoted by her on pp.143-144 does not exist as such in PIAM. Pirenne arranges the original text by joining together two phrases separated from each other in the original and by inventing "than" to join them together. She also eliminates "on the coast 60 miles west of Aden" from the first part of her text after her "Ḥôr 'Umeira" (but "'Umeira" in the original text). On the question of the "60 miles," cf. above, p.118. Furthermore, the location of those reservoirs still remains unknown; neither Pirenne nor Doe has seen any. Finally, the date of those reservoirs cannot be accepted on the sole basis of WARS's statement ... though Pirenne accepts such an information as an "expertise" (cf. PIAM, p.144) for the simple reason that it favors her theory.

((c)) A final word on Pirenne's study of the two texts Ḥimâ and Kawkab 1. - After mentioning the parallel between the following three hericopes (pp.136-137), viz.

Ja 1028/7:	-/w'qwln/'hwthw/	[illegible],
Ḥimâ/10:	-/w'hwthw/wrthmw/(y)z'n/	[illegible],
Kawkab 1/8-9:	-/w'hwthw/'qwln/---/bš'thrw/'z'nn, -,	

she claims that "le parallélisme de GR et de S'B donne raison au Professeur Beeston qui voit dans S'B non pas la 'tribu' mais une "communauté'" and translates [illegible] as

[illegible] Beeston's theory and Jirenne's application are [illegible] cf. above, pp. 96-97. Furthermore, the [illegible] refer to persons belonging to the [illegible] using either of the two to determine [illegible] Moreover, if it is true that "confederate" is [illegible] it is a fact that that meaning is immediately [illegible] of a man's love" and even "a woman's [illegible] does not give any reason for discarding [illegible] because her attention was focused on [illegible] doubt, however, that she could easily [illegible] choice of any of those four meanings had her [illegible] different from [illegible]. Indeed, the idea of "confederate" [illegible] the root [illegible] (cf. [illegible], p.109, and [illegible]) [illegible] contexts which suggest a meaning, such as "kinsman" (cf. [illegible], p.113B). Finally, two [illegible] presented here. On the one hand, [illegible], the text [illegible] for the king himself by his chieftains whom he calls [illegible] the rank and file of their military units were in one way or another [illegible] of each other. Ma-kat 1, which has the word [illegible], was engraved [illegible] of the tribe [illegible], who was much more conscious of the reality of [illegible] as a social unit. On the other hand, the two expressions [illegible] and [illegible] not necessarily express the same reality from a quantitative view point, [illegible] refers to the whole of the tribe, but [illegible] does not and emphasizes the [illegible] relationship between two individuals. Therefore, the two words [illegible] and [illegible] are [illegible] different on two accounts and it would thus be erroneous to translate [illegible] synonymous or to base the translation of one upon that of the other.

(e) The last question to be mentioned here is SDBS's presentation of sslt (p.127).

((1)) The two forms sslt = s'slt are referred to a "root unattested in full form" (p.XVIII) "S1NS3L." As usual, no information is given [illegible] the second radical as "n" instead of l (as in Ar) and also [illegible] that the second sibilant as "s" instead of the normal s (cf. LaSD, III, p.[illegible]).

((2)) The word is given the meaning of "chain of [illegible]." The second element of this expression is erroneous because it [illegible] and cannot be based upon the root slsl; cf. the three examples [illegible] (Kawkab 1/8); and [illegible] (Ja [illegible]).

[illegible]'s translation [illegible] the meaning of Ar silsilat with J. Pirenne's commentary [illegible] "s'nsit-il de l'aménagement (ṯwnṯn) d'une chaîne de postes fortifiés [illegible] la sécurité des communications?" (cf. [illegible], [illegible]). Note, however, that J. Pirenne's translation of both [illegible] and [illegible] is "fortifier" (not "aménager") and "réseau" (which is entirely different from "chaîne de postes fortifiés"), respectively (cf. pp.2[illegible]7, 2[illegible]5) and 2[illegible] for each of the two [illegible], etc., and [illegible]. The confusion comes from J. Pirenne who has been followed by J. Pirenne.

[illegible] - Beeston's [illegible] in Nortr-Arabian.

It is a well-known fact that the Lih, Daf and Thamud rock [illegible], the greatest part of them written in cursive lettering, present various [illegible] of [illegible]. Yet, Beeston's pan-arabism makes him believe that he also masters these inscriptions automatically, and he does not shrink from publishing his own

readings and translations of those inscriptions. [illegible] in all the cases [illegible] reckless in that his shameful publication of [illegible] or Lihi [illegible] above, [illegible] at least have made him suspicious of his ability to decipher [illegible] work [illegible]. However, his pan-arabism is so strong that he cannot remain silent, [illegible] it seems, by his "instinct," and he writes on those inscriptions as if they were plain Ar.

For Beeston's mistreatment of the nominal element [illegible] in [illegible] invention of a new NA name, for his distortion of the case of [illegible] (= JSaL 65/2), for his gross mistreatment of JSaL 71, cf. above, [illegible] follow three more examples illustrating the same incompetence; two are [illegible] one is Tham.

(1) A rather simple example of Beeston's work is his preposterous treatment of Saf Ox 438 which is read by OxSI (p.108 and pl.21) as follows:

438 [illegible]

"l(g)'l where h'ḫal shl
Bu (Gu)'al. And he raided the arable places in the plain (?)."

Beeston's remarks read as follows (cf. JAOS, 1970, p.221):

[A] "The reference to L 736 is important, though not for the reason [illegible] 'plain') given here. L 736 reads nfr ḫahl sl 'a flood burst out into the plain'; Littmann seems to think the syntax of that difficult, but with this I would not agree, for certainly it sounds perfectly natural in Arabic. [illegible] the other hand, the syntax envisaged by our present author is difficult, 'he raided the arable places in the plain'. [C] Be it noted that in Bedian language [illegible] are not 'arable' places, but low-lying parts of the desert surface where water collects. [D] I would suggest that a viable reading is hbs [illegible] syl (i.e. [illegible]), with the verb taken in the sense of preventing or restricting a tenant's grazing (see Lane): 'flood waters restricted the grazing in the low-lying desert areas' (written at a time when the floods were still standing)." The divisions of the text are mine.

Ad [B]. - Beeston's statement is erroneous: the syntax presupposed by the editor's translation is quite normal in Saf. The difficulty lies not in the syntax but in the actual meaning of the translation as it is awkward to speak of "the arable places in the plain(?)" when the nature of the place where the text was found is taken into consideration.

Ad [C]. - For the Ar word involved, cf., e.g., LaSDL (p.813B): "ḥamīlat: ... intervening tract amid sands, in low, or depressed, [illegible] producing good herbage or plants; or plain, or soft, land producing herbage or plants; ... pl. ḥamāʾil: which is also explained as signifying [illegible]" and [illegible] (I, p.527B): "ḥamīlat Pl. ḥamāʾil Terra depressa agriculturae convenians."

Ad [D]. - Beeston's new reading of the text is not based on paleography but exclusively on his preconceived idea that the text deals with a sayl torrent, flood. He is so blindly convinced of that idea that he even corrects an undeniable h, the penult letter, to the "y" of his "sayl." His disregard of paleographical accuracy fostered by his blind attitude toward his own preconceived ideas is further exemplified by the three following facts:

(a) He readily endorses the editor's reading error, viz. "s" as the penult letter which is z, not "s," for the three elements of the letter are perpendicular to each other.

(b) He remains so facsinated by his "sayl" story that he

[illegible] about the Saf letters to see the [illegible] "wh" of the editor's "hrs," to [illegible] the verb, [illegible] letter of the verb as [illegible] the verb "hrs" "to guard" as in [illegible] theory. The letter in [illegible] of the letter.

[illegible] not care less about the pedigree of the text [illegible] are trifling unworthy of his attention whic[illegible] questions. There, too, the editor errs when he [illegible] the first name as "(g)" although the rectan[illegible] letter of the [illegible], 151, etc.). The editor's doubt of the [illegible] surprising in that he himself reads it [illegible] in more or less rounded forms attested, e.g., [illegible] texts, viz. Cx 171, 206, 251, 329 and 335.

[illegible] "the verb taken in the sense of preventing or [illegible] (see Lane)" is a beautiful example of the manner in [illegible] passage implicated by Beeston reads as follows: [illegible] meaning lā tuhbasu dawātu l-darri [Your milch [illegible] restrained from pasturing]" (p. [illegible]). [illegible] as justified by the word "dawātu l-darri, and al-darr [illegible] cf. [illegible], p. [illegible]).

[illegible] whether that word is inexistent in the Saf text; in fact [illegible] inserting "the amazing" into his translation. Finally [illegible] between parentheses is nothing but a guileful cosmetic which has nothing to do with the Saf text.

Contrary to JaMAR (p.266), the text of Cx 438 may be read as follows:

[illegible]
[illegible] Ard Amal has taken Zahil by surprise.

[illegible] translation is a typing or printing error instead of "by." - [illegible], cf. the passive voice in CIAS 190 (cf. JaMAR, XIII, pp. [illegible]). - [illegible], e.g., of Wi 622 (cf. l.c., IV, p.142, note 115). - zhl, LP 736 (cf. JaMAR, p.[illegible], note 136).

(2) = Ad [A] = Saf LP 736 which is read by LiSI (p.188) ad follows:

לצהלן בן כהל ונפר המהל כל *

By Ṣahlan b. Kāhil. And there rushed forth a torrent in this plain.

The construction of the last three words is somewhat clumsy; but the sentence can scarcely be translated otherwise.*

[illegible]: "Read [illegible] (2)" at the beginning of the text. This [illegible] the top stroke of the vertical stroke is clearly traced. - The initial [illegible] of the commentary is absolutely correct: the syntax supposed by the editor's translation is not Saf. - The second phrase is incorrect. - Beeston's remarks [illegible] read as follows:

[illegible] p. 141 wfr hsh lal
[illegible] son of Kahil, [illegible] has not recourse to fall.

[illegible], as in the edition; e.g.,

[illegible] (cf. [illegible], XIII, pp. [illegible]). - [illegible], cf. [illegible] (cf. [illegible], p. [illegible]). - [illegible], cf. [illegible], e.g., of [illegible] (cf. [illegible], p. [illegible], nos. 41, 42).

(3) Tham JaT 96 = [illegible] Hafir 3 which was published in [illegible] paper printed in Studium Biblicum Franciscanum Liber Annuus [illegible] note 5 on p. [illegible], by W.J. Jobling, who introduces his study of the inscription as follows:

[illegible]

to Professor Beeston who has suggested the following transliteration

I 'kybt tk — "I am grateful

By 'kybt he had sexual intercourse

In support of this translation Professor Beeston notes "the message is a common one in the graffiti and the Liḥyān says explicitly that tkk is a term for nikāḥ. While Harding has no record of the root kbt in names it would be perfectly plausible base for a pejorative name, diminutive of kbt one who 'tumbles/stumbles around'." *

[illegible]

my tracing

Beeston's treatment of the text proves – if any proof was needed – both his ignorance of NA and his craving for aberrant innovations.

(1) what a crazy novelty to transliterate h as "k"! Since Beeston uses a [illegible] Saf, it takes a distorted mind to prefer "k" to h and especially when [illegible] of the transliteration becomes "k" (twice) in the commentary. - (b) Since Beeston considers [illegible] as a verb, what kind of advantage does he see in inverting the [illegible] which speaks [illegible] of the verb, but of the substantive "at-tam[illegible] dinwatu 'an an-nikāḥ [illegible] why not simply to refer to, e.g., PrLAI ([illegible]) which says "[illegible] ... 2' [illegible] vit puellam c.a.p. Kam."? Furthermore, the verb [illegible] cannot be found here because the verb demands a direct complement; cf. the same remark on [illegible] of JaaT 447 (cf. above, p. 14). - (c) It did not occur to Beeston as yet that, since [illegible] does not list the names by roots, a derived formation would not be found under the root form. [illegible] affirmation is, nonetheless, erroneous because [illegible] lists "[illegible]" (p. [illegible]) in [illegible] Ṣaf. But, as already pointed out in 1971, "bn [illegible]" of LP 555 (cf. [illegible], pp. 142-[illegible]) in [illegible] is not kbt l'année où il fut battu" (cf. [illegible], p. 143). - (d) The "[illegible]" nominal derivation is not attested so far in Saf, and there is no reason to invent it here because the inscription can easily be understood otherwise.

After Beeston's brillantly useless commentary, Jobling adds two remarks. (a) He refers to "the form 'kbt" in [illegible]. But, this form belongs to the well-known 'ǵtl derivation which cannot explain a name, such as "'kybt." - (b) He affirms that "it may be possible to associate the form tk with Classical Arabic tkw." Such a hypothesis which is based on F.V. Winnett's theory of defective verbs is unacceptable.

The text JaT 96 may be read as follows:

l'hy bt th By 'Ahay. Tahh has fallen into misfortune.

[illegible], e.g., ḥa'il 201 (cf. JaMAR, XIII, p.176). - bt, cf. Ara bata (o) "to fall into misfortune" (cf. SaAAL, p. 60A). - th, cf. Ar tahha "iecit, removit" (cf. DrAl, [illegible], p.44A).

Additional notes on the Tham texts published by W.J. Jobling in N. Piccirillo's aforementioned paper. My tracings made from the published photographs are reproduced below.

[illegible] p.[illegible]). – The editor reads the text as follows (cf. the text to the [illegible]). The third letter of the second [illegible] is r, not "h," as indicated [illegible] palaeography of the preceding [illegible] immediately before the second bn is unaccounted [illegible] the editor's transliteration or commentary. – [illegible] consisted of two short inscriptions, the second being [illegible] the author of the first.

[illegible] Barkan, son of Ṣabir.

[illegible] Barkan, son of [illegible]

[illegible] (cf. [illegible], pp.74-76). – bhr, [illegible] (cf. [illegible] (cf. [illegible], VII, p.120, note 14); cf. also [illegible]

[illegible] p.[illegible] and photo 1 [not "3" as on p.68]) is read by the [illegible] follows: " [illegible]." According to my own tracing, [illegible] – Cf. [illegible] as a personal name in Ṣut [illegible] and as a verb in Hu 281 (cf. JaTS, p.35).

[illegible] and photo [illegible] [not "4" as in p.68) is read by the editor [illegible] follows: " [illegible] drb

By drb. " The letter "d" instead of "d" is certain in the editor's reading because of his reference to [illegible], "p.238." According to my tracing, the text may be read [illegible] Ṣabir. – Cf. Ar ḍabir "hard, firm, strong" (cf. [illegible] p.[illegible]).

[illegible] Ṣafir 2 (pp.399-400 and photo 4 [note "5" as in p.69]) is read by the editor as follows: " [illegible] hmr bn hnn

By ḥmr son of ḥnn." – The letter ḫ, which is slightly open at the bottom, is exactly in the axis of the space between the first two letters and remains unaccounted for in both the transliteration and commentary of the editor. The letter had been omitted and was added after the engraving of h. – The text may be read as follows:

[illegible] was perseverant Ḥimar, son of Sanin.

[illegible] "to persist, persevere" (cf. LaAL, p.2650B). – ḥmr, as in the ed[illegible] (cf. JaMAR, VII, p.150). – snn, e.g., Hu 570 (cf. JaMII, p.60, [illegible]). The broken line above the initial letter which is considered as a part of the letter [illegible] the editor is much wider than the letter tracing and has a different [illegible].

1 – Beeston's review of WiMaI (cf. The Antiquaries Journal, 59 [1979], pp.133-134) is written exclusively from the view point of a bookish attitude which does not at all care for the most fundamental of all work, viz. the correct reading of the texts. Such a review confirms what was already evident: Beeston's interest is limited to speculative work.

(1) Beeston starts pointing out "two methodological errors which are [illegible] all too common among those who deal with these enigmatic texts. One [illegible] reliance on Arabic dictionaries without sufficient appreciation of the [illegible] in antiquity... The second failing is that of drawing conclu[illegible] of one word out of several possible meanings of a [illegible]. [illegible] understand that such ominous oracles come from the same

[illegible] explanatory sentence, or [illegible] what the text should mean, or even [illegible] of what, his last two statements are perfectly [illegible] prevents him from undertaking a self-evident [illegible] the choice of a meaning from an [illegible] Beeston who seems to be convinced that [illegible] but – at least as far as I am concerned – [illegible] material.

(2) Beeston gives seven examples to illustrate his [illegible]. Let us take the first and the seventh of his examples.

(a) The seventh example is WH 1031. Beeston [illegible] that anyone can have written so extraordinary [illegible] of the central pericope of the text. Here again, Beeston [illegible] written word that he does not shrink from [illegible] translation (p.189) is "He slaughtered (with a flint knife) the six [illegible] cut off [the arm?] of ('Iya)s who milked them." Beeston's [illegible] eliminates the two pairs of parentheses, the two pairs of brackets, [illegible] ation of the personal name, viz. "he slaughtered the six [illegible] off the arm of Iyas who milked them" (p.1[illegible]). – To insulate [illegible] ticism is quite an easy task. To do positive or constructive criticism, [illegible] an entirely different matter which requires much more than feelings, [illegible] "instinct." Of course, Beeston does not suggest his own interpretation of the [illegible] the reader is very grateful to Beeston for sparing him the tiring [illegible] concoction. Furthermore, he does not even refer to WiMaI's [illegible] treatment of the inscription! Here again, the reader is grateful to Beeston for [illegible] him the burden of reading what would have been another [illegible] by an incompetent outsider. – WiMaI's interpretation of [illegible] example of "absurd translations" suggested by WiMaI (cf. [illegible], pp.[illegible]).

(b) Beeston's first example is this: "the sense of 'to guard' for nasa'a, cited no. 1198, from Salmone, is not reliably attested in the major lexica, which record only 'restrain, hold back, postpone'." Here again, Beeston's attitude is strictly bookish, and he does not care about the most important element of the question, viz. the Saf text itself.

((1)) That the meaning of Ar nasa'a "to guard" "is not reliably attested in the major lexica" is erroneous. RaAL, IV, p.2702, gives "custodivit, servavit c.r. Kam." as the second meaning of the Ar verb. This [illegible] contradicts also Beeston's second statement, which reads as follows: "the major lexica . record only 'restrain, hold back, postpone'," this affirmation is also contradicted by the following fact: the very first meaning of Ar nasa'a is

"he chid – a camel" or "he urged, drove, it" (cf. [illegible], p.[illegible]) [illegible]

"increpavit camelum, propulit c.a. Kam." (cf. [illegible], IV, [illegible]).

To anyone who is not blinded by his "instinct" of pan-arabism, any of the first two meanings would surely be acceptable since they explicitely mention the word "camel" and WiMaI's text has 'b'r.

((2)) Beeston does not at all care about the Saf text. Would Beeston remove his blinders, he would immediately see – I have it as not too much to ask – that WiMaI's transliteration was "[illegible]," which implies either the restoration or at least the correction of the letters. Unfortunately, [illegible] which is too much for Beeston who retains "ns'" as absolutely correct. In fact, the reading of "ns'" is impossible; therefore, Beeston's remark, already erroneous

[illegible] of the very few texts [illegible] extraordinary information [illegible] to see that it is neither [illegible] as follows (p.212):

" ant qtl kmn wr';

[illegible] year that kmn was killed. And he pastured the decent and [illegible] sheep. " "

[illegible], the reading of "-" of "[illegible]" is [illegible] than that of [illegible] at the end of the [illegible] the two consecutive letters [illegible] is [illegible], the reading of "[illegible]" is contradicted by the fact that [illegible] of the preceding letter would equally belong to [illegible] of that [illegible]" - the pericope may be read as follows:

[illegible] will [illegible]
[illegible] killed [illegible] he was pastured in the [illegible]
[illegible] the [illegible] at [illegible]

[illegible] "to write" (cf. [illegible], p. [illegible] - [illegible], cf. [illegible] [illegible]).

[illegible] Beeston's [illegible].

[illegible] several notes. - It would be quite natural that Beeston's [illegible] may not only synthetize his opinions on both [illegible] but also be written in the same vein of [illegible] and of partisan bigotry of his past publications. [illegible] is what his [illegible] indeed really is, another of his pamphlets, [illegible] [illegible] a heap of "gleanings" picked up from his recent pamphlets [illegible] in a more or less rational manner. The pa[illegible] of his [illegible], [illegible] by the numerous [illegible] expressions scattered all throughout [illegible], is already in evidence in the arabesque printed on the front cover. [illegible] is [illegible] fly in an ointment and all the more out of place in that [illegible] beautiful decisions concerning [illegible] texts, and any of them could have de[illegible] front page and would have been perfectly at home.

The following lines are NOT a review of the pamphlet because it was only recently - [illegible], to be exact - that I finally received by airmail after more than two [illegible] years of waiting a copy of that repetitious [illegible], and the completion of the manuscript of the present volume left me no time to study it systematically. Nevertheless, the reader will find in the present publication (especially [illegible]) many references to [illegible], which prove that it is nothing but a re[illegible] of past papers.

As in its predecessor, [illegible] descriptive [illegible] of [illegible] [illegible], [illegible], [illegible] index is [illegible] to the text, viz. "[illegible] [illegible]" [illegible]. Here again, Beeston remains faithful to the [illegible] of [illegible], viz. "[illegible]," viz. only [illegible] words are listed in the index to re[illegible] [illegible] transliterations, and some [illegible] are [illegible] [illegible] [illegible] texts! Note, however, that the index is [illegible] complete; cf., e.g., [illegible] (cf. below), "[illegible]", p. [illegible], note [illegible], and "[illegible]" [illegible], [illegible] [illegible] the index. Here again, the most important index is [illegible], [illegible] of the words [illegible] in the pamphlet. One example: par [illegible] (p.[illegible]) [illegible] [illegible] of

[illegible] of Beeston's comment on [illegible] of [illegible] (p.[illegible]) [illegible] reading without reference (viz., the text is not [illegible] [illegible] is forced to consult [illegible], p.74) [illegible] as if [illegible] note that there is ample space at the end of the [illegible] [illegible] reference, viz. the equivalent of eight [illegible] [illegible] for a single expression in par 2:1, (p.[illegible]) [illegible] could easily have found the two references [illegible] [illegible] form is erroneously given as "[illegible]" instead of [illegible] (cf. [illegible]) [illegible] verbal form means to wash oneself (cf. also [illegible]) [illegible] for novelties and changes, translates it as "to wash" [illegible] in Beeston's vocabulary "to wash" and "to wash oneself" are [illegible].

The end of the same par of [illegible], viz. "[illegible] [illegible]," contains no [illegible] than three errors: correct "[illegible]" to [illegible];
correct "[illegible]" to "[illegible]" and
transfer the "[illegible]" to the line.

The last two errors were made by the worker who set up the text, [illegible] [illegible] them on the galley. As for the first, Beeston is [illegible] [illegible] of listing a word or a pericope under the number of the line where it [illegible] regardless of whether or not it belongs to a single line or two lines. [illegible], Beeston is not even consistent with himself; cf., e.g., "[illegible]" (p.[illegible]) and "J 6:1/5-7" (p.19, par 8:2).

(2) Instead of telling the truth in his "corrected" [illegible] V-VI), viz. that his new [illegible] [illegible] other scheme of the propaganda on [illegible] because the reader has to buy [illegible] if he wants to find the references to the many words which he, himself, refers to in his pamphlet; and also that the reader further has to build up the index of the [illegible] words used in the pamphlet, Beeston spends 2½ out of the [illegible] lines of his "[illegible]" to some notes on transliteration. When it suits him in his pursuit of [illegible], Beeston becomes a little lamb seeking the protection, the [illegible] comfort of the flock.

(a) To introduce his new whim on [illegible], Beeston refers to the [illegible] usage of [illegible] and [illegible] that "[A] in the present century this practice has become increasingly incommodious, [B] partly because no type unless specially manufactured has these two contrasting symbols, [C] partly because in typewritten texts they are frequently very difficult to distinguish, thus giving rise to numerous [illegible]." Here again, the divisions are mine. - The preceding remark reflects Beeston's power of autosuggestion regardless of whether or not his [illegible] is right.

[illegible]. - The opposition he introduces between the [illegible] and the 20th centuries is as fictitious as it is erroneous. The main difference between the two centuries is that, in the 20th century, the craving for novelties and the continuous pruritus for changes, often for the sake of change, are naturally [illegible] by [illegible] and/or by subjective excuses presented as actual justifications. [illegible] example of that change for the sake of change is [illegible]; cf. [illegible], [illegible]; cf. also above, pp.63-64.

[illegible]. - This is a lame excuse because no English keyboard has [illegible], and Beeston still retains [illegible], he still has to have a manual typewriter to use it. Furthermore, Beeston uses the letter "c" to render [illegible], although these two letters have nothing in common.

[illegible]. - This is another manifest misrepresentation of the facts, [illegible]

CIH (I, p.462)

ʾhtʾhw/w	1 ʾnqhʾnmhw et	[symbol of ʾlmqh, § 1:1]
ʾfrm/ʿlt	2 hafnar, dominus du-	[illegible] and
ʿlqtn/ʿhlf/hg	3 ae Khaimati in provincia ur-	[illegible] (§ 2:1), the latter
ʾrʿ mryt/ʾmty/wt	4 bis Maryabi, posuerunt ido-	of [illegible] in the district of
ʾrʿ ʾlmqh/bʿlʾ	5 lon Ilmaqaho, domino aw-	Marib, set up the
ʾrʿ hwm/wqhmw/bn	6 wimi, sicut fussit eis ora-	stela to ʾlmqh, lord of
ʾlhw/lwfyhmy	7 culo suo, ad incolumitatem	ʾhwm (§ 1:2), as he made them
	adhibuerunt.	(verb wnn; see § 2:4) in
		his oracle, for their well-
		being.

The symbol of 11.1-2. - Beeston's par 1:16 (p.6) states that "the symbol of a divinity may approximate in shape to an alphabetic letter, though it is not a letter (see Grohmann 1954)." The reader cannot but ignore the precision of Beeston's reference to the well-known volume of A. Grohmann. Furthermore, the expression "the symbol of a divinity" (the underlining is mine) combined with the reference in unnumbered p.VI will inevitably lead the reader to believe that all divine symbol is composed of a single element; and this is erroneous. Moreover, that "it is not a letter" is obviously true. However, the origin of many divine symbols remains unknown; thus, their origin as letters cannot be either denied or affirmed (cf. also below, my discussion of ScM 20d).

L. 1: ʾhtʾmhw: the first "H" of Beeston's translation is a misprint instead of ʾ. - The same translation proves that, according to his interpretation, the name is composed of two elements only, viz. ʾht + ʾnmw. Obviously enough, Beeston carefully avoids to inform his reader whether, in his opinion, the second element ʾnmw is a ʾntl or a ntlw derivation. Had he vocalized the name, the reader would have known immediately what his opinion was, provided - of course - he knew it. Furthermore, he also avoids very carefully to spell out what could be presenting either a ʾntl noun or adjective derived from the root nm (cf. in [illegible] "percenter percussit aliquem c.a.n." and [illegible], terms in [illegible]) or of a ntlw formation derived from the root ʾnn (cf. in ʾnnhw "unto photo vel fore adixit" in L.c., I, p.603) that would suit the feminine noun ʾnnm. What Beeston does not say is that his interpretation of the name is in contradiction with his rejection published in 1973 and repeated in 1984, of any "three-member compounds of a type virtually never attested outside Hadramawt;" for this question, cf. [illegible], pp.88-99. Whatever Beeston says, it nevertheless remains absolutely certain that ʾhtʾmhw is composed of three elements, viz. ʾht + ʾn + hw, as already clearly indicated by DIH's translation and commentary (cf. I, p.464). Other examples of the same nomination derivation are, e.g., ʿbdʾhb (cf. J. Ryckmans, in [illegible], 19[illegible], p.[illegible]), ʿbdʾhbw (e.g., Ja 2116,9) and ʾht ʾlh (CIH 541).

Afrm: by an accounting illusion which apparently is perfectly logical in his interpretation method, Beeston divides the name into three elements, as mentioned by him in his translation and his par 2:1 and note[illegible] (p.[illegible]) where he refers to J. Ryckmans' paper of 1975. This theory of J. Ryckmans was analyzed in great detail and refuted at length by JaM VII (1978), pp.[illegible] and especially pp.[illegible], where the same afrm is discussed. Needless to say that Beeston never answered my refutation of Ryckmans' theory, and no reference to it is given.

... [illegible] is a dual; thus, "the two mistresses of" (cf. CIH: "dominae ...") not "the ladies of" as in Beeston's translation.

L. [illegible] the substitute hm + n (cf. CIH: "urbis") the city is eliminated fr... Beeston's translation.

... [illegible] Beeston's translation of the name as "[illegible]" on p.16, par 6:7 is a ... [illegible]; the galley proof was not corrected by Beeston; the same ... mark is also valid for "character" in p.52, par 32:11.

L. [illegible] par 14:2 is of no help to the reader because it is impossible for him ... know which of the two nominal derivations, ʾw + m or ʾ + wm Beeston ... in fact in the present case. It is of no help at all because there cannot be a third alternative ... except the right form, viz. from the root ʾwm; for the interesting case in both Beeston and Müller's papers, cf., respectively, above, ... and below.

L. [illegible] - For ʾlt Beeston suggests sweeping statements which do not take into account either the existence of the prepositions b and l which have not ... to do with ʾl / ʾlwt or ʾl ʾwl, respectively, or the self-evident haplography, ... as the case of wlthy = wlt<h>ny. Beeston's last note, "one should note too ... while remembering of epigraphic slmʾl as Karahīl," is irrelevant because there ... no evidence of ʾlt in Islam and the Muslim abhorrence of any god but ʾAllah would ... finally doom the ʾ into oblivion. Furthermore, Beeston fails to specify which of ... his words, in his opinion, be reduced to nil. To find the answer, the reader has to go to par 2:2 (p.33) where he does not see the form -my among the personal pronouns; therefore, he has to conclude that it is h of wgh which is eliminated. But, he would still not know the reason of the choice. Cf. also the two forms wlhy ... and [illegible]) and wghw (Gl 1725/3). These cases, however, are ... - an epigraphical fact that Beeston adroitly sweeps under the rug - that homoeomeny is the most plausible and sensible explanation. But, that apparently is too simple for Beeston ... of course. Finally, -hmy means them both, not "them" (cf. also CIH: "eas").

L. 5: Beeston's translation of the verb as "to bid," which is fortunately not mentioned in SDBG (p.16[illegible]), is erroneous because it is an error to select for any translation a word the basic meaning of which does not reflect primarily the original term. The verb "to bid" does not primarily involve the formal aspect of "order, command." The Oxford English Dictionary (vol.1 [1970], p.850) does not list the idea of "order, command" in its first three series of meanings of "to bid," viz. "I to offer, present, II to announce, proclaim, threaten" (col.A) and "III to ask peremptorily" (col.B). It is only in col.C that the reader finds "IV to command, enjoin."

L. 7: wfy means "safety," not "well-being," a meaning also mentioned in SDBG (p. [illegible]). Here again, "safety" and "well-being" are not synonymous. - For the meaning of -hmy, cf. above, l.6.

There cannot be any doubt that Beeston intended to present his reader with the nec plus ultra rendering of CIH 389, viz. to give him a sample of the perfection attained by his method. In fact, it is nothing but a pro domo exemplum: his fancy and aberrant approach to the texts. In fact, it is an indisputable setback when compared with CIH's translation. In fact, it proves the accuracy of my statements of p.66. As CIH 389 is a very simple text without any special difficulty, how could the reader not expect an enormous quantity of errors when those authors deal with texts less simple than CIH 389? Summarily, the presence of Beeston's treatment of CIH 389 at the outset of his grammar is a windfall

of exceptional value because it concretely illustrates Beeston's fancy imaginative working method and foretells the actual quality of the remaining pages.

(4) A spectacular example of Beeston's disrespect for the epigraphical material is his ... copy (!) of the expression of Ja 2[illegible]/3 which reads as follows (cf. JaMWB, p.87):

ʾlt/blṯn/ʾrbʿn/mʾnhn. This expression which also exists in 11.6-7 becomes hnt/ʾrbʿn/mʾnhn/blṯm in Beeston, p.35, par 18:7; the central section of the ... is also reproduced as follows:

ʾrbʿtn/mʾnhn in L.C., p.30, par 13:3.

Thus, ʾlt is replaced by "hnt;"

ʾrbʿn is replaced by "ʾrbʿtn;"

blṯn is replaced by "blṯm;" and finally

blṯn is shifted from the 2nd place to the 4th.

It could have been worse!

(5) A very simple example of Beeston distorting the content of a text in spite a self-evident commentary is his mistreatment of the central section of Ja 550/2, which reads as follows:

-/wywm/hwqthw/ykrbmlk/wtr/

wyʿqb/bkbtn/bʿly/sbʾ/wʾšʿtn/hmst/hrfn/bḏr/qtn/

whwfy/ʾlmqh/kl/sbʾ/wʾšʿtn/wkl/ʾrgl/nwrd/ʿd/hmrn/thrgb/bkl/hrfy/hrs/bkbtn/

bʿly/sbʾ/wʾšʿtn/-

-, and when Yakrubmalik Water had appointed him
and he then had stayed in the hostilities against Saba' and the tribes
for five years during the war of Qataban;
and ʾIlumquh has saved all Saba' and the tribes and all the foot-soldiers
[whom] he had conducted against the town Taharmab during the two whole
years he was in command in the hostilities against Saba' and the tribes, -

Beeston argues that hrfy of bkl/hrfy is the construct of the external plural of hrf (p.29, par 12:5) because it is "followed by a relative clause" (p. 43, par 26:4 and p.29, note 49) contrasting with hrfn "without one" [= relative clause] (p.43, par 26:4); and "there is a strong possiblity that J 550/2 sbʿt/hrfn 'seven years' should be recorded as an external rather than a broken pl, in view of the following construct form hrfy" (p.31, par 14:8).

(a) First of all, the expression with hrfn is hmst/hrfn 'five years'; Beeston falsifies the text when he claims it to be "sbʿt/hrfn 'seven years';" cf. also the "seven years" in note 49, p.29 .

(b) Secondly, Beeston writes that "Jamme has taken the noun here as a du [= dual] and renders kl/hrfy by 'the two whole years' (with asymmetric relative clause following, '(when) he performed military service')." Since his translation "'(when ... service')" is a part of his summary of my understanding of the whole pericope, the reader may think that Beeston indeed reproduces my translation of that secondary sentence. Such, however, is not the case (cf. above, the reproduction of my translation). But, to find it out, the reader would have to consult either JaMWB or SDBG where hrs is related to an otherwise unattested root rss and is translated "perform military service / servir comme soldat, - " (p.[illegible]). The

[illegible] conventionally limits the service to ordinary soldiers albeit [illegible] "[illegible] to all military personnel. Furthermore, the [illegible] [illegible], p.107-8). Moreover, who [illegible] the author of the text, Taba'karib, who [illegible] would "servir comme soldat" [illegible] of the first section already [illegible] the five years of the Sab campaign against the town Tahargab that he [illegible] command he had at the beginning. It [illegible] army. Then, but only then, was he responsible [illegible] command and ... he thanks the god 'Ilumquh for saving [illegible] of his command.

[illegible] author of the text thanks his deity for saving all his people during the two-year period of his command;

but he does not make the same statement for the beginning of his military duty when he was not yet in command of the whole army.

[illegible] is stated in JaSTVR (p.133), "the two-year campaign against the [illegible] is a part of the five-year military activity of Taba'karib during the [illegible]." Consequently, Beeston's thesis on bnfn and bnfy is unacceptable.

[illegible] Müller. - Müller's publications always irradiate their author's strong, well-advertised conviction that he is the long-awaited messiah in onomastics,

in etymology,

in editing the texts,

in translating the texts,

in "kritisch" reasoning and, finally,

in AA.

a - That he is the long-awaited messiah in onomastics.

(1) One of the best examples of Müller's method is the ridiculously vain and useless display published at the occasion of Kortler 7c/2 (cf. JaVAR, [illegible], p.104). It is repeated here for the edification of the reader.

Müller reads "[illegible]" (cf. [illegible], II [1978], pp.130-131), which becomes

"[illegible] (oder: [illegible])" (p.130), which in turn becomes

"Baḥīrum, Baḥrum" (p.170A, with reference to pp. "120, 123, 130").

P.130 is the aforementioned example. Pp.120 and 123 have each "bhrm," not "bhr." But,

"[illegible], könnte Buḥrum gelesen werden" (p.120) and

"[illegible], Baḥrum (bzw. Baḥīrum)" (p.123; cf. p.170A).

Thus, the reader has the choice between f i v e vocalizations, viz. "Baḥr," "Buḥrum," "Baḥīr" and "Baḥīrum." What a pity that such a vain display of acrobatics is useless since the name of Kortler 7c/2 reads bhn Bawhān.

(2) Another aspect of Müller's peculiar working method relating to the present question is the case of sbhm in ScM 11. Müller vocalizes the name as "Ṣabīḥum" with the following commentary: "zu verschiedenen Lesungsmöglichkeiten von sbhm vergleiche man al-Hamdānī, Mustabin, Nr. 621-625." But, al-Hamdānī does not speak of sbhm but of sbh only. Furthermore, Müller does not justify his choice of the first of the five readings listed by al-Hamdānī, viz. ṣābih, subh, sabīh, ṣabīh and ṣabbāh; nor does he explain why a vocalization, such as ṣabīḥ, is excluded

for ScM 11, cf. below.

b - That he is the long-awaited messiah in etymology.

Müller's opinions always seem to be well grounded upon an imposing array of references. The reader thus cannot but think that, when his opinion is not referred to at least one publication, it is one of his discoveries. Such, however, is not always the case. The example of [illegible] of [illegible] (cf. below) indicates that his so-called flair in etymology did in fact mislead him.

(1) Another example of his etymological jungle is the case of [illegible] which has already been studied above (pp.107-108). Müller writes that "einige mögliche Etymologie nach arab. awà 'sich begeben, Zuflucht nehmen' erlaubt [illegible] ting des Namens als Zufluchts- oder Versammlungsstätte'" (cf. [illegible], I, p.37). As already pointed out above (pp.107-108), this etymology had already been suggested almost a century ago by his namesake, D.H. Müller, in [illegible]. According to this hypothesis, however, [illegible] should be translated a visitor, a refuge, but not a place name which should normally be a mafʿal noun; cf. Ar maʾwin "any place to which a thing betakes itself," or "a lodging-place, or abode, of any animal" (cf. LaAL, p.131A). Furthermore, what is the justification for looking for difficulties where there are none? Ar ʾawama "processit; rexit, gubernavit" (cf. FrAL, I, p.72A) gives a most fitting meaning to the name of that temple, the great temple near Marib dedicated to main Sab god ʾIlumquh, viz. that which precedes all others in importance.

(2) In NESE (I, p.100), Müller states that thwn "ist wahrscheinlich doch nach arab. tahā 'mit jem. sprechen' als 'der (im Orakel) zu einem Sprechende' zu erklären; eine abweichende Deutung als 'Wüter' nach arab. taʾā wird von Maria Höfner vertreten (s. etwa Zur Religion der Sabäer, in ZDMG, Supplementa I, Teil 2, 1969, S. 712)."

(a) Müller's transcription does not distinguish between third radical w or y; his "tahā" should be tahā from thy, not thw.

(b) The etymology of thwn from root thy was already given by D.H. Müller in 1899 (cf. MüSAH, p.19), but only as one of two possibilities, the other being thw. Neither CIH (II, p.77) nor RyNP (I, p.5) makes a choice between the two roots thw or thy. But, it was in 1947 that G. Ryckmans selected the root thy in "Les religions arabes préislamiques," in Histoire générale des religions, Paris, IV, p.328B: "thahwān, 'celui qui parle, qui rend l'oracle'" with the note 424, which refers to his RyNP and states that "l'interprétation n'est pas certaine." G. Ryckmans repeated his last opinion in the two editions of his "Les religions arabes préislamiques." For the sake of chronology, it must be pointed out that G. Ryckmans' paper on "Les religions..." should have appeared in 1941 in a French encylopedia which became an early casualty of the second world war. For my opinion in the matter, cf. JaP, p.63: "thwn, déterminatif postposé, dont l'interprétation la plus probable est 'celui qui parle'" with reference to note 20, which ends as follows: "la racine thy convient mieux à tout ce que nous connaissons du dieu ʾIlumquh" (p.64). It is from my first statement that Müller got the word "wahrscheinlich." The translation of thwn as "celui qui rend l'oracle" (cf. G. Ryckmans) which is integrated by Müller in his interpretation "der (im Orakel) zu einem Sprechende" is too restrictive because it cannot be proven that ʾIlumquh did "speak" to his worshippers through his oracle exclusively, and not through any other means, such as dreams, divinations.

(c) Finally, Müller mentions M. Höfner's opinion, which reads as follows: "Doch dürfte die vorgeschlagene Deutung, nach arab. taʾā 'wüten, verder-

[illegible] stimmen die Entsprechung arab. ʾ – altsüdarabisch [illegible] (cf. the reference given by Müller). It is quite [illegible] that Müller did not find anything to object to [illegible] after all that Müller did not have anything [illegible] even if he had something to object or some remark to [illegible] that he refrained from doing it because the author [illegible] Müller's method of working is rather narrow-minded and [illegible] the matter is unacceptable. The bull was not chosen as a [illegible] of its fierceness (cf. "wüten") or its destructive [illegible] not a single text refers or alludes to those so-called [illegible] The bull was chosen because of the importance of [illegible] bovines play in it, and also because their horns remind of [illegible] reason applied also to the ibexes. If the bulls of [illegible] resemble those of present-day Arabia, northern and southern, they [illegible] and mild mannered. Who has not seen the familiar scene [illegible] a bull to a water-place outside the village and [illegible] as mildly as a little lamb? The preceding remarks remove the [illegible] There is, thus, no excuse any longer to deviate from the [illegible] and there is no justification for preferring an exceptional consonantic equivalence.

c – That he is the long-awaited messiah in interpreting SA texts.

The two following examples are texts of the utmost simplicity and the reader is grateful to Müller for providing him with such easy samples of his work which dispense him from analyzing longer and more difficult inscriptions.

(a) An example which practically summarizes the preceding points is Müller's study of YM 71. The reader of the Baghdader Mitteilungen, 10 (1979) is given an exclusive sample of the "Müllerian" type of research in note 48 (pp.15[illegible]-[illegible]) of [illegible] Gladiss' closed paper (pp.145-167 and pl.28-35). Indeed, Müller devotes [illegible] lines of that note, the only one mentioned under his name in the paper, to the sixth publication of YM 71 (cf. photograph on pl.29, 1). Here follows Müller's reading of the text:

1. [illegible] Barīlat, die (Angeheiratete) der Familie
2. [illegible] ʿAmmḥaẓar von (den Sippen) Qus(a)mum
3. [illegible] und Baḫtān, Tochter der Amat ʿAmm."

The fifth republication of YM 71 was by J. Pirenne in CIASA, I, pp.425-428.

(a) The antiquity itself. – The following information should be added to Pirenne's description (cf. CIASA, p.425). Base: 32.5 x 7.4 (left) and [illegible] (right). Text: 1.1: 30.7 x 2.8 cm; 1.2: 24 x 3.1 cm; interlinear space: 0.5 cm. Each line of the inscription is engraved between two finely traced horizontal lines. Incidentally, the photograph of pl.29, 2 of Gladiss' paper was printed on the wrong side.

(b) Gladiss refers only to A.C. Lundin's interpretation of the antiquity without any allusion to 1976 JaMYR's (p.102; cf. below, J. Ryckmans' rebuttal of Lundin's theory. For instance, how can a true scholar dare to understand a text, such as [illegible] 427', as either belonging to the eponym period or written by a priestess? The female author of the text is (1.1) .. ʾlm/dt/byt/hsym/ʾ-t/- [illegible], wife of the house of Ḥasyan, maidservant of –. She rdʾt (1.2) confirmed to the other address some of her woods [= she confirmed her promise to give them to her], and, finally, she entrusted to Her care ʾdns/wwlds (1.4) her understanding and her children. How is it possible not to understand such a text as one of the many

describing devotional acts of ordinary individuals towards their preferred deities? Lundin's theory is erroneous because it is based on his infatuation of priest-eponyms which prompts him to declare brlt of the present text to be a priestess. But, if someone else is blinded by another infatuation, the result is quite different. E.g., infatuated by her theory on the representation of deities, Pirenne considers brlt as an ordinary woman, but she declares [illegible] to be a "plaque à la déesse" (cf. CIASA, l.c., p.425) without, of course, specifying which "déesse" it is or might be. Such theories are based on subjective fancy which distorts the material. Since Gladiss thanks Müller "für zahlreiche Hinweise" (p.145, introductory note), it may safely be assumed that he received the information on Lundin's theory from Müller or, at the very least, that Müller failed to inform him of JaMYR's rebuttal. There cannot be any doubt that Müller acted in the present case as in many others for the sake and pure respect of scientific objectivity, thus showing that he is perfectly "kritisch." The next and last example of that subjective fanciness is G. Cartini's paper in [illegible] (pp.225-248), which is not worth reading because the author's embryonic knowledge is supplemented by his wild imagination unable to distinguish between fact and dream, between hypothesis and certainty.

(c) Müller vocalizes brlt as "Barīlat" and states that versucht wird: Die Vokalisierung erfolgt Hamdānī, Mustabih, Nr. 61, und Iklīl X 22, [illegible] wobei die Erklärung [illegible], der Name sei barāʾil, d.h. 'Gott hat erschaffen/entstanden.'" How insidious is Müller's reasoning! Hamdānī deals with بَرِيل (cf. C. Löfgren, al-Hamdānī, Südarabisches Nuṣṭabih, Uppsala, 1953, p.17, no.61) and it is that بَرِيل that Hamdānī tries to explain: بَرِيل معناه بَرَى ءِل (cf. [illegible] al-Iklīl, al-Kitāb al-ʿāsar, Cairo, 1368/1948, p.22). But, Ar بَرِيل is not SA brlt. – Müller continues his argumentation as follows: "Da aber brlt höchwahrscheinlich von einer Wurzel brl, deren Bedeutung uns unbekannt bleibt, abzuleiten ist, ist diese Deutung wohl unzutreffend." If so, only a total infatuation of Ar vocalizations can explain the choice of a vocalization of brlt which is declared "wohl unzutreffend" and which would also impose the existence of an unattested deity, viz. viz. ʾlm, on the sole basis of that interpretation of brlm. In fact, were Müller not so deeply infatuated by both the Ar vocalization of SA names and his mere of showing off, he might have found out that Hamdānī's explanation is contradicted by name, such as nʿmbrl (e.g., JaMYR, p.416A) and ʿmbrl (RC 1028,1), names which he, Müller, prefers to ignore in his argumentation. Here again, he must have been inspired exclusively by scientific objectivity! That brlt derives from the root brl is not "höchwahrscheinlich;" it is certain. That the meaning of the root brl remains obscure (cf. ColRS, p.85A) does not in the least alter the aforementioned etymology of brlt.

The preceding considerations also are valid against Pirenne's etymology of brlt which "pourrait se rattacher à la racine arabe barra qui donne aussi [illegible], ʾBR et ʿBR" (cf. 14.944 Ryckmans G., (I), p. 222 et depuis [illegible] Hamdani, p. [illegible]): on aurait ce sens '(la deesse) Lat est pure'" (cf. [illegible], l.c., p.[illegible] [illegible]): at first sight, the parallels are invalid as none of them offers the sequence brl. Furthermore, Ar barra means "to be pious, kind, good, just, righteous, virtuous, honest" (cf. LaAnL, p.175B). Moreover, Pirenne's translation would call for a name as brʾtlt. Finally, Pirenne's method of building up her references is astounding. ((1)) Contrary to Pirenne's statement, [illegible] does not list "ʿmbr" among his names derived from "br" (p.[illegible]) and he could not have done it as "ʿmbr" has no entry in his p.455. ((2)) "ʾlbr" is Lab (not SA) in both [illegible] p.222) and HaAIC who also reads erroneously the same name as "ʾlsn" (p.[illegible]

[illegible] is either in Saf (not SA) by RrNP, but the name is ʿmr (CIS 3714). [illegible] Müller, however, does not even mention the two names nʿmbrl and ʿmbrl. [illegible] Firenne also fails to refer to brlt. There is, thus, one name only left from [illegible] Firenne's text, viz. bmbrl, which is a hatlʾil derivation while brlt is a qtil [illegible] have nothing in common.

(d) Müller's translation of dt as "die (Angehörigen) [illegible] is a [illegible] solution to the problem, as if it was the only way an individual could belong to a family different from that in which he or she was born. [illegible] could the female author of YM 71 not have joined another family because, e.g., [illegible] her service, social reasons or adoption?

(e) In consequence of his rendering of dt, Müller inconsistently translates byt as "Familie;" byt is house.

(f) According to Müller, the name ʿmhgr "ist ein bisher unbekannter qatabānischer Personenname." Here again, Müller is [illegible] whom the name has been known since 1961 in Sharaf 9 = 10 (cf. A.H. Sharafaddin, [illegible] Yemen "Arabia Felix," Taiz, pp.21 and 22): ʿmhgr/bn/qsmm/wbhtn ʿAmmhāgir of [illegible] and Bahtan in JaMAI, VII (1974), p.149, note 170. The previous [illegible] reference is all the more important in that it is the name of the person [illegible] mentioned in YM 71. Sharaf 9 = 10 was republished by Pirenne in CIASA, I, pp.[illegible] where [illegible] she did not recognize that the photograph of Sharafaddin's pl.22 (= [illegible] Raf 10) reproduces the same antiquity; ((2)) she does not refer to JaMAI, VII; and [illegible] she does not identify ʿmhgr with that of YM 71 which had been published by P. [illegible] in Jemen, 1[illegible] (1975), p.26 and pl.7 in p.13. I never saw Sharaf 9 = 10 [illegible] the M. Incidentally, the antiquity published in CIASA, I, pp.405-407, is YM [illegible] lower part" [illegible] (the two lower fragments), not "YM 399," as indicated by Pirenne. — Müller's transliterates hgr of ʿmhgr as "hagar" without any reference to [illegible] name! This is astounding of Müller who always shows off by referring to so-called or parallels. He could have referred to, e.g., the personal name ʾabū Hagīr and the place name al-Hagīrat mentioned by Jacut (cf. F. Wüstenfeld, [illegible], 3 [1866], 24/23, and 1 [1866], e.g., 458/5, respectively).

(g) In Müller's dealing with qsmm, the reader has first to correct two printing errors, viz. "Qus(a)mum" of his translation to "Qusʿ(a)mum" and "[illegible]" instead of qt/qsmm in AM 60.1130. — Müller adds that "der Vocalisierung [illegible] der von der arabischen Überlieferung in den Formen Qusam (Hamdānī, Muštabih, Nr. 1[illegible]) bzw. Qusm (ebd. Nr. 1051) wiedergegebene Name zu grunde." What right does Müller have to play the Delphe oracle and to retain these two vocalizations exclusively without any mention whatsoever of other vocalizations, such as, e.g., al-Qusam; cf. the numerous examples given by Jacut (cf. F. Wüstenfeld, l.c., VI, 2 [1866], pp. [illegible]) and the 12 examples given by Hisām ibn Muhammad al-Kalbī (cf. W. Caskel, Gamharat an-nasab, Leiden, 1966, II, pp.466-467; in this word, "Qusam" has one entry only in p.47[illegible]A, where the vocalization "Qusm" is not even listed).

(h) In his commentary on ʾmt/ʿm, Müller refers to the name "ʾmt ʿtm, Amat ʿAttar, in CIH 424/1." As far as the reading of this line is concerned, Müller copied [illegible]'s corrections of I (p.109B) and II (p.360A); thus (ʾ)mt/ʿtt[illegible] instead of J. Halévy's copy (cf. HaMVAY, II, p.196, no.34) which is correctly reproduced by [illegible], I, p.109A: "...hmt/ʿttm./.[... Pirenne also refers to "ʾmtʿtm, de[illegible] 424, selon le corrigendum." But, the "corrigendum" does not eliminate the word divider. Even granted that those two corrections should be accepted, both Müller and Pirenne would still have no proof that (ʾ)mt/ʿtt(r)[would belong to a female personal name because the text is much too fragmentary, and ʿt(r)[could be ʿtt(r)[m, which

is attested as a clan name in RES 3566/24 and, therefore, the possibility that ʿtt(r)[m might be a personal name cannot be excluded. But, those two corrections, which both Müller and Pirenne now repeat as if they were absolutely certain, are unacceptable because ʿttm is attested as such is a clan name in RES 3551/2. Therefore, the correction of Halévy's copy is unjustifiable and, consequently, there is no reason to correct]hmt to](ʾ)mt. There is no way of knowing what word hmt belongs to.

(i) Müller pays no attention to the late palaeography of the text of which the most important characteristic, beside w written as [illegible], is that the cup of h is a slightly undulated V, thus [illegible], which is a manifest return to the form [illegible] of the first palaeographic period.

The text may be translated as follows:

1 Barlat, she of the house of ʿAmmhāgir of (the clans) ʿqsmm
2 and Bahtan, daughter of ʾAmatʿamm.

(2) SharafT 93.

SharafT 93 is a short Sab text engraved above the representation of a man with his dog and was published by A.H. Sharafaddin in his Taʾrīh al-Yaman at-taqāfī, Cairo, 1967, I, p.54, note 2, no.3, and II, p.[illegible], no. 93:

gyš/bn/ʿtkln 1 Gayš of (the clan) ʿAtkalān,
sydym/mlk/ʾgšm 2 the Saydite, king of ʾAgšum.

Müller transliterates the author's name as "gyšm" (cf. [illegible], I [1972], [illegible]) [illegible] Sharafaddin has "جهاش" (cf. Taʾrīh..., l.c., p.53, note 2, no.3). It is true that Sharafaddin translates rmsm and trsm of his no.2 (= LOE 17; cf. Müller in [illegible], l.c., pp.104-105; Müller does not give the identification with Sharafaddin) and [illegible] of his no.3 as رماس, راق and شواق, respectively. However, drmʾt of his no.2 and htf of his no.3 are also translated by the same nominal form, viz. ذراع and [illegible]. Therefore until a good photograph is published, it is safer to retain gyš instead of gyšm. — Müller translates mlk/ʾgšm as "Besitzer des Agšam," ʾgšm being the name of the dog represented with his master on the antiquity (cf. [illegible], l.c., p. [illegible]). As expected, SRDS (p.86) endorses Müller's translation of mlk. Furthermore, Müller devotes more than 24 lines of his commentary (pp.119-120) to ʾgšm, where he gives the references to three antiquities representing dogs. Although he always wishes to convey the idea of being perfectly up-to-date, Müller fails to indicate that Sharaf 36 (cf. A.H. Sharafaddin, Yemen "Arabia Felix," Taiz, 1961, p.42, top) is Radt 60 = YM 341 (text B is NaNN 5) which was republished as Ja 2542. Most importantly, Müller did apparently not see — and SRDS did not either — how ridiculous his interpretation of the expression mlk/ʾgšm really is, viz. an individual inserting in his identity card ... his ownership of a ... dog! ʾAgšam must be some small tribe whose location remains unknown.

d - That he is the long-awaited messiah in editing SA texts, or the SA collection of rock inscriptions.

Here follow my remarks on Müller's edition of "Karibische Felsinschriften vom Ǧabal Balaq al-Ausat" (cf. ASY, I, pp.67-72 and plates 12[illegible]-12[illegible] with 21 photographs).

Müller's 5 and 1/2 pages of the text illustrate his so-called "kritisch" working method which consists of a well-stuffed array of irregularities, and these show his application in devising his imaginative concoctions does not leave him much concentration to tackle even with most ordinary short texts. The only

[illegible] Müller's incompetent and careless publication of the [illegible] inscriptions is either Beeston's handling of the [illegible] Gyaumans's treatment of some Thamudic [illegible] — Many photographs are diff[illegible] [illegible] or have cut at least one inscription (e.g., pl. [illegible] others belong to the two preceding categories (e.g., pl. 126[illegible] [illegible] are based exclusively on those photographs and, consequently, [illegible] are subject to the study of good, legible and complete photo[illegible] [illegible] the texts.

[illegible] (cf. [illegible], p.67, and pl. 126a). - Müller does not mention that each of the two lines of the text is engraved between two vertical strokes.

[illegible] (cf. [illegible]). - Müller does not mention a short text to the right of the [illegible] the beginning of the initial name was cut off by the photograph and the [illegible] of the photograph is difficult to read. .../bn/hlm/... ..., son of [illegible] part still on the photograph is difficult to read.

[illegible] (cf. [illegible], pp.67-68, and pl. 126b). - Instead of Müller's reading "...[illegible]," read ...[illegible] 'Amrara', son of Hawn'ab. - On the sole basis of [illegible] read "[illegible]," Müller states that it is "wahrscheinlich" that the name [illegible] results of "...[illegible]." It could also have been a qtyl'b derivation. — Müller fails to [illegible] the word divider after 'ttr. — To make his interpretation complete, [illegible] should have noted, at least in the commentary, that the direct object of the transitive verb rgz is understood, viz. the writing itself.

[illegible] Also: below the space between r and d of 'rdr', there is the letter y which seems isolated. This letter does not belong to ScM 2 because the [illegible] of the circle is much larger than that of the circles of ' and t of 'ttr. The letter seems to be the initial of a personal name.

[illegible] (cf. [illegible], p.68 and pl. 126c). - The word grš at the end of l.1 can hardly [illegible] a second name, as Müller seems to assume as certain (cf. his "wohl" of the commentary). It is abnormal that, in a short pedigree, the second person would have a double name while the first, his father, would have a single name only. Furthermore, some Müller's translations never have the final dot at the end of a phrase [illegible] what a most unusual novelty! - It is difficult to know whether or not, in his opinion, the name of l.2 belongs to the text of l.1. The question, however, seems to be answered because Müller's commentary states that "alle übrigen Texte, die sich über mehr als eine Zeile erstrecken, boustrophedon geschrieben sind." Why, then, does he not use a and b instead of 1 and 2, as he does in ScM 18 to remove all possible doubt? Thus, 1 and 2 in ScM 3, 9 and 14, and 1, 2 and 3 in ScM 7 and 17 actually mean a, b and c. Müller's statement quoted above, however, is contradicted by his use of "Inschrift" (in the singular) in the case of ScM 20 (cf. below) to refer to the two lines which, according to his statement, should be considered as two texts. There is no difference in Müller's paper between "Inschrift" and "Text," as indicated by his commentary on ScM 9 (p.69). The statement of his commentary on grš, however, is unacceptable because the texts of the ScM collection were written by many different persons and, even during the period when those texts were engraved, both directions were used side by side; e.g., in the J. 'Amūd al-'Ayraf collection (cf. [illegible], [illegible], pp.2-30 and pl. 2-7):

Ja 2905b is a boustrophedon, and Ja 2905c is not;
Ja 2907c is a boustrophedon, and Ja 2907d is not;
Ja 2915a is a boustrophedon, and Ja 2915b is not, etc.

grš is a verb has acquired; cf. Ar garasa "to gain, acquire" (cf. [illegible], p.2988B). The direct complement of the verb is yrsn (l.2) Yarsān. The text most probably re-

fers to the buying of a slave. The name of l.2 is read "yrs/-/" by Müller whose commentary, however, states that it could be read "yrs" or "yrn." The three strokes of n are quite visible; the reading of n is excluded.

ScM 5 (cf. l.c., p.68 and pl.126e). - Instead of Müller's reading "/dr....m/," read /dmym/dmm/ Dumaym, he of Dmm.

ScM 5bis (cf. l.c.). - Below and to the left of the preceding text, there is another inscription which is not referred to by Müller. The text is particularly difficult to read; I tentatively suggest tn/... Tnit, ...

ScM 6 (cf. l.c., p.68 and pl.126f). - Müller joins two different texts into a single unit: to the left of his third m, there is the divine symbol dividing the two texts.

6a: instead of Müller's reading "...'hmw.m," read ...'hmw hmm ...'/[illegible], he of Nagahb. - For the first name, cf., e.g., dr'hmw. Müller's commentary states that "möglicherweise ist ..., falls statt des ' ein ' zu lesen sein sollte," this is inaccurate: the three short strokes of ' are clear on the photograph. Müller goes on saying that, if ' were read s, the name could be restored "[illegible]" as in "YM 263 = Ja 401,2" with reference to P.P. Albright's contribution in "1938, S. 270f. unter Nr. 12, und Abbildungen auf S. 284." Since the text cannot be read on the two photographs of that p.284, and Müller does not say that he read it from the statue itself, where does his information come from?; cf. [illegible], [illegible], pp.42-44 and facsimile on pl.2; and for the date when the information was released, viz. Late October, 1981, cf. l.c., p.59, note '.

6b: m/... Symbol. M/...

ScM 7 (cf. l.c., p.68 and pl.126g). - Here again, Müller did not recognize the divine symbol introducing his l.2. He further did mention neither that his l.1 is dextrograde nor that his ll.1 and 3 belong to the same text.

7a: instead of Müller "1. ..hm." and his "3. .'/," read the boustrophedon

← ...'hmw 1 ...'Hamm-
→ dd/'/... 2 wadd ....

7b: instead of Müller's reading ".'mwk.d'm..," read
'mwkb d'mxhb Symbol. 'Amwakib, he of 'Amxahb.

ScM 8 (cf. l.c., pp.68-69). - There is some kind of symbol or letter (?) to the right of the name; Müller does not mention it.

ScM 9 (cf. l.c., p.69 and pl.127a). - Müller reads "1. .[illegible]/
2.ysnr...'m..."

Müller's dot at the beginning of his l.1 has no correspondent on the photograph and must be suppressed; he also joins in his l.2 two names engraved on different levels and showing different letter styles; cf. the well-rounded circle of y and the irregular ellipsis of '. He further states that ysnr "dürfte vielleicht zu yasrmlk, Yasnurmalik, zu ergänzen sein. There is no trace of any letter after the name ysnr.

9a: /smhwtr/ Sumhuwatar.

9b: below the second half of the preceding name and in smaller letters:
/'mb[... 'Ammb[...

9c: below and to the right of the preceding name: ysbr Yusbar, as in ScM 13.

ScM 10 (cf. l.c., p.69 and pl.127b). - The photograph is clear; the letters are large and tall; and the engraving is wide (from 2 to 3 mm). The last sign is a word divider, shorter than any other letter, with a very short hook at the top; and there is no trace of engraving to the left of that vertical staff; cf. also ScM 14b. There is no reason to suggest that the sign might be an insc-

[illegible] letter which, incidentally, could also be g or d. That sign is read by Müller as "[illegible]." The name is dmrkr/ Damarkarr.

[illegible] (cf. l.c., p.[illegible] and pl.127c). - Müller reads "d'bn/bn/sbhm." This text is [illegible] in the lower right quarter of the photograph. Here again, Müller does not [illegible] the word divider after sbhm and the following large letter b which [illegible] be taken for some kind of symbol. For Müller's vocalization of sbhm, cf. above, p. 12[illegible].

[illegible] text may be read as follows:

[illegible]/sbhm/b Da'bum, son of Ssbhum. Symbol.

[illegible] Müller does not mention the large monogram engraved above the second [illegible] half of the preceding text and showing the letters t, b, y and m[illegible].

[illegible] Sbhum.

ScM 17: Müller does not mention the name in the upper left quarter of the photograph, rtd. It is, however, impossible, to know whether the name is complete or not; thus, rtd[? Ratad[?.

ScM 18 (cf. l.c., p.[illegible] and pl.127d). - Müller reads "hlkyd(')" and states that the [illegible] circle below and to the left of d could belong to the text. It seems normal to accept that it does although it is not obvious why the engraver put it so low.

ScM 19 (cf. l.c., pp.[illegible]-70 and pl.127f).

a: r'smw Ra'shumu. - Müller puts the last letter between brackets. There is enough of the letter on the rock to be sure that the letter is w.

b: Müller does not mention the sign after 'mdhr, which is a vertical stroke with a short hook, as in ScM 10 (cf. above, p.139). Müller states that "in Ja [illegible] 2[illegible] is nach der Lesung von KY 262 'mdhr in 'm'ns zu berichtigen." Cf. above, p.[illegible], my remarks in a similar case listed in the commentary on ScM 6.

ScM 19a (cf. l.c., p.70 and pl.127g): a boustrophedon text.

Müller's reading is "1. krbsm(') 1. Karibsami(')
2. bkr/'hls[b] 2. Erstgeborener der Sippe Sa[b]
3. 'n/fym 3 'an Fayyim(?)."

My reading is krbsm' ← 1 Karibsami',
→ kbr/'hl bh 2 leader of the tribe of Pah-
an fym ← 3 san, was a grocer.

L.1: the ' is clearly visible on the photograph; the parentheses are unjustified.
L.2: kbr, instead of "bkr," is clearly visible on the photograph.
ll.2-4: Müller's "s" is b; his restored letter "[b]" is clearly h, and his "'" is m.
L.3: Müller does not know what to do with fym and his commentary states that "arabisch fayyim 'Starker Mann' wäre wohl nur dann zu vergleichen, wenn fym als weiter Name, vielleich als Name einer Untersippe, zu sb'n gehören würde." It is not improbable that fym might be the name of a subdivision of the tribe "sb'n," but it seems somewhat strange that this tribe, which is well-known in the early Sa texts, would not have been mentioned before with that subtribe name. The preceding remark, however, is pointless since the tribe name is not sb'n. The word fym may be related to Ar fāmiy (from fwm) "a seller of wheat, or fruit" (cf. LaAPL, p.2464). The word fym could be translated he was a grocer.

ScM 20 (cf. l.c., p.70 and pl.128a). - Müller reads the second name as "'m(sm')." The third letter is k instead of "(s);" thus, 'mkm' 'amkami'.

ScM 21 (cf. l.c., pp.70-71 and pl.128b).- For a section of Müller's commentary, cf. below.

a: Müller reads the first name as "...yf'." The name is [illegible] mryifa'. - Müller reads the second name as "dmr'[m]r" instead of dmrkr. Damarkarr.

b: Müller reads the first name as "sbhs[m]k." The upper part of the vertical staff and the upper aslant stroke of m are still visible; [illegible] - Müller reads the second name as "sbh'l[y]." His "'" is w; the vertical [illegible] is clear. The next to the last letter looks like s, and the last one is [illegible]. sbhwsl Sabahwasil.

ScM 18 (cf. l.c., p.71 and pl.128c).

a: top line: here again, Müller does not mention the word divider at the end of the text. - He reproduces ll.2-5 of his commentary in [illegible], ll.2[illegible] (p.2[illegible], note 229c) but not without some alteration, viz. the omission of "jedoch" of l.2; [illegible] des Namens" of l.3 and "ist" of l.4 became "namens" and "scheint ... zu sein," respectively; and after "im" of l.6, he added "Hauptzweig des."

b: this boustrophedon remains unciphered in Müller's edition, where each line is represented by a series of six dots.

← s'd/bn 1 Sa'ad, son of
→ mwslm 2 Mawsalum.

ScM 19a (cf. l.c., p.71 and pl.128d). - Müller fails to mention that the text is engraved inside an upside down trapezium which is divided lengthwise into two sections, and each section contains two lines of the text.

ll.3-4 are read by Müller as follows: "3. [h](w)tq/'wsn 3. ...Ausan
4. sdt/'d/... 4. sechsmal

Beeston uses the two words of l.4 and succeeds in making one mistake, viz. he eliminates the word divider (cf. BaSS, p.35, par 21:4). Those two lines may be read as follows: ← wtq/'wsn 3 has strengthened the boundaries
→ sdt/'d/t 4 for the sixth time by one t.

wtq: the remains of w make the reading of the letter certain, and there is no room for Müller's restored letter "[h]" which, incidentally, does not make any sense; is it a printing error instead of "[h]"? - wtq/'wsn: Müller states that "eine Übersetzung dieser Zeile wird nicht versucht." As the translation of the whole text is the primary task of any publisher, Müller should have give the reason why he set aside this part of the edition. His statement is nonetheless contradicted in part by his interpretation of 'wsn as "Ausan," which belongs to that very line. This interpretation raises the following question: what could an ordinary man do to 'Ausan which Müller specifies as "ist im Sabäischen nur als Gebiet- bzw. Reichsname belegt" and do it ..."sixth time"? For wtq, the meaning of wtq/l- to place one's confidence in Ja Ja 2870/2-3 does not fit here; cf. Ar watiqa, 2nd form "firmavit, firmam effecit rem c.a.r." (cf. FrLAL, IV, p.4[illegible]A). - For wsn, pl. 'wsn, a variant of wsn (cf. Ethiopic wasan) 'wsn the boundaries means in the present text nis (= the author's] boundaries. - Müller does not read the last letter which he represents by three dots. The letter has the form of t of wtq. The letter t must be an abbreviation of a measurement unit.

ScM 20 (cf. l.c., p.72 and pl.128e). - Müller fails to mention that each of the two lines is engraved in a rectangular cartouche, and that the bottom line of the upper cartouche is the upper line of the lower one.

20a: Müller reads the initial name as "(wr')sm'," but his commentary also states that "bei einer Lesung wrwsm könnte man allenfalls auf dem qatabanischen Namen wrw'l ... verweisen." The reading wrwsm Warawsum is correct, but cannot be related to wrw'l because wrwsm is a qtwlm derivation while wrw'l is a qtl'l; thus, two different roots are involved.

20c: in a rectangular cartouche added immediately to the bottom of that which contains text b, and inscription almost completely illegible on the photograph. This text is excluded by Müller's commentary which refers to text i as being "unterhalb

[illegible] incidentally, could also be ḫ or d. That sign is read by Mül-
[illegible] the name is dmkr/ Damarkarr.
[illegible] and pl.[illegible]). – Müller reads "d³bm/bn/sbhm." This text is
[illegible] in the lower right quarter of the photograph. Here again, Müller does not
[illegible] after sbhm and the following large letter b which
[illegible] the word divider. For Müller's vocalisation of sbhm, cf. above, p. [illegible]
[illegible] must be some kind of symbol.
The text may be read as follows:
[illegible] Ma³bum, son of Sabhum. Symbol.

ScM 17bis: Müller does not mention the large monogram engraved above the second
half of the preceding text and showing the letters t, b, y and [illegible]
[illegible]

[illegible] Müller does not mention the name in the upper left quarter of the pho-
tograph, [illegible]. It is, however, impossible, to know whether the name is
complete or not; thus, [illegible]? Satad[?].

ScM 18 (cf. [illegible], p.[illegible] and pl.127d). – Müller reads "hlkyd(ʿ)" and states that the
circle below and to the left of d could belong to the text. It seems normal
to assume that it does although it is not obvious why the engraver put it so low.

ScM 19 (cf. [illegible], pp.69–70 and pl.127f).
a: [illegible] Ma³shumu. – Müller puts the last letter between brackets. There
is enough of the letter on the rock to be sure that the letter is w.
b: Müller does not mention the sign after ʿmdhr, which is a vertical stroke
with a short hook, as in ScM 10 (cf. above, p.139). Müller states that "in Ja 400
[illegible] ist nach der Lesung von KM 262 ʿmdhr in ʿm³nq zu berichtigen." Cf. above, p.139,
my remarks in a similar case listed in the commentary on ScM 6.

ScM 20 (cf. l.c., p.70 and pl.127g): a boustrophedon text.
Müller's reading is "1. krbsn(ʿ) 1. Karibsami(ʿ)
2. bkr/³hls[b] 2. Erstgeborener der Sippe Sa[b]
3. ³n/fym 3 ³an Fayyim(?)."
My reading is krbsmʿ ← 1 Karibsamiʿ,
→ kbr/³hl bh 2 leader of the tribe of Bah-
smfym ← 3 san, was a grocer.
L.1: the [illegible] is clearly visible on the photograph; the parentheses are unjustified.
L.2: kbr, instead of "bkr," is clearly visible on the photograph.
Ll.2–3: Müller's "s" is b; his restored letter "[b]" is clearly h, and his "³" is s.
L.3: Müller does not know what to do with fym and his commentary states that "arabisch fayyin 'Starker Mann' wäre wohl nur dann zu vergleichen, wenn fym als zweiter Name, vielleich als Name einer Untersippe, zu sb³n gehören würde." It is not improbable that fym might be the name of a subdivision of the tribe "sb³n," but it seems somewhat strange that this tribe, which is well-known in the early Sabaean texts, would not have been mentioned before with that subtribe name. The preceding remark, however, is pointless since the tribe name is not sb³n. The word fym may be related to Ar fāmiy (from fwm) "a seller of wheat, or fruit" (cf. LaAEL, p.246.1). The word fym could be translated he was a grocer.

ScM 16 (cf. l.c., p.70 and pl.128a). – Müller reads the second name as "ʿm(smʿ)." The third letter is k instead of "(s);" thus, ʿmkmʿ ʿAmmkāmiʿ.

ScM 17 (cf. l.c., pp.70–71 and pl.128b).– For a section of Müller's commentary, cf. below.
a: Müller reads the first name as "...yfʿ." The name is ʿmyfʿ ʿAmmyafaʿ. –

Müller reads the second name as "dmr³[m]r" instead of dmrm[illegible] Damarmar.
b: Müller reads the first name as "sbhs[m]ʿ." The upper part of both the
vertical staff and the upper aslant stroke of m are still visible; [illegible]
– Müller reads the second name as "sbhʿl[y]." His "w" is w; the vertical stroke
is clear. The next to the last letter looks like n, and the last one is [illegible].
sbhwl Sabahwāsil.

ScM 18 (cf. l.c., p.71 and pl.128c).
a: top line: here again, Müller does not mention the word divider at the
end of the text. – He reproduces Ll.2–5 of his commentary in [illegible], II (p.2[illegible]), no-
te 229c) but not without some alteration, viz. the omission of "Jadoorn" of L.2;
"des Namens" of L.3 and "ist" of L.4 became "namens" and "sorgt ... z. sein,"
respectively; and after "im" of L.6, he added "Haartzweig des."
b: this boustrophedon remains undeciphered in Müller's edition, where each
line is represented by a series of six dots.
← sʿd/bn 1 Saʿad, son of
→ mwslm 2 Mawsalum.

ScM 19a (cf. l.c., p.71 and pl.128d). – Müller fails to mention that the text is
engraved inside an upside down trapezium which is divided lengthwise in-
to two sections, and each section contains two lines of the text.
Ll.3–4 are read by Müller as follows: "3. [h](w)tq/³wsn 3. ...Ausān
4. sdt/³d/... 4. sechsmal
Beeston uses the two words of L.4 and succeeds in making one mistake, viz. he eli-
minates the word divider (cf. BeSG, p.38, par 21:4). Those two lines may be read as
follows: ← wtq/³wsn 3 has strengthened the boundaries
→ sdt/³d/t 4 for the sixth time by one t.
wtq: the remains of w make the reading of the letter certain, and there is no room
for Müller's restored letter "[h]" which, incidentally, does not make any sense;
is it a printing error instead of "[h]"? – wtq/³wsn: Müller states that "eine Über-
setzung dieser Zeile wird nicht versucht." As the translation of the whole text is
the primary task of any publisher, Müller should have give the reason why he set
aside this part of the edition. His statement is nonetheless contradicted in part
by his interpretation of ³wsn as "Ausān," which belongs to that very line. This in-
terpretation raises the following question: what could an ordinary man do to a wall
which Müller specifies as "ist im Sabäischen nur als Gebiet- oder Reichsname be-
legt" and do it ..."sixth time"? For wtq, the meaning of wtq I- to place one's con-
fidence in Ja Ja 2870/2–3 does not fit here; cf. Ar watiqa, and form "firmavit, fir-
mam effecit rem c.a.r." (cf. FrIAL, IV, p.435A). – For wsn, pl. ³wsr, a variant of
wtn (cf. Ethiopic wasan) ³wsn the boundaries means in the present text [illegible] = the
[author's] boundaries. – Müller does not read the last letter which be represented by
three dots. The letter has the form of t of wtq. The letter t must be an abbrevia-
tion of a measurement unit.

ScM 20 (cf. l.c., p.72 and pl.128e). – Müller fails to mention that each of the two
lines is engraved in a rectangular cartouche, and that the bottom line of the
upper cartouche is the upper line of the lower one.
20a: Müller reads the initial name as "(wrʿ)smʿ," but his commentary also sta-
tes that "bei einer Lesung wrwsm könnte man allenfalls auf den sabäischen Namen
wrw³l ... verweisen." The reading wrwsm Warawsum is correct, but cannot be related
to wrw³l because wrwsm is a qtwlm derivation while wrw³l is a qtl³l; thus, two dif-
ferent roots are involved.
20c: in a rectangular cartouche added immediately to the bottom of that which
contains text b, and inscription almost completely illegible on the photograph. This
text is excluded by Müller's commentary which refers to text d as being "unterhalb"

dieser zwei Zeilen, viz. texts a and b. The initial letter of the first name is [illegible] of which the upper right section is still visible. Then, most of [illegible] is also visible. The space between those two remnants is such that a name, such as [illegible] is possible.

[illegible] Müller's commentary mentions the double symbol [illegible] "zu Beginn [illegible] der Inschrift." The first expression, "zu Beginn", is [illegible] cause the top of the left element is at the same level as that of the top [illegible] letters of text b. Furthermore, he speaks of "die aus den Buchstaben [illegible] bildete Monogramm, das wahrscheinlich eine Abkürzung von Ḏū-Ḥalīl ist." [illegible] gain, Müller does not give any reference of the publication he copied [illegible] mation from (cf. above, p.129). Furthermore, the tribe name is not "ḏū-[illegible]," simply hll Ḥalīl, as Müller himself affirms 20 lines below his [illegible] statement, where he mentions the "Thorymanippe Ḥalīl" (commentary on [illegible]). Should the relative pronoun introducing hll in expressions, such as [illegible] (Ja 2849f/15), be a part of the monogram of that tribe? Another example of [illegible] the habit of confusing the real value of the relative pronoun is to be found [illegible] same volume of AEY, I, p.79, note 2, where Müller translates nhlw [illegible] "[illegible] "seines Palmgartens Ḏū-MHLO." Here again, ḏ does not belong [illegible] name of the palm grove than the word it introduces in extremely well-known [illegible] sion, such as qlmn/ḏhbn (e.g., Ja 578/5).

20e: above the preceding symbol of text d, there is the left extremity [illegible] line, which is not mentioned by Müller: ...]w.

20f: below text c, there is a text which Müller does not read, except for [illegible] this: "dieser Text endet mit dem Verb rtḏ" which is to be corrected to rtḏ; the last letter was cut off by the photograph. The text may be read as follows:

/qmm/qt'n/bn/'mtmr/rtḏ Qamam Qut'um, son of 'Amṭamar, has [illegible]

Müller translates the verb rtḏ in texts a, b and here, as "hat in den [illegible] stellt." If the inscription itself may be considered as the understood object [illegible] verb, one would nevertheless expects a divine name after rtḏ, as it is normal [illegible] inscriptions. Therefore, I consider rtḏ as a passive verb.

ScM 21 (cf. l.c., p.72 and pl.128c).

1.1: Müller reads the initial name as "[illegible]." The condition of the [illegible] to the right of m was unsuitable for engraving; no letter can be restored there. [illegible] name is [illegible] Ḥarthum.

1.2: Müller reads the second part of the line as "rtḏ(..)-ym hat in den Schutz gestellt...Madyan." This translation excludes mdyn from [illegible] the direct[illegible] complement of rtḏ, and Müller does not specify what kind of proper name mdyn "[illegible]" really is. His commentary adds that it is uncertain whether or not letters should be restored in the lacuna, and if mdyn should be preceded by a word divider. There seems to be two letters and a word divider between rtḏ and mdyn. The first of the two letters seems to be [illegible], and the second looks like [illegible]. Should the preceding reading be correct, the presence of 'm would be of major importance from a religious standpoint because the fork-like type of both h and ḥ points to a very early date of those inscriptions. The second half of 1.2 may be read as follows:

rtḏ 'm-mdyn has entrusted Madyan to the care of 'Amm.

The preceding information would really be at home in a collection of texts containing so far no less than six theophoric names with the component 'm, viz.

'mr' (ScM 2); 'mmn (ScM 16); 'mmn (cf. 7b);
'mrt (ScM 17a); 'mtmr (ScM 21); 'mtmr (ScM 20).

For the value of 'm in such names, cf. below.

ScM 20 (cf. l.c., p.72). - Müller states that the text "liegt nur in einer Abschrift vor." He does not justify the omission of the that copy. It would have taken

so little place to reproduce it, and it could have been done so easily on pl. [illegible] illustration 10 or, even better, on pl.129, right column. Therefore, the reader cannot but wonder what the real reason for such an omission must have been or what Müller wishes to hide. Whatever the case may be, the text cannot be criticized.

s - That he is the long-awaited messiah in "kritisch" [illegible].

The only time Müller ventured in any lengthy [illegible] study of a SA question was his paper entitled "Sabäische Texte zur Polytheismus" (cf. NESE, II, pp.125-138). As it is amply demonstrated in [illegible] his argumentations, based on fallacious reasonings and interpretations of simple texts, lead to unacceptable situations.

Another example of Müller "kritisch" argumentation [illegible] provided by his commentary on ScM 16 (cf. AEY, I, p.70). He writes that in [illegible] (p.[illegible]) "wurde gegen den Schreiben dieser Zeilen polimisiert" on his statement according to which 'm in a Sab personal name is a noun, instead of the name of the [illegible] deity 'Amm. Müller's outburst of anger or at least of strong disagreement [illegible] being criticized ... aimed at attracting sympathy does not alter the fact that my criticism is accurate and plainly justified. It reads as follows:

"No justification is given in support of such a statement which [illegible] mes from the simplistic consideration that Sab is Sab. However, [illegible] the Min name of the lunar god, and it is frequently used in the [illegible] mula and personal names belonging to non-Min texts, such, e.g., as [illegible] (Sab Ja 2148 a)..."

Yet, instead of giving a single justification in support of his [illegible], Müller simply states that 'Amm is "ein altes, nur in Eigennamen vorkommendes [illegible] Il" (cf. NESE, I, p.105).

Far from being a justification, his affirmation contains two gross errors:

'Amm is not 'Il, but the Qatabanian moon god; and
his "nur" is the denial of the Sat epigraphical material.

The relative phrase of my statement also is correct because Müller states [illegible] 'Amm ist hier" (cf. l.c.; the underlining is mine), viz. in [illegible] which is [illegible]. The second statement of my criticism also is correct. Müller's theory [illegible] (cf. l.c.) and the same opinion presented by A.J. Lundin from a [illegible] were already discussed in [illegible], XI, pp.[illegible]; for some additional notes on Lundin's system, see below.

Instead of lamenting and seeking sympathy, Müller should have presented his reader with an accurate summary of the actual case and also with his answer to the SA epigraphical facts given him in my second statement.

But, he does neither. Instead, he prefers to mislead his reader by shifting the original problem to another field of research.

Firstly, he reproduces two quotations from a study published in 1960. But, there is nothing new; he could also have referred, e.g., to M.Noth, Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung (Stuttgart, 1928, pp.75-77) and/or H.B. Huffmon, Amorite Personal Names in the Mari Texts: A Structural and Lexical Study (Baltimore, 1965, pp.[illegible]).

Müller ends up his remarks with this phrase: "Oder sollte A. Jamme tatsächlich etwa annehmen, dass z.B. in den zahlreichen althebräischen Namen, die mit 'Amm gebildet sind, oder in amoritschen Namen wie Hammurapi dieses Element den qatabanischen Mondgott bezeichnet?" Since he himself brings up the question of those old Hebrew and Amo-

[illegible] names, he should ask himself that question. As far as I am concerned, [illegible] question is as aberrant as his statement reproduced above and claiming that 'Amm is "nur" attested in proper names. His question comes from his very [illegible] the approach to SA problems, viz. SA is NEITHER Hebrew NOR Amorite; consequently, the solution of a problem in these two languages cannot be forcibly imposed upon SA simply because it is certain in these two languages; the problems are different: none of the persons bearing those old names, whether Hebrew, Amorite, [illegible] Sam, or Wadd as individual deities and/or as deities [illegible] his Almighty. It is thus irrelevant as well as aberrant to even think of applying the rules of their onomastics to SA which constitutes a group all by itself and well differenciated from the others.

Müller's attitude in the present case shows another strong characteristic of his simplistic mind: it suffices for him to find a feature in Hebrew or elsewhere to impose it indiscriminately and forcibly to SA or NA. This publication offers several cases of this kind of childish reasoning; e.g.

his application of a feature found in post-Geez Ethiopian languages to Saf (cf. above, p.86);

his application of a Qedarite spelling to a Saf name (cf. below);

his application of a modern east-Aramaic feature to Saf (cf. below); and

his application of the Hebrew feature of hypocoristic names to Saf (cf. below).

A last consideration must be added here. - The main thrust of Lundin's argumentation (cf. Pismennye pamyatniki i problemy istorii kultury [illegible], Moskva, [illegible] [1979], pp.123-128) is his distinction between two categories of theophoric names depending on the place occupied by 'm, viz. 'm + X or X + 'm. 'm would mean "uncle" in the names of the first category, but 'Amm, the Qat god, in the second. This theory is unacceptable as would be the theory interpreting the meaning of 'm in the two categories. Indeed, whether 'b, 'l, wd or any or any other component of theophoric names are in the first or second position, their meaning remains the same, viz. "father," "god," Wadd and Šams. The preceding remark seems so obvious, at least to me, that I find it amazing that this theory could be presented at all. Furthermore, the Qat inscriptions show many names belonging to the two categories; cf. e.g., my introductory paper on the graffiti from the country of Mukeras lists more than ten for each category (cf. Académie Royale de Belgique, Bulletin de la Classe des Lettres et des Sciences morales et politiques, 5e série, 57 [1971], pp.312-313 and notes). It is inconceivable that in a pantheon where the m a i n deity was 'm 'Amm, this 'm would refer to that deity in one name and not in the other, and especially since "uncle" of the first category actually refers to a deity?

f - That he is the long-awaited messiah in NA.

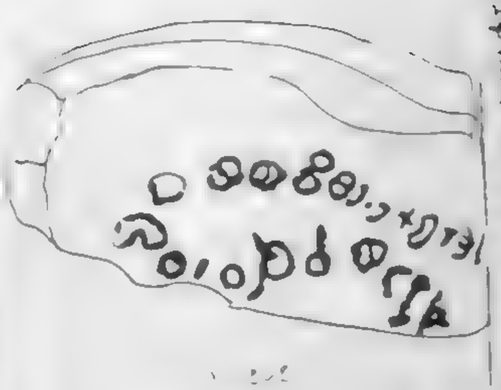
To crib and even summarize commonplaces on a selected subject does not prove expertise. But, to repeat evident errors proves that the so-called self-proclaimed expert is actually fooling nobody but himself.

JaSVW, XX, pp.53-54, already gives an example of Müller's pretention on Thar JsaF 247. Here follow other examples of his incompetence and pretention.

(1) Müller states in NESE (I, p.99) that the name rtd is also attested in Saf AbNS 101 (cf. Y.M. Abdallah, an-Nuqûš as-safawîyat fî majmû'at Jami'at ar-Riyâd 'âm 1966, Beirut, 1970, p.203 and facsimile on p.201).

AbNS 101 may be read as follows: lhzmt bn rwt wwsm 'l 'dy wrtd

By Hazmat, son of Ruwwat. And he mourned over 'Adi and was disturbed in mind.



Same reading of the letters as in the [illegible] hzmt, e.g., JaS [illegible] rtd, e.g., JaS [illegible] rtd as a personal name and [illegible] "[illegible]" (p.20[illegible]), but [illegible] the margin to the left of the text. In his index, however, the editor adds "(?)" after the reference of the word, thus indicating the possibility of the name rtd may in fact be a verb. [illegible] viously not pay attention to this possibility, provided, of course, that he consulted the index and understood the abbreviation. If he did understand the abbreviation, however, he made his case even worse. In fact, [illegible] tor, the editor's advisor who was [illegible] the two other members of the approving committee, viz. [illegible] did not know (or ignored) that each personal name governed by the verb wrm is introduced by the preposition 'l; cf. JaSVW (1967), p.168: "the usage of wrm with [illegible] so overwhelmingly consistent that it would be temerarious still to question [illegible] what basis?) the possibility of ever finding wrm with a direct complement." Therefore, rtd of AbNS 101 cannot be a personal name depending on the verb wrm, as Müller and all the others claim. It is a verb; cf. Ar ratida "(said of a man) to be become, disturbed, perturbed, troubled in mind" (cf. [illegible]). This meaning fits the context very well. It should also be noted that [illegible] is referred to explicitely by the editor of AbNS 101 in his commentary on AbNS 2a (p.[illegible]). This commentary (pp.16-18) aims at defending the editor's translation of wrm as [illegible] ma'an 'ala wajmi ... he placed a stone upon the cairn of ..., a translation which revives the opinion of E. Littmann who translates the verb as "er legte einen Stein (Steine) auf das Grab (die Gräber)" (cf. [illegible], p.111). But, as reported in JaSVW (p.159), F.V. Winnett "shows conclusively that wrm means 'to grieve, to mourn,' whether or not it is followed by 'l;" cf. F.V. Winnett's review of CIS in JaOS, 73 (1952), p.41. For recent developments in the cairn question, cf. [illegible], 134. Finally, it is all the more temerarious of Müller to venture in these fields that he is not even quite up to either read or interpret SA texts which are not carefully engraved, such, e.g., as RaEY 1 and 2 (cf. [illegible], pp. [illegible]), the Mortler collection (cf. JaSAR, IX, pp. 104 and 96: in Mortler [illegible], Müller "[illegible] reads 'snyfm' apparently on the basis of an alphabet known to him only") and, more recently, the Schmidt collection of Mârib (cf. above, pp.137-143).

(2) Müller's presentation of "Safaitisch(Safatenisch)" in Sprachwissenschaft (Grundriss der Arabischen Philologie, Wiesbaden, I, 1982, pp.22-25) is the revised (?) German edition of "Some Remarks on the Safaitic Inscriptions" (cf. PSAS, 10 [1980], pp.67-74). This section of Sprachwissenschaft, like [illegible] parts on ancient NA, is another example of the author's incompetence and recklessness in dealing with inscriptions he does not know.

All remarks contained in the following 3' headings bring to mind Müller's statement published in 1970 at the end of the review of [illegible] (p.[illegible]) and proves how well justified was the fear expressed there, viz. "God grant that the non-specialists in Saf may refrain from imposing upon Saf scholarship yet a sixth [illegible] burden, viz. the compilation and the correction of all blind references to [illegible]."

(a) The bibliography. - The bibliography added to the German [illegible] tribution but especially that of the German version (p.29) is limited to publications

[illegible] to, and thus endorsed by the "laudemus invicem" club members. [illegible] is the easiest and shortest way to attain popularity by flattering [illegible] authors and, ultimately, to ascertain their support in fostering one's [illegible] ambition. But, it is done at the expenses of objectivity which true [illegible] Above personal consideration (cf. below, note 11 for another similar [illegible] therefore, Müller's paper of [illegible] (p.74) lists R.N. Voigt's unpublished paper, which was published in [illegible] not in pre-Islamic [illegible] in [illegible] of [illegible], II, Riyadh, 1404/1984), where it was [illegible] to be [illegible]. Voigt's biased paper, which needs to be rewritten all over [illegible] is based and centered on LiSI (more than 1300 texts) with the reference to [illegible] numbers out of the [illegible] listed texts (thus, more than 1/2) while [illegible] (more than [illegible] texts) is sparsely represented by ... 8 numbers, viz. CIS 2 (p.[illegible]), [illegible] (p.[illegible]), [illegible] (p.[illegible]), 2214 (p.62), 2372 (p.62), [illegible], 2786 (p.[illegible]) [illegible] and 4037 (p.65); and the references must be checked; e.g., "WG30" (p.84) must be corrected to WH 30; on Wi 516 (p.82), the author ignores JaSER, p.246; ai 745 (p.[illegible]), cf. JaAS, XIII, p.237; Wi 996 (p.86), the author ignores JaSN, p.104, etc.

(b) Remarks on Müller's German text.

((1)) "Die Steinwüste (hrt; Oxtoby 113)" (p.[illegible]). Müller does here what he does best: he copied and adapted W.F. Oxtoby's translation to his own taste. hrt is not a substantif; otherwise, the article would be required if it is a proper name. Furthermore, the name hrt was already attested, e.g., in [illegible] (cf. [illegible], p.[illegible], no. 12, [illegible]).

((2)) "Die Schriftzeichen (htt)" (p.23). The substantive htt means both the "writing" of letters and the "engraving" of inscriptions (cf. above, pp.[illegible]).

((3)) "opfern (., šht in WH 1062)" (p.23). Here again, Müller copied [illegible] and the verb "šht" does not exist in the text; cf. [illegible] note 1.

((4)) "Gott Rudaw (rdw; auch Ruday, rdy)" (p.23). This list is incomplete; the three following names must be added, viz. rdw = rdy (cf. JaIPSC, P.518) = rd' which was not recognized by the editor of CIAS [illegible] (cf. [illegible], XXII, pp.[illegible]).

((5)) The place name "hbrn (WH 3049)" (p.23) was already attested in SoNW 80 published in 1[illegible].

((6)) Speaking of the -t feminine ending, Müller mentions "Varianten mit -h zu Eigennamen, die sonst auf -t endigen, scheinen den Übergang der Aussprache von -at zu -ah anzudeuten, z.B. w'lh (WH 1801; wa'ilah) neben nahlerem w'lt" (p.24). Here again, Müller copied [illegible], p.19, who bases the whole case on this erroneous statement: "it does not seem possible to explain the -h either as a radical or as a suffix." The -h ending is the personal pronoun the use of which is widespread in Saf onomastics; e.g.,

[illegible] derivation; e.g., b'mlh of CIS 2[illegible]7;
[illegible] formation with l = il); lb'an of [illegible] (cf. [illegible], p.[illegible]);
[illegible] derivation; e.g., [illegible] of [illegible] 353 (cf. l.c., p.[illegible]);
[illegible] formation; e.g., [illegible]lh of Wi 560 (cf. l.c., p.42 note 27); etc.

[illegible]'s theory which is repeated by Müller is contradicted by onomastics.

((7)) Müller claims that "die ursprüngliche Form des Artikels dürfte, zumindest vor Labyrinalen ... hn (han-) gelautet haben; das lässt sich wohl aus den beschrifteten Silberschalen schliessen, die in Tell el-Mas-

[illegible] gefunden wurden und der Göttin hn'lt (han-'Ilat) [illegible] berechtigt der Umstand, dass sich unter den Widmungen ein [illegible] (hn hdr) befindet, also jenes antiken nord-arabischen [illegible] reich sich weitgehend mit dem Verbreitungsgebiet der späteren safaitischen [illegible] deckt. In den safaitischen Inschriften [illegible] "[illegible]" (p.24). Müller's implied influence from the safaites, upon the latter remains without the slightest proof, and his [illegible] assumption cannot justify his deduction.

Because of I. Rabinovitch's understanding of the name [illegible], it is [illegible] to be corrected to "Hani'-lat;" therefore, there is no [illegible] of the [illegible] article. Furthermore, the name has since been found in [illegible] [illegible] this to make these two remarks.

((8)) Müller states that "das [illegible] in den Inschriften aus dem Süden vorkommende theophore Element [illegible] auch, nach Ausweis griechischer Transcriptionen, [illegible] wiedergegeben, da [illegible] durch Ουαβαλλας (WH, Greek Inscriptions, no.2) wiedergegeben wird und somit [illegible] das entspricht" (p.24). Müller takes for granted that the Greek [illegible] orthograph in WH 1860 reflect exactly the Saf pronunciation of two names of [illegible] which is inscribed immediately below the other. Such an assumption is [illegible] by simplistic for it is not at all proven that the Greek pronunciation [illegible] [illegible] from North-Arabs and became common among other populations speaking languages [illegible] ferent from NA. Furthermore, the element 'lh is spelled "allah" but 'lt is "ilat" six lines before on the same page 24 and also on p.23. From an onomastical view point, 'lh is a single element, whatever the name might be, and any [illegible] than 'ilah or 'ilāh originates from a pan-ar attitude adopted by several [illegible] including Müller.

((9)) Müller erroneously translates [illegible] as "die Dahingegangenen" (p.24). Saf dll means to stray, go astray (cf. [illegible], note 70) and the 2nd form to lead astray (LF 407: wild [illegible] and [illegible] the cattle astray). Already in 1970, [illegible] (p.2) pointed out that [illegible] meant "those [who were] straying."

((10)) Müller's treatment of the nominal derivation 'qtl (p.24) is divided into two sections by 2 1/2 lines devoted to his mention of the -y ending of gentilic words. Such an abnormal presentation remains unjustified by the author.

((a)) The 'qtl element used in nominal derivations is not a plural form although Müller notes "nur gebrochene Plural." - Müller limits his note to a single case of 'qtl formation which involves a geminate verb, and he claims that the 'qtl derivation "richtet den Muster der starken dreiradikaligen Wurzeln, z.B. in den Eigennamen 'rrm ... oder 'bll." No reason is given to explain the choice of that unique case as if it was the only interesting one. In fact, Müller copied the idea from LiSY who writes that "the 'afal form is noteworthy because when derived from roots mediae geminatae it is not contracted" (p.XX). Furthermore, Müller's summary is erroneous because he does not refer to the cases where the radical is not duplicated; e.g.,

'hz 'ahazz of WH 2813 = 1740; from the root hzz;
'zl 'Azall of Wi 601 (for the whole text, cf. [illegible], p.[illegible], note 22); from the root zll;
'šg 'Ašagg, e.g., of CIS 3052; from the root šgg.

Müller's so-called investigation is so superficial that he did not even notice that both 'hz and 'šg are listed in HaAIC, pp.30 and 48, respectively.

((b)) The first example of his "[illegible]
rule adjective" is "[illegible]" (LP 65[illegible]; [illegible]) 'der himmlische'." In the Preface,
Müller shows himself unable not only to copy LiSI correctly for his article
"[illegible]" is not to be found in the word "[illegible]" but also to see how ridiculous it is
to qualify a human being with the epithet "heavenly, celestial." Furthermore, his
so-called "kritisch" method apparently does not include the checking of the
cation he copies; such a basic failure is all the more inexcusable in that
notoriously lax in his readings and translations. The word "[illegible]" is another
reading of [illegible]; for the study of LP 65[illegible], cf. below, note 2.

((11)) Müller states that "der Vokativ wird durch
die Partikeln h- bzw. hy- eingeleitet...; wahrscheinlich dürften diese Partikeln
nach arabisch [illegible] zu schliessen, hi- bzw. hayyu- gelauten haben" (p.21).
Amin, Müller copied his theory from LiSI who writes that "the vocative partic[illegible]
sometimes hy instead of h; cf. [illegible] in classical Arabic" (p.21, commentary
[illegible]). At least, WiHaI had suggested "a more satisfactory explanation" by re[illegible]
ring hy- to "the Ar. vocative particle [illegible]" (p.47); neither E. Littmann nor
explains and or justifies the disappearance of the initial [illegible] and the inverted [illegible]
of y-h to h-y. Of course, Müller might not be aware of WiHaI's explanation. For
the rejection of the so-called invocative particle hy-, cf. above, pp.50-51.

((12)) Müller states that "die Bildung des Kausativstammes unterscheidet sich nicht vom IV. Stamm des Arabischen, z.B. [illegible] (p.24) 'nach Osten gehen', Imperfekt yšrq (LP 180; yuširiqu)" (p.24). This statement also is copied from LiSI who writes: "šrq verb IV. ([illegible]) w[illegible] 602 ... yšrq [illegible]." LiSI explains his use of the asterisk as follows: "an asterisk * is placed with nouns and verbs that do not occur in exactly such forms in the Safaitic inscriptions published here" (p.295). But the expression lyšrq is an hapax legomenon found in Littmann's copy alone, and JaNFU shows that Littmann's copies are not quite accurate; e.g., his tracing of LP 1298 (cf. LiSI, p.290) shows the letter [illegible] to the left of the head of the camel, a letter which does not exist in the original; cf. also above, p. 48. There is no proof that "y" of his "yšrq" is authentic. Furthermore, the verb šrq is also attested, e.g., in CIS 1875, where CIS correctly interprets it as a 2nd verbal form (p.248). Therefore, yšrq can safely be interpreted as the imperfect of the 2nd form. Finally, even taken for granted that "yšrq" of LP 180 actually is a 4th form, LiSI's vocalization "yusnrik(a)" would be correct according to Ar, not Müller's "yusiriqu," which is the indicative, for "yšrq" is introduced by the conjunction l.

((13)) Müller states that "bei den Verba mediae geminatae bezeugen z.B. die Schreibung hl and hll 'lagern' nebeneinander; das könnte als Wechsel zwischen Grundstamm und Doppelungsstamm erklärt werden, könnte aber auch hindeuten, dass diese Gruppe von Verben, wie etwa im Äthiopischen, auch nach dem Schema des starken Verbs gebildet wurde" (p.24). Müller's initial statement is erroneously limited to the verbs, and before implicating Ethiopic, he should have explained what is the common point between it and Saf. Words from geminate roots, either verbs (e.g., dl = dll to stray) or substantives (e.g., zlt = zllt shelter) have the same meaning regardless of the form used. The preceding feature may be explained by the great liberty taken by the Saf people to write their inscriptions, and that liberty is also manifested in their writing or omitting long vowels and diphthongs as well as in their giving the line of their inscription any shape or any direction.

((14)) Müller states that "verba primae wāw bilden den Imperativ ohne den ersten Radikal, z.B. hb 'gib!' von whb" (p.24). "This statement is erroneous," as already stated in JaRCx (p.276) in 1971, and repeated in [illegible]

by [illegible], p.222. The preceding form is reported in six texts, but only [illegible] and
[illegible]. His interpretation of the inscriptions is marred by the disregarding of [illegible]
letters; the so-called imperative "hb" does not exist in those texts; cf. below,
note 3.

((15)) Müller states that "verba medias vāw finales
sich im Grundstamm in der Schreibung [illegible] (CIS V 2[illegible]) 'aufstehen' oder hr ([illegible]
'zurückkehren', letzteres jedoch neben häufigerem [illegible]" (p.24). It looks as if Müller knew two examples only of that frequently attested rule; cf. also, e.g., [illegible] to hide oneself of CIS 4027 (cf. JaTM, p.51); gf = gwf to pierce of [illegible] (cf. JaNM, V, p.102, note 72), and gr = gwr to wander, e.g., of [illegible] (cf. JaNM, XIII, p.250). Furthermore, "[illegible]" does not exist in CIS 215[illegible] where the verb is [illegible] to remain (cf. JaGN, p.52, note 47). Finally, the form hr (= gwr) was already found in CIS 2864 (cf. l.c., p.107, no.9). For the second half of [illegible] 2527, cf. [illegible], p.222. The preceding rule remains the same in all hollow verbs, viz. with either w or y. Here follow a few examples involving y: bd = byd to leave one's [illegible] of CIS [illegible] (cf. JaGN, p.101, II 1); b[illegible] = by[illegible] to conclude an agreement, e.g., of [illegible] (cf. l.c., p.125); and dn = dyn to serve of CIS 500 (cf. l.c., p.[illegible], note 6).

((16)) Müller mentions "die Form [illegible] (CIS V [illegible]) to formulate his own hypothesis on the verb ngw to escape (p.25). Here again, Müller copied CIS's reading of the text according to his famous "kritisch" working method. The verb "ngw" does not exist in the text; for the study of the inscription, cf. below, note 4.

((17)) Müller speaks of the defective writing of the defective verbs (p.25).

((a)) He lists the two following examples; "[illegible]l (CIS V 555) neben tly (JaS 107) 'folgen' oder [illegible]t (CIS V 681) neben [illegible] 'den winter verbringen'" (p.25). JaRCx in 1971 already wrote that "according to the author [= W.G. Oxtoby] (p.11), w or y as third radical may disappear in the perfect and imperfect of the first verbal form. This theory is erroneous as well as the four examples given by the author." Among the four listed examples are two mentioned by Müller, and JaRCx shows that "[illegible]t" of CIS 681 actually is [illegible] = [illegible], and "[illegible]l" of CIS 555 is Ar tala (o) "to practice an auspicious charm." Finally, it is symptomatic of Müller's "kritisch" method not to see that a verb, such as "he followed," must be accompanied by a complement mentioning what the man was following.

((b)) With a childish obnubilation for his own fantasies, Müller gives two other sets of examples of his theory, viz. "[illegible]" (Yamā'il; altsüdarabisch hmy'l) oder fd'l (Fadā'il; vgl. altsüdarabisch [illegible]). Here again, Müller blindly copied the opinion of most authors without realizing their inconsistency. Why should hm and fd have to be the apocopated forms of hmy in hm'l, and of fdy in fd'l, and why could hm and fd not be the syncopated forms of hmm or hmm, and of fw/yd or fdd? Here follows the treatment of these four names in the publications.

hm: G. Ryckmans: "hmm" (cf. RyNP, I, p.94B; and CIS 223 and 233 in CIS, pp.37 and 38, respectively);
"hmm (?)" in CIS 1922 in CIS, p.25[illegible]A);
E. Littmann: "hmm," e.g., in LP 735 (cf. LiSI, pp.188 and [illegible]);
Winnett: "hmm" or "hmy" (cf. WiSIJ, p.156); and
"hmm" "Ham," e.g., in WH 1207 (cf. WiHaI, pp.2[illegible] and [illegible]); cf. also p.XII);

hm'l: E. Littmann: "hmy" (e.g., LP 501 in LiSI, pp.131 and [illegible]);
G.L. Harding: "hmy" (cf. HaAIC, p.19[illegible]); and
F.V. Winnett: "hmy" (cf. WiSIJ, p.156; and WiHaI, p.[illegible]).

[illegible] "[illegible]" in CIS [illegible]; "[illegible]" with reference to RyNP, I, p.245B; [illegible] "[illegible]"; "[illegible]"; "[illegible]" (cf. WiHaI, pp.284 and [illegible]); and

F.V. Winnett: no etymology in [illegible] (cf. [illegible], p.403).

[illegible] Partner: "[illegible]" (cf. [illegible], I, p.245B: "Fady'il," to which CIS, p.294, [illegible]

[illegible] G. Ryckmans: "[illegible]" fers while vocalising the name as "Fad'ilus");

P. Littmann: "[illegible]" (e.g., LiSI, pp.153 and 338B);

F.V. Winnett: "[illegible]" in al 223 (cf. WiSIJ, p.40) and "[illegible]" or "[illegible]" (cf. [illegible], p.186).

Forms, such as hm and fd in theophoric names or not, derivative either geminate or hollow roots; there is not a single case known so far that supports the theory endorsed and repeated by Müller. Furthermore the two SA examples mentioned by Müller are not perfect parallels and cannot prove his theory; they are nothing but the application of his assumption.

Contrary to Müller's statement, the SA parallel to Saf hm'l is not "[illegible]," but is [illegible] of Ḥajr Kindah 23b/1 published in 1944 (cf. G. Caton Thompson, The Tombs and other Antiquities of Sabaean Marib (Hadramaut), Oxford, p.167 and pl.65, no.3) and which still remains unknown to Müller ... probably because HaAIC (p.199) does not list the Ḥajr reference.

((18)) Müller states that "eine vierradikalige Pluralform liegt in Verbalnomen qbll "willkommen' vor, dessen letzter Radikal wahrscheinlich die Preposition l- gewesen sein dürfte (wie etwa im neusudarabischen [illegible] 'geben')" (p.25). This another example of Müller's despicable working method based on his unlimited self-conceit.

Müller's theory originates from a hypothesis already suggested by WiHaI (p.[illegible], commentary on [illegible]). But he also fails to mention my rebuttal of this theory in JaSNA, pp.[illegible]. - Contrary to Müller's statement, qbll is not only a substantive (e.g., JaS 71a) but also a verb in HaRTL [illegible] (cf. JaSIB, XIII, pp.[illegible]). - Also contrary to Müller's statement, qbll also means rejection in LP 233 (cf. JaSICA, p.66, commentary on JaS 71a):

> fhlt qbll w'wr ld y'wrh
>
> [illegible], [illegible], cause rejection and one-eyedness to him who would obliterate it [= the inscription].

Müller's statement implies two self-evident contradictions. (1) His etymology is presented - to say the least - as hypothetical if the conditional "dürfte" means anything. Yet, his analysis of the word is certain, viz. "liegt [illegible] vor." (2) While endorsing my own translation of qbll as welcome - a fact that reader would not suspect from his text - he repeats WiHaI's interpretation which does not justify his translation.

That Müller copied my translation of qbll is a fact; here follow the translations of the word suggested before 1971:

J.L. Harding: "good will" (cf. ADAJ, 2 [1953], p.54B);
A. Kāji: tacabbalī 'aw qarribī" (cf. Sumer, 18 [1962], pp.168B-171A);
E. Littmann: "squinting" (cf. [illegible], p.341A); and
F.V. Winnett: "acceptance" (cf. WiHaI, p.643).

((19)) Müller states that "von den selbständigen Personalpronomina lässt sich mit Sicherheit die 1. Person Singular ('n; [illegible]; 'anā, telegen" (p.25). Here again, Müller blindly copied WiHaI's reading of the text. Furthermore, his statement excludes WH 3625 where WiHaI also finds "'n""mit [illegible]," and the reader wonders what is the reason of Müller's failure or unwillingness to endorse Winnett's reading of the text. The personal pronoun "'n" does not exist in these two texts; cf. below, note 5.

((20)) Müller states that "von den selbständigen Personalpronomina sind die 1. Person (Singular -y, CIS V 141[illegible]; Plural [illegible]) und die 2. Person (-insular -h, Plural -hm) bezeugt" (p.25). The two personal pronouns of the third person have been recognized as such for a long time. But, Müller's confusion of the two pronouns of the first person is erroneous.

There is no pronoun "-y" in "CIS V 1418" (cf. JaBOX, p.276), and Müller is quite unaware that the whole text is CIS 1418+1419 (cf. JaSN, p.95). The pronoun "-y" is also reported as a plural personal pronoun by both CIS in CIS [illegible] and [illegible] and in LP 485 and 605. CIS's commentaries on CIS 2026 and 2483 suggest the possibility of the same pronoun as singular; finally, CIS's commentaries rent [illegible] of other authors who consider n as singular in CIS 406 (Grimme', [illegible] 1280 (Grimme) and even as either singular (Grimme) or plural (Littmann) [illegible] the pronoun n does not exist in CIS 406 (cf. note 4), in CIS [illegible] (cf. [illegible], [illegible] note 71), in CIS 2483 (cf. l.c., p.111, nos 2, 13) and in any of the six [illegible] texts, CIS 1280, 2026, 2839, 2840, LP 485 and 605; for these texts, cf. below, note 6.

((21)) Müller states that "das Demonstrativpronomen ist für beide Geschlechter d, wahrscheinlich durch die Vokalisation in [illegible] und [illegible] unterschieden; es kann dem Substantiv auch nachgestellt werden" (p.25). These statements are another proof - if any was indeed needed - of Müller's gross incompetence and partiality with which he pays no attention whatever to publications outside those of authors who flatter him. What an exemplary "kritisch" method! His statements summarize in his own way LiSI's vocabulary (p.308A) which reads as follows:

> "[illegible], dā) demonstrative pronoun. [illegible] 4 "this valley". [illegible] 406 "this place". [illegible] 684 "these structures". [illegible] 712 "this watering place". [illegible] 676 "here"(?). Cf. [illegible] D.M. 513 "and effaces this". "

The "d" does not exist in any of the six texts listed by LiSI. For LP 4, 684 and 712, cf. respectively, JaSN, p.63, note 70, p.41, note 24; and JaBUR, p.36. Furthermore, in DM 513 = CIS 4404, CIS correctly restores y'wr after d (p.54[illegible]) according to a well-known formula. For the remaining inscriptions, viz. LP 406 and 676, cf. below, note 7.

((22)) Müller states that "als Relativpronomen wird d (dū) gebraucht, daneben auch mn (man)" (p.25). But, mn is an indefinite pronoun; cf. below, WH 1666. This pronoun is attested in several texts (e.g., WH 294); however, for LP 460c, cf. below, note 8.

((23)) Müller states that "die stets Personennamen enthaltenden Graffiti beginnen fast durchweg mit der Präposition l- (p.25). Such a statement is another "Müllerian" blunder. In 1957, WiSIJ wrote that "the lām auctoris is occasionally missing as here" (p.5) in his commentary on Wi 2, which is composed of three names exclusively! And in 1970, JaSN published the following statement (p.15):

> "It is a well-known fact that "the lām auctoris is occasionally missing" (cf. WiSIJ, p. 5, in his no. 2). The restoration of l is thus unjustified when the text does not have it. Yet it is done quite frequently; e.g., in CIS 122, [illegible], 484, 561, 837, 918, 932, 934, 1396, 1459, 2229, 2850, 3346, 3450, 3810, [illegible], 5183, 5246, 5337, 5349, LP 259, 792, and Wi 275. " Cf. also WH [illegible] and [illegible] below, in note 10.

((24)) Müller states that "aus dem typisch safaitischen Wortschatz seien die Verba [illegible]wgm, hwb and 'tm zum Teil mit der Präposition l, 'klagen um, trauern über' genannt; zum letzteren gehört das isolierte arabische ma'tam 'Trauerversammlung'" (p.25). Here again, Müller's servility toward his fa-

[illegible] Müller's theory (pp.2[illegible], [illegible]) [illegible] hub means to and [illegible] followed by a complement which may, or may not, [illegible] the verb [illegible] which is dealt with in [illegible], 88 ([illegible]), [illegible] the question of the verb [illegible] by referring the verb [illegible] to the exact meaning of an expression, such as "[illegible]" [illegible] Finally, it is self-evident from [illegible]'s explanation [illegible] that the primary meaning of Ar ma'ām is a place of staying or [illegible] where people assemble. However, the word is more common [illegible] viz. a place where people assemble of women, and of men also, in a case of rejoicing [illegible] to designate the assembly of women. Therefore, when Müller translates ma'ām as "Trauerversammlung" [illegible] mourning ritual). Moreover, when Müller translates ma'ām as "Trauerversammlung," which should, according to his reasoning, be [illegible] he takes the word in its secondary meaning and gratuitously eliminates what he might call "Freudenversammlung," which should, according to his reasoning, be [illegible] acceptable as the selected translation. Thus, the case of 'ām is a clear-cut [illegible] where Müller, as a true member of the "laudemus invicem" club, chooses the [illegible] which suits his preconceived idea best.

((25)) Müller states that "charakteristisch [illegible] eine Reihe von Namen, die mit den Präpositionen l-, b- oder k- beginnen, z.B. [illegible] (Sanagrib) oder k'mn (ka'amnah)" (p.[illegible]). The b- and l-[illegible] formations are well-known. All too often, however, authors take advantage of the [illegible] formation to have recourse to "the dissection of a name which can be explained [illegible] easily by a normal root;" cf. JaSN, p.[illegible]; pp.[illegible] is my study of the [illegible] nominal formations. The case of the so-called k- names is another abuse of authors [illegible] dissecting names to comply with a preconceived idea (cf. l.c., pp.[illegible]). The example selected by Müller, k'mn, is adequately explained by "ir ka'ama 'to [illegible] sphere on the mount'" (cf. l.c., p.[illegible]). How could a name meaning "his Kise" be [illegible] (cf. l.c., p.[illegible]) endorses the k- nominal derivation, and refers to [illegible] (p.[illegible]): "as to k- names see. Jamme Notes p.[illegible]." This is a strange way of [illegible] since JaSN refutes the existence of those names.

((26)) Müller mentions the theophoric name "[illegible] (Jamsrut Museum [illegible]; rabbinisch Magdi'el)." The new number of this antiquity was published in [illegible] (cf. [illegible], I, p.[illegible]; cf. also l.c., II, p.[illegible] and n.2)). Furthermore, Müller forgot to add the short subscribed bar below the letter "g" of his transcription of the Hebrew name. Finally, he also omits to say that that "Magdi'el" was the name of an Edomite chieftain and, thus, not a Hebrew name.

((27)) As the second section of his mention of the 'el theophoric names, Müller adds that "auch für einige hypokoristische Bildungen finden sich Entsprechungen im Hebräischen, z.B. zby (hebräisch Zabbay)." As he has done for "Magdi'el," Müller fails to inform his reader that "Zabbay" is the name of a Midianite ruler. Even were the Hebrew transcription correct - and this cannot be proven -, "Zabbay" is readily explained as a qttl derivation; it is indeed absolutely gratuitous to consider the name as hypocoristic. Müller should have told his reader of the nature of the private revelation he received which informed him that the parents of that Midianite were devotees of 'El instead of Baal of Peor. Furthermore, to blindly apply the hypocoristic value of many Hebrew names to Saf names is an obvious fallacy because there is not a single case of a Saf qtl name at hand for qtl'l or any other theophoric derivation. Similarly, there is not a single case of a Saf qtl name standing for a qtyl derivation, contrary to the common opinion (cf., e.g., [illegible], B. Littmann and F.V. Winnett according to whom all Saf qtl or qtlt names

as qtyl or qtylt forms. It is also gratuitous to [illegible] not only [illegible] transliteration reproduces faithfully the Midianite [illegible] the latter has to be identical with the Saf one. Therefore, [illegible] doubling the second radical when transliterating the Saf [illegible] Müller conveniently fails to give a simple reference to Saf [illegible] texts containing qtyl, cf. below, note [illegible].

((28)) As his first example of the [illegible] "aramäische Bildungen" in qtl', Müller lists "[illegible]" ([illegible]) [illegible] as being attested in [illegible] reference. The name is listed by [illegible] (p.[illegible]) [illegible] and 22[illegible], but [illegible] (p.206) only retains the last two references. [illegible] derive the name from the root hnn. WiWal's pitiful treatment of [illegible] described by [illegible], p.520. The name hnn' Hanna' is found in [illegible] as [illegible] of CIS 941 (cf. JaSN, p.106). From the root hn', but from "[illegible]" [illegible] below, note 10. Finally, the qtl' derivation also exists [illegible] in names (e.g., n'm' of Ja 2772w, sml' of Ja 2[illegible] and [illegible] of [illegible]) also in substantives (cf. both dfr' in Ja 720/4, and [illegible] in [illegible]). [illegible] is the proof that both the Saf and the SA people did in fact borrow [illegible] that feature, qtl', from the Arameans ... as if those people could not [illegible] have created it by themselves as they invented the other nominal derivations.

((29)) Müller mentions "ymn (WB 1425)" (p.25). Here again, Müller faithfully copies [illegible] (pp.238 and 626) although [illegible] (p.[illegible]) had already read the name correctly as ymm. For the full discussion of the text, cf. [illegible], XIII, pp.207-208.

((30)) Müller mentions "wn[illegible]" ([illegible], p.[illegible]). Here again, he blindly copies [illegible] (p.[illegible]) although [illegible] himself had read the name with two doubtful letters, "wn[illegible]" (p.[illegible]). The correct reading of the name was published in 1970 (cf. JaSN, p.44, note 32), viz. wn'n and no other [illegible].

((31)) The following statement made by Müller in [illegible] (10 [1980], p.72), viz. a Saf name like "[illegible]" ([illegible]) the root of which is unknown in Ar, may certainly be compared with the Hebrew hypocoristic name "[illegible]," did not find any place in the revised (?) edition of the Paper of [illegible] Wissenschaft. Why did Müller choose an hapax legomenon, "[illegible]" found in [illegible] (see facsimile) rather than the well-known [illegible] (e.g., [illegible]) to introduce his remark on the Hebrew name? The name "[illegible]" is most doubtful because the last letter is in stippling. Even [illegible] himself, although transliterating "[illegible]," is not sure of his copy and states that one could also read [illegible], a known name ([illegible]), thus, [illegible]. The reference to Hebrew hattus is not Müller's finding; it was already suggested with a question mark (cf. Müller advert "certainly") by [illegible], Lexicon in Veteris Testamenti libros (2nd ed., [illegible], p.[illegible]). Hebrew hattus is related to the neo-babylonian name "Hanusu" by [illegible] (p.[illegible]); for name "ha-an-ṭu-uš-šu," cf. also R. Zadok, On West Semites in Babylonia during the Babylonian and Achaemenian Periods, Jerusalem, [illegible], pp.[illegible], [illegible] and [illegible], this belongs to a qattil derivation (cf. also R. Zadok) because of the assimilation of n to ṭ. Yet, Müller transliterates the name "[illegible]" as "[illegible]." As "[illegible]" is related to "ḫam,ntiš," which means "eilig, alsbald" (cf. W. von Soden, Akkadisches Handwörterbuch, Wiesbaden, I, p.318B), the Hebrew name hattus belongs to the category of the profane names (cf. M. Noth, Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung, Stuttgart, [illegible], pp.[illegible], and in particular the "geistige Eigenschaften" on pp.228-229), not to the hypocoristic category.

Summarily, Müller's paper on Saf is the work of an incompetent

whose collation is paramount.

Note 1 (cf. p. [illegible]). - WH [illegible] is read by WiHaI (pp.194 and 681) as follows:

" [illegible] hd ḏ[illegible] (p.86)

"By Mulaikat. A victim he has slaughtered."

[illegible] (p.[illegible]) has already denounced WiHaI's erratic etymology of [illegible] that "seems to stand for hadī." - The edition omits the last letter of the initial name, "t," in the transliteration of the text. - [illegible] derivation, certainly not a ġtylt form (cf. above, pp.152-15[illegible]). - [illegible] edition erroneously inverted the last two words: as the translation shows, the direct complement of the verb precedes the verb itself! - WaIC reads the name [illegible] instead of the edition's verb "šht." - The reading of "t" by both [illegible] and [illegible] remains unsupported by the facsimile which clearly shows a dot [illegible] inserted between ⊥ and | ; thus, instead of "t," there are three consecutive letters, t'n; cf. also two contiguous letters in WH 1747; and five, five and [illegible] consecutive letters. - The text may be read as follows:

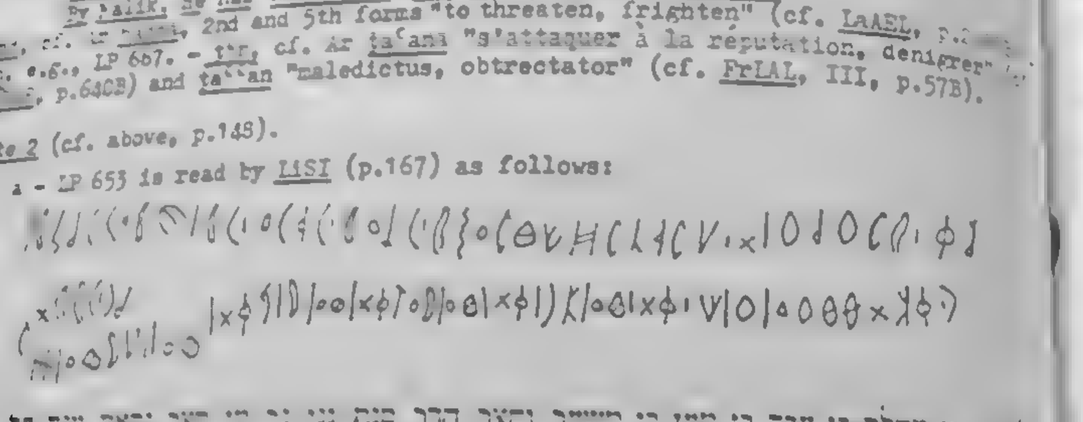
[illegible] thd šh t'n

By Malik, he has threatened Ših [who] had calumniated.

[illegible], 2nd and 5th forms "to threaten, frighten" (cf. LaAEL, p.[illegible]), cf. Ar [illegible]; [illegible], e.g., LP 667. - t'n, cf. Ar ta'ana "s'attaquer à la réputation, dénigrer" [illegible], p.640B) and ta''an "maledictus, obtrectator" (cf. FrLAL, III, p.57B).

Note 2 (cf. above, p.148).

a - LP 653 is read by LiSI (p.167) as follows:



לבעיר בן מחלם בן עבד בן מעז בן משעי וחצר הדר בנת נגי גר בן קצר נקאת שם על נלאי
קתל ותל אבן קתל ותל מעז קתל ותל כלך קתל ותל נסם ותל מר השמוי

By Mughaiyir b. Muḥallim b. 'Abd b. Mā'iz b. Mash'ūr. And he was present at this place in the year in which Gaur escaped from Kaṣr Naḳ'at. And he laid stones on the tombs of Galḥān, who was killed, and of 'Abān, who was killed, and of Mā'iz, who was killed, and of Mālik, who was killed, and of Nasīm and of Ṭair has-Samāwiy."

The letter "r" with two aslant appendices to the right of the main part of the letter is attested twice; cf. ms'r and hdr. Therefore, the last letter of the initial name is mrvb which cannot be read "[illegible]" because of the fallacious pretext that this name is well-known; and "r" of "ssr" must be corrected to b. - "n" of "nny" is l. - As already pointed out in JaNIL (p.129, note 83), 'bn must be corrected to 'bl. - "r" of "tr" cannot be "r" because of the crossbar. It should be k; but this letter does not give an acceptable name, such as "tk." The letter is an ordinary b and the crossbar most probably represents an adventitious line. - "h" and "s" of "smwy" are t and ṯ, respectively. - My interpretation of the end of the text rests upon the following considerations. Each of the four initial names are dependent of wsm 'l, viz. Galḥān, 'Abl, Mā'iz and Malik, and each name is followed by an asyndetic rela-

tive proposition, viz. qtl [who] was killed, but the sixth one would be [illegible] by a gentilic name whom [illegible] understands as designating "a man from the plain west of the lower Euphrates, or from Sameh, a place south-east of [illegible]." Contrasting, however, with such a regular use of epithets, the fifth name, Nasīm, would have no qualificative. The text does not impose such an exception. - The text may be read as follows:

lmkyb bn mhlm bn 'bd bn m'z bn m'r whdr hdr snt lgy sr mn qbr [illegible]

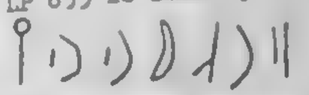
[illegible]'l glhn qtl w'l 'bl qtl w'l m'z qtl w'l mlk qtl w'l nsm w'l [illegible]

By Mukhayyib, son of Muhallim, son of 'Abd, son of Ma'iz, son of Mash'ūr. And he was present at this dwelling place the year Gar escaped from Kaṣr Naḳ'at. And he laid stones on the tombs of Galḥān, who was killed, and of 'Abān, who was killed, and of Ma'iz, who was killed, and of Malik, who was killed, and of Nasīm and of Ṭair has-Samāwiy.

The author mourned over four and two men who died from violent death and of old age, respectively, and the third of the list is a namesake of the great-great-grandfather of the author of the text. - mkyb, cf. Ar ḫaba (i) "to be, become, absent" and 2nd form "to cause to become absent or disappear" (cf. LaEL, p.2312B-C). - mhlm, e.g., JaS 3. - 'bd, e.g., JaS 22. - m'z, e.g., JaS 123. - ms'r, e.g., CIS 31. - hdr hdr, e.g., LP 434; but the preposition b sometimes introduces the word indicating the place; e.g., CIAS 538 (cf. JaMAR, XIII, p.64). - snt, e.g., JaS 40. - lgy, cf. Ar lāḏa (i) "to seek refuge, to look for protection" (cf. Worterbuch der klassischen arabischen Sprache, II [1978], p.216B). - sr, e.g., JaS 122c. - qbr, cf. Ar qababa "to affront, revile" (cf. SaAAL, p.779A). If "qtb" of LP 532 is to be corrected to "q(ṣ)b" (cf. LiSI, p.138), the verb may be translated he was reviled [here]. - ns't, e.g., JaS 36. - glhn, e.g., CIAS 1079 (for the second name of the text, cf. [illegible], XXII, p.98). - qtl in the passive voice, e.g., in Wi 216 (cf. [illegible], p.[illegible], note [illegible]). - 'bt, cf. tb, e.g., in LP 160. CIAS 121 (cf. [illegible], pp.203 and 524) may be read as follows: l'lt bn tr By 'Ullat, son of Tarr. - 'lt, e.g., [illegible] 46440a. - tr, e.g., Field 1040b. - zmwy, dual of zmw; cf. Ar zamiya "to be withered" (cf. LaAL, p. 524A).

The same page 167 of LiSI contains two more examples of the author's peculiar working method. For LP 656, cf. already JaSN, p.36, note 14.

b - LP 655 is read by the author as follows:



לבחם בן בני " *By Bahim b. Bunaiy.* "

The editor does not justify his elimination of the second stroke, which is l. Furthermore, letter no.8 is composed of three short strokes making two wide angles and is given the same value as the two b's the form of which is a well-rounded curve. Finally, "bny" is not a qtyl derivation (cf. above, p.154). - The text may be read as follows: llbhm bn rny By Labhhum, son of Rāni. - lbhm, cf. lb, e.g., [illegible] (cf. JaSN, p.133, note 77); for "lbh" reported in WH [illegible], cf. immediately below. - rny, e.g., JaS 53.

c - WH 1684 is read by WiHaI (pp.270 and 690) as follows:

"l(n)bh bn s'd

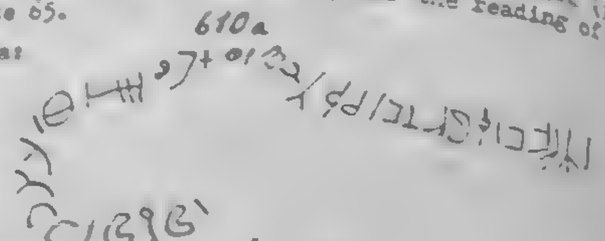
"By (N)abīh b. Sa'd."

Possibly the first name should be read lbh, a name which occurs in Lihyanite (JS 313)."

[illegible] (cf. [illegible], p.[illegible]). – The case of the so-called imperative "hb" from [illegible] (cf. above, p.[illegible]). The word "hb" interpreted as the imperative of the verb hb[illegible] mentioned in connection with six texts, viz. CIS 1522, 2160, 2520, 4954, [illegible] and [illegible]. For its place, cf. [illegible], p.276. CIS's commentary on CIS 1522 (p.[illegible]) [illegible] mentioning the possibility of reading "hb" in the text; for the reading of the [illegible] contrary, cf. [illegible], p.[illegible], note 65.

610a

a – CIS 2160 = Dunand 610a:



CIS reads the text as follows (p.283):

לדהב בן קבהו בן יד הפרם נית כמטי ירח רם לים אמן •

Dhabab, fils (Qabaw), fils Yadi. Camiorum agmen migrant prope Matal(?). Et Lah, da salutem, terrarum. •

CIS corrects the last letter of the initial name, k, to "b°" to read "[illegible]. [illegible] Ditto 2159?" Such a reason is inadmissible. For the interpretation of the [illegible] form of [illegible], cf. [illegible], p.[illegible], no.47. The initial letter of "lh" and of "s°lq" is [illegible] and [illegible], respectively; and "mt" is kr. Finally, CIS's commentary notes on "[illegible]" [illegible] thus: "in accusativo: gmn." – The text may be read as follows:

[illegible], to come in yd hprh nwt lmt' wnbk mhl gmn

to Dhabab, son of Qabaw, son of Yad 'belonging' this herd [that] [illegible]

to Dhabab. And Dhabab was excessive in unnatural intercourse.

[illegible], CIAS [illegible] (cf. [illegible], [illegible], p.[illegible]). – srt; CIS's translation, taken from [illegible], is too restrictive; cf. Ar sarb "agmen pecorum, generaliter" (cf. [illegible]). – nwt, feminine of nw (cf. [illegible]) = nwy = nwy. – mtl, cf. [illegible]. – nbk bn, cf. [illegible] nbaka min "to be excessive in" (cf. SaAAL, p.[illegible]). – rbl, e.g., Wi 640, and to [illegible] to have many children and many cattle in CIAS 90 (cf. JaMAR, XIII, p.118). – gmn, inexistent in classical Ar; cf. Ar "II gamman 's'unir a qq'un d'une façon [illegible] nature" (cf. ZeDPM, p.342). Therefore, the name gmn (CIS 4287) must be related to the same root, Gamman.

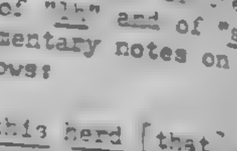
b – Than Hu 673 18883 is read by WdPrIT (p.243) as "l-n g-b-n [illegible]. The text may be read as follows: lmgn by [illegible]. – For the name, cf. the root gmn mentioned above.

c – CIS 2520 = Dunand 116a: CIS reads the text as follows (p.326):

" היתע הם ל הנפעת הרחבת

[illegible] "

116a



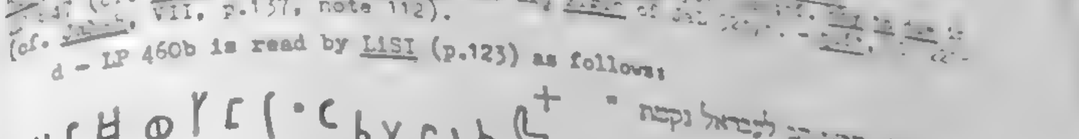
the "[illegible]" is y, and "f°" is p. How could one translate the [illegible]? However, [illegible] adopts in this matter [illegible]. The relative pronoun is d, not "[illegible]" [illegible]. Finally, the "hb" of "[illegible]" is [illegible] (cf. [illegible], on Isai [illegible]). – The text may be read as follows:

[illegible] hlk hlft d Matl' [illegible]

[illegible] (o) "to flee, run away" (cf. [illegible]). – zlkt, cf. [illegible], p.137). – [illegible] (cf. [illegible], VII, p.137, note 112).

(cf. [illegible]).

d – LP 460b is read by LiSI (p.123) as follows:



" [illegible] לגבראל נקמה

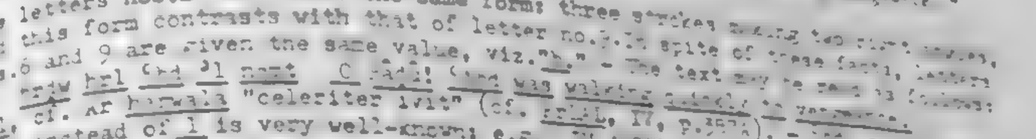
O Radu, grant 'Abd al-[illegible]. •

The letters nos.2 and 6 have the same form: three strokes making two right angles, and this form contrasts with that of letter no.9. In spite of these facts, letters nos.6 and 9 are given the same value, viz. "h." – The text may be read as follows:

[illegible] hrl [illegible] 'l nqmt O Radu! [illegible] was walking [illegible] to vengeance.

[illegible]; cf. Ar hurwala "celeriter ivit" (cf. [illegible], IV, p.[illegible]). – [illegible], e.g., [illegible]. – 'l instead of l is very well-known; e.g., [illegible] 4,2'[illegible]a. – nqmt, e.g., [illegible].

e – LP 504 is read by LiSI (p.132) as follows:



" [illegible] פגעת לה נקם

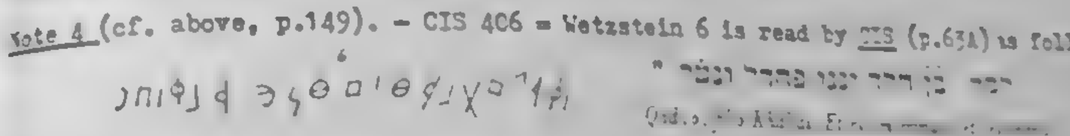
O Allat, deliver Pag'at and grant him prosperity! •

Since the verb flt is transitive, the preposition l demands that the preceding word be a substantive. The parallelism of the two sections further suggests that hb is another substantive. – The text may be read as follows:

h'lt flt lrg' whb lhn'm O 'Ilat! [Bring] liberation to Pag'at and fear to Ba-na'm.

[illegible], e.g., CIS 134. – rg', e.g., CIS 1561. – hb, cf. the verb [illegible] to fear, e.g., in CIAS 803 (cf. JaMAR, XIII, p.78). – hn'm, e.g., [illegible].

Note 4 (cf. above, p.149). – CIS 406 = Wetzstein 6 is read by CIS (p.631) as follows:



" [illegible] מחרב ונגר

[illegible] "

The two short lines making a sharp angle to the left of the third letter are well above the horizontal axis of the letters and must be discarded as representing the edge of some feature in the stone. Furthermore, CIS dissects letter no.4, the form of which is the same as that of letter no.10 which is read "h," in order to find "(bn)" and, thus, a pedigree; in both places, the letter is l. Moreover, CIS's commentary on the verb hdl refers to "arab. hdl, 'festinavit', II, 'acceleravit'." This is an error instead of hdr. Finally, letter no.12 may be read f but there is a short stroke missing to make the letter complete. – The text may be read as follows:

lgd' hld wn'w 'f'hdl wngr By Gad'. He abode here and was the [illegible] of the news of a death. So, he used a wile and was on the [illegible].

[illegible], CIS 342 (cf. JaMAR, p.25). – hld, cf. Ar nalada "to remain, stay, dwell, abide" (cf. LaAEL, p.783C). – n'w, cf. Ar na'a (1) "porter la nouvelle d'une mort" (cf.

[illegible], [illegible]). - [illegible], cf. Ar [illegible], 3rd form "versutia usus fuit" (cf. [illegible], p.71, note 96).

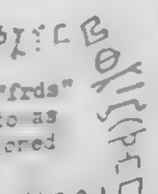
[illegible], e.g., [illegible] (cf. [illegible], p.[illegible]). - [illegible], cf. Ar [illegible] (cf. [illegible], p.71, note 96).

Note 5 (cf. above, p.150).

a - [illegible] is read by WiFaI (pp.235 and 686) as follows:

" lwlš (k)hn bn fn m' ǎn d' (z)ǧm w'n frds bn 'rḏ

"for WLŠ, a (k)Ahin, the son of FN. He warded off the blemish of the illness of a stammerer. I am Firdausī b. 'RḎ." "



The editor misreads no less than eight letters and suggests an interpretation which does not make any sense. Furthermore, he would be the author of the text and, "a stammerer"! Such a phraseology is attested in HaAIC. - The text may be read as follows:

According to the translation, "frds" (cf. [illegible]), the person referred to as [illegible] (cf. [illegible]). - The text is not mentioned [illegible]:

[illegible] ḫlf[illegible] [illegible] [illegible] [illegible] w'-f rds bn 'rḏ

[illegible] he [illegible] [illegible] with Ḫalafī [who] had a quick [illegible]. So, he [illegible] [illegible] [illegible] [illegible] son of 'Arīd, on the nose.

[illegible] [illegible] [illegible]. - [illegible] + direct complement, CIAS 25[illegible] (cf. JaWR, XIII, p.48[illegible]). - [illegible], cf. [illegible], e.g., in [illegible]. - [illegible], cf. Ar [illegible] "avoir une allure rapide" [illegible]. - [illegible], cf. Ar [illegible] "to frighten" (cf. JaWR, p.277SB). - [illegible], p.[illegible]). - [illegible], cf. Ar [illegible] "to strike [illegible]" (cf. [illegible], XIII, p.23[illegible]). - [illegible], cf. Ar [illegible] "to strike [illegible] in [illegible]" (cf. [illegible]). - [illegible], e.g., CIAS 767. - 'rḏ: WiFaI's comment [illegible] the nose" (cf. [illegible], p.24A). - [illegible], e.g., [illegible] refers to [illegible]. The name does not exist there (cf. JaWR, II, p.7). Cf. [illegible] "broad, wide" (cf. [illegible], p.20460).

b - [illegible] is read by WiFaI (pp.503 and 721) as follows: " w'n (w)'l

"And I am (W)[illegible]

Winnett gives two different values, "l" and "n," to two vertical strokes of almost the same length, viz. 3.5 and 2.7 mm, and arbitrarily corrects letter no.3, h, to "(w)." Furthermore, the dot which is letter no.2 may surely be read not necessarily "'," which the editor was forced to retain as a consequence of the misreading of the second l as "n." Moreover, there is no reason to read the text from right to left, as the editor does. What guided Winnett is a well-known Thamudic expression, as clearly stated in his commentary: "This inscriptional pattern is characteristic of Thamudic." Finally, the text is not listed in HaAIC. - The text may be read as follows: lnh l'w By Nahh. He was slow.

[illegible], [illegible] (cf. [illegible], XIII, pp.[illegible]). - l'w, cf. Ar la'ā (i) "to be slow" (cf. [illegible], p.698A).

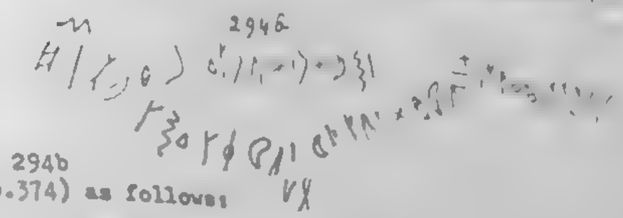
Note 6 (cf. above, p.151)

a - The central section of CIS 2839 = Dunand 294a is read by CIS (p.374) as follows: " והשעהקם כלם לן הס[נת ..... פה]לת כלם

Et, o Šay'-ha-Qawm, salutem nobis hoc an[no ...

Et, o] Ldt incolumes serva "

It is irrational to even attempt the reading of that section of the text which is covered with cement and where so many letters are illegible and several others missing. Furthermore, [illegible]'s reading of his "ln hs" eliminates a long vertical stroke between his two sections.



b - CIS 2840 = Dunand 294b is read by CIS (p.374) as follows:

" לשמת בן תסר הער והשעהקם כלם לן הסנת וכחנת לד יעור הספר

Šdmito, filio Tasurri, hic asinus. Et, o Šay'-ha-Qawm, salutem nobis hoc anno.

Et adversitatem illi qui oblitteraret hanc inscriptionem. "

The eight initial sections of the text might be found in CIS 2839 with the exceptions of the last two letters of mhlt which are missing. The "n" of "ant" is a misreading instead of l; its length is 3 mm (cf. the length of l of [illegible], 1.7 mm) contrasting with 1.3 mm for n of ln. The "n" of "[illegible]" also is l; its length is [illegible] mm. Furthermore, by putting a period after "[illegible]" and writing "[illegible]" with a capital "S," CIS breaks the parallelism of the two identical sections of the pericope, viz. slm l- and mhlt l-. - The last 2/3 of the text may be read as follows:

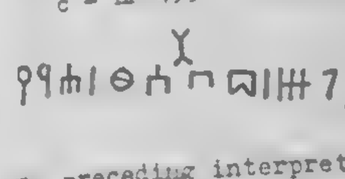
whš'hqm slm lnhslt wmhlt ld y'wr h'sfr

And, O Šay'haqam, [bring] peace to Nuhaslat but ruin to whomever would obliterate the writings.

mhlt, cf. nhs of CIS 4244a. - mhlt ld y'wr, cf. WH 24, where WiFaI refers mhlt to [illegible] "misfortune." Such a word is too weak in such context; cf. also "[illegible]" (cf. [illegible], p.1164B). Finally, CIS states that the text is engraved "una cum litteris hs sub inscriptione." It would be more accurate to say that the two letters are between CIS 2840 (above) and 2843 (below). hs may be considered as a mutilated personal name, CIS 2840a, Hass, as in Wi 314 (cf. JaWR, XIII, p.235).

c - LP 495 is read by LiSI (p.130) as follows:

" רגו פלכן מבאס ונחיי



O Radu, deliver us from adversity, and may we be saved! "

The preceding interpretation is unacceptable. The two plural personal pronouns are without antecedents, and the so-called joint authorship, which does not exist (cf. JaSN, pp.97-98), could not even be taken into consideration since the text does not mention a single author. Furthermore, LiSI breaks the parallelism between the two sections of the imprecation, viz. flṭ lmb's + wlhyy, as [illegible] was done in [illegible]. The same phraseology is attested, e.g., in wam 'l ... w'l ... w'l. The vertical stroke is too long to be read "n," and the presence of two different types of l in the same text is no difficulty, and should not be any even for LiSI; cf., e.g., [illegible] 490 (see immediately below). - The text may be read as follows:

hrdw flṭ lmb'ṣ wlhyy

[illegible], [grant] liberation to Mub'is and to Hagly.
[illegible], cf., e.g., Ib'sh of CIS 1418+1419, and Ar [illegible], 4th form "to be overwhelmed with misfortunes" (cf. SaAAL, p.29A). - hyy, e.g., Wi 452 (cf. [illegible], p.[illegible], note 2).

d - LP 490 is read by LiSI (p.129) as follows:

לחרמי בן הגל "

By ha-Hagly b. Hagal."

LiSI eliminates the dot between the second and third letters. Yet, it is located between these letters in such a way that there would be an inexplicable gap between them without it, and it is in the horizontal axis of the letter height. Furthermore, the value of the straigt line in bn contrasting with the hooked line of l suggests that the last letter be n also; the first n is 4.4 mm high and the second 5.2. Finally, the last name could (?) actually be hgy as the first; the copyist could easily have overlooked the tiny dot atop the stroke. But, the dot is missing, and the copy has to be taken as it is. - The text may be read as follows:

lh' hgn bn hgn *Was accommodating Hagly, son of Hign.*

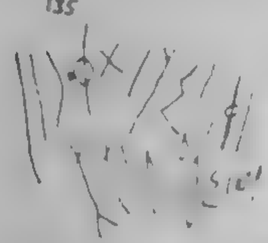
lh', cf. Ar [illegible] "être accommodant, de facile composition" (cf. GhaF, p.[illegible]), and the personal name lh', e.g., of CIS 4245B. - hyy, e.g., JaG 155. - hgn, e.g., Wi 167 (cf. JaMIA, p.261).

e - WH 135 is dealt with here because of WiHaI's following statement: "To Littmann's cohortative form nhyy (LP 495) may now be added our nnjy, 'let us escape' (125)" (p.14; correct "125" to 135). WH 135 is read by WiHaI (pp.60 and [illegible]) as follows:

"lqny fhlt qbl l'hl slm fnnjy (pl9)

"By QNY. And, O 'Allât, [grant] acceptance to the family of Salim and let us escape."

135



WiHaI's commentary repeats his statement of p.14 as follows: "nnjy is to be compared with nhyy, 'may we be saved,' in LP 495." The two following remarks are in order. In the facsimile, the lower half of "the 2nd n" is contiguous to the lower left section of the following letter. Such an irregular feature suggests that the copyist mistook a feature of the stone for a letter. Another adventitious feature of the text is the small ellipsis also continuous to the left of the second n. Furthermore, the penult letter is not taller than n and is t, rather. Moreover, the personal pronoun "us" has no antecedent in the text (cf. above, p.88, another example in LP 495). Were 'hl slm meant by that pronoun, the latter would have been -hnw because the author does not say that he belongs to these people. Finally, for qbll, cf. above, p.150. - The text may be read as follows: lqny fhlt qbll 'hl slm fn'y

By Qanay. And, O Lat, wellcome the clan Salim. And he [=the author] *bewailed here.*

qny, fhlt and 'hl slm, as in the edition. - n'y, cf., e.g., Wi 1017.

f - According to LiSI (pp.156, 322B and 327A), the initial name of LP 605, [illegible] is interpreted as "Lana-magd ... which signifies 'we have grief', literally 'to us is grief'." In spite of Littmann's long comment in LiTS (p.[illegible]), the pronoun does not enter into the composition of Saf names no more than it does in JA, contrary to J. Ryckmans's opinion (cf. JeSWH, pp.169-191; Ryckmans has not yet answered all my criticisms, but HeJG [cf. above, p.129] still utilizes

Ryckmans' erroneous theory in his understanding of the name [illegible] (cf. above, p.159 for the initial remarks on the [illegible]) section of lnmd into three elements, viz. l + n = nd is [illegible] feable because it may be understood as being composed of two elements [illegible] (e.g., in CIAS 752b ; cf. JaMAR, XIII, p.75) + nd (e.g., [illegible]), [illegible] the nominal derivations l + X are more frequently attested than the [illegible] roots), I suggest relating nnd of lnnd to Ar [illegible], 2nd form "to [illegible] to" (cf. SaAAL, p.1109B); thus, Linamad. For other examples of the l- [illegible] lence, cf. JaMAR, XIII, p.245; the most important of them is the [illegible] "rjw y.

g - CIS 1280 = Wetzstein 166 (p.[illegible] 173A) as follows:

האלת כעד יסבעל ב[ן] רבבן פחי "

O 'Allat, fave Yasma'ilo, f[lio] Rabibani, et vivat."

is read by CIS (p.[illegible]). Both H. Grimme (cf. GrTU, p.89) and E. Littmann (cf. LiTS, p.142, no.69) have in common that they read "s'tn" (t[illegible], no.[illegible], misreading the hooked letter, no.8, as "n" although it is identical with letter no.1, l), and sa'n, which is correct. Furthermore, in GrTU's reading of "[illegible]," the third letter is b. Finally, the [illegible] ral personal pronoun [illegible] in the present text is neither mentioned in his summary of the "Personalpronomen" (p.20) nor listed in his "Verzeichnis der Hokateln" (p.185A). It is, however, mentioned under both "b-" (p.[illegible]) and "b-" (p.195B). — In LiTS's decipherment of the text of the inscription, "f" of "f[illegible]" is inexplicable, and "[n]" of his "f[n]hy" is a gratuitous restoration based on his preconceived idea of what the text should mean. — CIS's reading reproduced by Ryckmans' decipherment (cf. Le Muséon, 43 [1930], p.402) with the difference that the original "bn" was corrected to "b n." CIS's reading gratuitously corrects the hooked stroke, no.8, l, to "y;" misreads the letter no. 12, as "h" (thus the letters belong to his "yam'l"); and invents the inexistent "n" of "b n" in order to have a pedigree. - The text may be read as follows:

h'lt s'd lam' nb rb hn fhy

O 'Allat, [grant] help to Sam'i [who] has followed Nabb, son of Rabav.

s'd, LP 1135 (cf. JaMAR, XIII, p.196). - sm', e.g., CIS 628. - [illegible], cf. [illegible] form "to act in concert with; to follow" (cf. SaAAL, p.1117A). - rb, e.g., CIAS 385 (cf. JaMAR, XIII, pp.65-66). - fhy, cf. Ar faha (o) "to mean, intend" (cf. LaAEL, p.2347B-C).

h - CIS 2026 = Dunand 674c is read by CIS (p. 267) as follows:

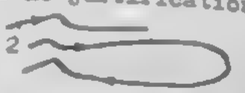
674c →

לאשים בן דראל ווגד כפר סגן פתשוק פהלת קסן בסלם "

'Asyano, filio Dâ'ili. Et invenit inscriptionem Ẓânini. Et desiderio affectus est. Et, o Lât, [illegible]

CIS's commentary retains as "probabilior" the opinion according to which "[illegible]" belongs "ad formam nominalem qatlîn" instead of the meaning of "'petitione ea' [illegible] toto contextu 3ª persona usurpatur." Furthermore, the initial letter of [illegible] CIS corrects to a doubtful "l°" because he wants a lam auctoris to introduce the dedicatee. More importantly, CIS's understanding of the order of the letters is quite capricious: the text would start at no.1, the first section being composed of an almost complete ellipsis the last letter of which is t. Then, in a completely irrational move, the engraver, after writing his t as the last letter of a series of

senestrograde letters, would have added the last three letters belonging to the word of which t is the initial letter in the opposite, dextrograde direction! Then, the engraver would have added two letters only to the left of the beginning of his text. Finally, he would have added the rest of his text above both the two preceding letters and the beginning of the text. The whole inscription is squeezed inside the loop of Wetzstein 674b = [illegible]. Since the engraver had space for three more letters after t, he could have engraved them normally, viz. in the senestrograde fashion of the ten preceding letters. Why would he write, in the opposite direction? Why would he have added fh to the left of the beginning of his text instead of using at least fh as the last section of a loop as he did in the right section of the same ellipsis? Unfortunately, [illegible] does not even mention and even less justify the bizarre order of the letters according to his reading, and there is no justification of it. The text may be read from top to bottom ad follows:



ltgs fh slm

fhn' šym bn dr'l wwrd sfr gnn ft qwš

By Tagass [who] followed Šilm; so, he pleased Šayâm, son of Dawr'il. And [illegible] from: the inscription of Gannan [who] took precedence of Qus.

tgs, cf. tg, e.g., in CIAS 1196 and also in Lih JsaL 232a. The reading of "[illegible]" Lih JsaL 315, a name in stippling, by W. Caskel (cf. Lihyan und Lihyanisch, Ko[illegible] p.564; cf. also p.29 for the letter "[illegible]"), instead of "[illegible]" of the [illegible] tion (cf. JasaMh, II, p.516), and considered as "discutable" by A. [illegible] den Branden (cf. BiOr, 14 [1957], p.96) can hardly be justified: the central letter is [illegible]; thus, tgs Tagass. - šym, WH 2039. - dr'l wwrd sfr, as in the [illegible] dition. - ft, cf. fâta (o) "to precede, have, get, or take precedence of [illegible]" (cf. LaKL, p.2454b). - qwš, cf. Ar qus "parvus corpore vir" (cf. FrIAL, [illegible] 5754).

Note 7 (cf. above, p.151).

a - LP 486: the central pericope of the text is read as follows by LiSI (p.107): " נמר(ת) ותים אבל [אתל]

; *and he sent camels to water one by one at this place:* "

All interpretation of this pericope remains doubtful because the lower extremities of two letters are destroyed; the first could be b, ' or g, and the second y, g or t. Furthermore, "l" of LiSI's "'bl" is y because of the dot located at the lower extremity of the stroke. Moreover, "r" of his "'[illegible]r" is b, and his interpretation of "[']t]r" as having the same meaning as the of the aramaic word 'ithar" [to be corrected to 'ater], although in other cases it [= 'tr] has the same meaning as in Arabic" (cf. the commentary), cannot be justified: the reading of "['t]r" is doubtful; an expression such as X d "this X" does not exist in Saf; and his interpretation of the pericope is disproved by the misreading of two letters. - The pericope may be read as follows:

whwa 'by(g y)bl And was deceived 'Ubay(g) [who] (is) overcome.

hwa, cf. Ar hawa (o) "decepit, et quidem per fraudem" (cf. FrIAL, I, p.5[illegible]). - 'by(g), cf. Ar 'abaga "agilis, alacer fuit (equus)" (cf. l.c., I, p.4A). - (y)bl, cf. Ar badaa "to overcome, outstrip" (cf. LaKL, p.172B). - For the pericope [illegible]

diately following the preceding in LP 676, cf. my study in [illegible], p.413.

b - LP 676 is read by LiSI (p.173) as follows:

" [illegible]

For Ghulâmat b. Matîn b. Hannay b. Malik. He passed away here."

As a consequence of the parallel texts, LP 677 and 711, referred to in the editor's commentary, the copy of LP 676 is incorrect in at least two places, viz. the central letter of hny is at least twice too long, and the last letter of mlk is not copied. The same parallels indicate that, as pointed out in the text [illegible], the second "hn" of "hn hn" is a dittography. Furthermore, "n" of the editor's "mn" is [illegible]. Finally, the commentary states that "the last letter of the inscription is [illegible] this gives no sense. Therefore, I add a small dot or circle at the top of the [illegible] case so that fny can be read." That "this gives no sense" is erroneous, but why should "fny" be read there? - The pericope of the text may be read as follows:

rd fnl Fannil has gone hither and thither.

rd, cf. Ar radda (o) "ultro citroque ivit" (cf. FrIAL, II, p.2[illegible]). - fnl, cf., e.g., fn'l in Wi 25 (cf. JaSN, p.[illegible], note [illegible]).

Note 8 (cf. above, p.151). - LP 460c is read by LiSI (p.123) as follows:

" [illegible]

O Allat, favour him who went away in the evening."

The commentary states that "the h and the l are joined so that they seem to form one letter (z); still, the reading of hlt is certain." Such an opinion is a clear example of Littmann's imaginative work at the expenses of the text: there is nothing in the facsimile that may justify such a dissection of the text: there is nothing also used to represent h (cf., e.g., LP 495; cf. above, p.[illegible]). The editor's "n" of "n'm" is too long, 4.5 mm (compare the short n of nn, 2.1 mm); the editor's it can be read r by opposition to the penult letter which may be read n. The text may be read as follows: btr 'm nbh Bâtir has tested Nabih.

btr, e.g., CIS 1542. - 'm, cf. 'ajama "to try, test, prove" (cf. LaKL, p.[illegible]). - nbh, CIS 2068 (cf. JaSN, p.69, note 89).

Note 9 (cf. above, p.153). - The name "zby" is to be read zby in [illegible] 1965 and 3780 (cf. JaSN, II, p.13[illegible], note 4c). The name is also mentioned in connection with CIS 165, 918, 4293, 5443 and WH 285. These five texts [illegible] studied; the name zby exists in CIS 918 only. HaAD (p.295) lists "[illegible] WH 285."

a - CIS 165 is correctly read by CIS (p.203): lzbn bn hd. His suggestion of correcting zbn to "zb(y)" remains unjustified. Furthermore, CIS's commentary fails to mention the seven dots below and to the right of the text, viz. ∴

b - CIS 918 = DussaudV 409, is read by CIS (p.425) as follows:

" ל[ו]רז בן זבי *Warîzo, filio Zabbay* "

CIS's treatment of the text exemplifies once more the author's method. This text is mentioned in JaSN's list of the inscriptions where the lâm auctoris is gratuitously restored (cf. a-

above, pp.77-7[illegible]). [illegible]'s only reason for considering the initial letter [illegible] is that [illegible] is found elsewehere, in [illegible], 4, p.[illegible]; "W. [illegible]7, 1[illegible]" [illegible], respectively. The name is inexistent in CIS 127[illegible] (cf. [illegible], [illegible]te 1[illegible]) and it is also attested in CIS [illegible] (cf. [illegible], p.145, note [illegible]) may be read as follows: [illegible] bn zby [illegible], [illegible] of Zabay. - [illegible]: [illegible] lists CIS [illegible] as containing the name, with the note "root unknown." [illegible] does not exist in [illegible] and there is a root [illegible] (cf. [illegible], II, p.[illegible]) [illegible] 2643/1.

o - CIS 3293 = DussaudV 234 is read by [illegible] (p.428) as follows:

234 "[illegible] ברחכת ו(ח)ל ו(צ)יר בבאר גמל"

Zabbeyo, filio Hunayni. Et (commo)rutus est [illegible]
Et (per)venit ad puteum camelii."

[illegible]'s reference to J. Halévy's work must be deleted; this author does not [illegible] no.234 (cf. [illegible], 9 [1901], pp.[illegible], [illegible] and 225 = Ha[illegible], pp.5, 11 and 24). - [illegible] is an abbreviated reproduction of [illegible], p.[illegible], no. "[illegible] 234." - The cryptic [illegible]sion "puteum cameli" of [illegible]'s translation needs a good explanation. Why [illegible] well be so named? The third letter, read "h" by both [illegible] and [illegible], may [illegible] h the lower aslant bar of which was not aligned quite at the right place. The [illegible] of letter no.4 is correct in [illegible]'s transliteration. However, because of the [illegible]ther's opinion according to which it "is vielleicht ein zu lang geratenes n," [illegible] author's translation renders it as "[illegible]." The reason for such a hypothesis is [illegible]cult to figure out. The preceding remark is also valid for CIS's correction [illegible] a doubtful "y." [illegible]'s reading of the verb "[illegible]," which is endorsed by [illegible] "(h)l," remains unjustified. How could the letter h have been so badly copied [illegible] become two vertical strokes of unequal length? The simplest correction of [illegible] vertical strokes is to suggest that the copyist forgot to register the short [illegible]tal crossbar; thus, (t) (cf. Ja[illegible], p.611, t, nos.7 or 8). The letter after [illegible] is f (cf. [illegible]) and not "w" (cf. [illegible]). The four letters of the remaining sec[illegible] the text are difficult to read. - The text may be read as follows:

lzbl bn hnn w(t)l trnbt f'yb rb' lgml
by Zabil, son of Hunain. And (fell) a drizzling rain (?) on Rubbat. [illegible] turned there, reiner a scout to Gamal.

hnn, as in both [illegible] and [illegible]. - (tl), cf. Ar tall "drizzling rain" (cf. [illegible] 1[illegible]20). - trnbt, as in both [illegible] and CIS. - f'yb, Wi 750 (cf. Ja[illegible], p.9[illegible]). - rb' l-, cf. Ar rabba'a li "to be, become, a scout to; rabba'a labum" (cf. [illegible] 100[illegible]). - gml, same reading of the letters as in both [illegible] and CIS; for the [illegible] gml, e.g., CIAS 495 (cf. JaWAR, XIII, p.63).

d - CIS 3243 = DussaudM 366 = LP 125 is read by [illegible] (p.122) = [illegible] (p.2[illegible]) the minor difference that "Zarbal" becomes "Zabbay") and CIS (p.439b) as follows:

[illegible]: [illegible] "לזבי בן גמל" *By Zabbay b. Gamal."*

[illegible]: [illegible] "לזבו בן גמל" *Zabbo, filio Gamili."*

The letter no.6, which is even longer than either l, cannot be read "n" as in [illegible] and [illegible] who wish to at all cost find a pedigree. As b normally is shorter than [illegible], the third letter is b (as in [illegible] and CIS) but the fifth letter is r. - The [illegible] may be read as follows: lzrd bl gml by Zarid. Gamâl has escaped from danger. zrd, JaS 122d. - bl, e.g., LP 835. - gml, e.g., CIAS 495.

e - WH 285 is read by WiHaI (pp.90 and 666) as follows:

ltlt bn rfz (p124)
"By TLT b. RFZ."

The editor's interpretation of [illegible] ment of the line at the expense of the second and fourth letters as regards their dirary circle is difficult to justify. Moreover, [illegible] more a straight bar than a round dot. Moreover, the tips of letters no.3 [illegible] at the bottom of letter no.4 is also seen in the center of [illegible] 8; and it does not affect the value of the letters. Finally, the [illegible] letter no.4 is related to that of z of [illegible]. The letters [illegible] read zlzlt zilig; cf. zlzlt of CIS 2520 (cf. above, pp.[illegible]; - rfz [illegible], p.[illegible] 118.

Note 10 (cf. above, p.153).

a - WH 1748 = 1748 b+a is read by WiHaI (pp.279 and 642) as follows:

"1748a ltl b(n) hwr (p325) "[illegible]"
"By Ṣitl b. HWR." "By [illegible]."

HaIC knows one text only, [illegible], and [illegible] tified by palaeography. He lists the four following [illegible] names in the text, "[illegible]" (p.[illegible]), "[illegible]" [illegible], "[illegible]" [illegible] (p.[illegible]) and "hwr" (p.629). His "hl'" and "[illegible]" (cf. also [illegible]) are two different readings of the very same name, and none of them is correct. The reading of "[illegible]" by both HaIC and WiHaI is the result of the dissection of one letter into [illegible] and a dextrograde "o" although the two other "o"s of the same section of the text are senestrograde, and this reading forced these two authors to restore and inexistent "n" so as to have a pedigree. WiHaI corrects l to an [illegible] "[illegible]" in the commentary, "s written over the g," is a manifest error: the two letters are quite distinctly engraved. WiHaI also eliminates the initial letter g. It is impossible to know how HaIC reads these two letters and what he does with them. - The text may be read as follows:

lhll' gg sr dhwr
by Hallā'. Sarr has been discussed in mind for a long period of time.

hll', a qtl (reduplication) derivation; cf. [illegible] of [illegible], and [illegible] of [illegible] (cf. JaSOx, p.285). - gg = [illegible] of Ox [illegible] (cf. [illegible], p.2[illegible]). - sr, e.g., Sees 156. - dhwr, cf. Ar dahr "indefinite period of time" (cf. [illegible], e.g., dahran "in temporis spatium longum" (cf. [illegible], II, p.6[illegible]).

b - WH 1747 is read by WiHaI (pp.279 and 642) as follows:

" lkdr bn ṭḥrt hdr (p325)

"This camping-place belongs to Kudair b. Ṭaḥarat."

For the facsimile, cf. above, WH 1748.

c - WH 274 is read by WiHaI (pp.56 and 666) as follows:

274 " lkdr bn ṭḥrt (p100)
"By Kudair b. Ṭaḥarat."

Commentary on [illegible] and CIS. - The name kdr is a qtl formation (cf. also CIS, e.g., p.[illegible], on CIS [illegible]), not a [illegible] formation (cf. above, p.[illegible]), which is also retained by LiIC (e.g., p.[illegible]); cf. [illegible] or [illegible] "[illegible], turbidus" (cf. FrLAL, IV, p.17[illegible]). The second personal is the city [illegible] Ṭahlat; e.g., WH 1008 (cf. JaIFSC, p.511).

c – WH 1475 is read by WiHaI (pp.[illegible] and [illegible]) as follows:

"'lkdr bn ṯ... (p.[illegible])
"By [illegible]ir b. Ṯ[illegible]."

This text is not mentioned in [illegible]. [illegible]ter's reading is based on an [illegible] that, which is another text [illegible] by the Min autopsia. [illegible]ter's transliteration, has own facirile does not show any [illegible] ink after ṯ; nor does he explain why the text should be or remain [illegible]plete. Furthermore, the fourth letter is w. – The text may be read as follows:

[illegible] nṯ By [illegible], he has escaped.

[illegible], cf., e.g., [illegible] in [illegible]. – nṯ is reported by WiHaI (p.[illegible]) in [illegible]; the verb nṯ does not exist in either of these two texts. Cf. Ir [illegible] care, run away" (cf. [illegible], p.[illegible]).

e – WH 1475 is read by WiHaI (pp. 243 and [illegible]) as follows:

"l'd l't wn; flh
"By 'Ṯdd. He played and Fulḥn skipped about."

The text is not mentioned in [illegible]. – The dot attached to [illegible] side of the fourth letter is not in the horizontal axis of [illegible]ter helmet and does not belong to the inscription. – The text [illegible] read as follows: [illegible] bwn tflḥn By [illegible]. He has surpassed Tafḥn.

[illegible], e.g., CIAH [illegible] (cf. [illegible], [illegible], p.[illegible]). – bwn, present participle [illegible] WH [illegible] (cf. [illegible], pp.[illegible]). – tflḥn: [illegible] (p.[illegible]) lists "tflḥn" as a [illegible] reading in WH [illegible]; for this text, cf. below.

f – WH 1605 is read by WiHaI (pp.250 and 680) as follows:

"lṯ'n bn wḥf(?) nṯ
"By ṯS'ir b. wḥf(?). He has fled."

[illegible] (p.[illegible]) this text under [illegible] which is to be corrected to "m'ḥn." This reference is erroneous; it is impossible to read such a name [illegible] and there is no collection of Saf texts with that number where the name [illegible] read. WiHaI dissects letter no.8 into "ḥf(?)." Such ligature would be most [illegible] and is unacceptable; it may safely be considered as a feature on the stone. – [illegible] text may be read as follows:

lṯ'n bn wnnt By ṯS'in. He has halted [here] and groaned.

[illegible]n, as in the edition; e.g., CIAS 134b. – bn, cf. WH 3852 (cf. above, p.[illegible]). – [illegible], cf. Ar hanata "gemuit, suspiravit ob tristitiam et moerorem" (cf. [illegible], I, p.[illegible]).

g – WH 970+971: the two sections of the text are read separately by WiHaI (pp. 181 and 679) as follows:

970 "970 lṯbl bn kfy wbny h'(ṯf) l
"By ḤBL b. KBfI. He built the 'a(ṯf)al."

"971 ..... ['] ṯflh
"..... his ['] ṯfl (?)."

As noted above on WH 1475, HaMID (p.[illegible]) lists the doubtful tflh in WH [illegible] he also ascribes to the same text both "[illegible]kfy" (p.21) and "kfy" (p.502), [illegible] two readings of the same section of WH 971. Thus, HaMID's WH 790 contains [illegible] WH 790 and 791. In support of HaMID's opinion, it may be pointed out that the central section of both h and the preceding letter as well as the lower extremity of the following b (and possibly a tiny section at the bottom of the following [illegible]) ever, this letter could easily be complete) could not be written completely because of the crack represented in the facsimile by two more or less horizontal lines. [illegible]

only does WiHaI restore the lin autopsia [illegible] (cf. above, p.[illegible]) but he also considers it as a [illegible] [illegible] between parentheses. WiHaI's re[illegible] of [illegible] paleography of bn. WiHaI's reading of [illegible] subtle: the two initial letters are [illegible] the letter ṯ are eliminated; and "m" is inverted. The form of [illegible] that of ṯ could hardly have suggested to [illegible] complete engraving of the second. [illegible] such a possibility [illegible] reader will never know. WiHaI also eliminates the [illegible] existence of which is not even mentioned in the [illegible]graphical style visible in the lower section of the text [illegible] sition of the stone. – The text may be read as follows:

bbl bn kfyw rmy xht.l bll w.'n tn tflḥ

bbl, son of Kufyaw, was delighted [for] [illegible]
bll, was saved from danger.

[illegible], CIS [illegible] (cf. [illegible], p.[illegible], no.[illegible]). – kfyw a [illegible] derivative from [illegible] (cf. [illegible], IV, p.45A); cf. also kfw, e.g., in CIAS 765. – rmy, [illegible] (cf. [illegible], II, p.7). – xht.l: the restitution of [illegible] to read a [illegible] cannot be suggested for the ṯtlt'l form, a very rare derivation attested in [illegible] SA and Tham, has not yet been found in Saf. The name, thus, belongs to a [illegible] two-root formation: kwh + t.l. Too many possibilities of restoration of the [illegible] element are equally possible. bll = bl of CIS [illegible]. w.'n: here again, there are too many possibilities of restoration. The second letter is too [illegible] copied to be read with any probability. tflḥ, cf. tfln of WH 1475.

h – WH 973 is read by WiHaI (pp.181 and 679) as follows:

" lṯs bn šhr wflṯh mhmnn'h
"By ṯS b. Šahr. Deliver him from (enemies this) [year]."

The end of the inscription is unintelligible and the accuracy of the copy suspect. Probably emend to mšn' h[snt]; see 61,6[illegible] and 1[illegible]. – The name ṯS occurs only here. – For the form of the ṯ in flṯh, see 705a,924b,1051,etc."

HaMID lists the text under two names, viz. "[illegible]" (p.455) and "[illegible]" (p.[illegible]). The last letter of this name is r, as in the edition. [illegible] (pp.[illegible]) [illegible] the inaccuracy of WiHaI's statement, "the name ṯS occurs here only." [illegible]'s treatment of the second half of the text is another proof – if all needed – of [illegible] dilettantish method of dealing with texts. The commentary states: "[illegible] to mšn' h snt]" as if the end of the text was not readable. In fact, he [illegible] read h as "s," eliminate simply and solely m and the [illegible] after [illegible], [illegible] three inexistent letters. He refers his fancy reading of [as "r" to three texts (cf. below) to which WH 1548 (cf. below) must be added according to the [illegible] on WH 705a. Winnett's reasoning is quite simplistic: he wants the word [illegible] of WH 924b and 1051 ... and since his fancy ideas are much more important than [illegible] copy, he distorts the latter to suit the former. Unfortunately, however, he [illegible] reads the same letter as "r" in that WH 1548! Furthermore, the only [illegible] that letter of Wh 973 is that it is written in the direction opposite to that of the senestrograde upper line of the text and, therefore, of the first r. [illegible] feature is unimportant for the value of the letters. The very same text [illegible]

another example of that feature, cf. the four h's, viz. [illegible]. Of course, Winnett does not make any remark on these four h's provided he [illegible] them; nor does he give the second and third h's a value different from the two others. The width of the hatching indicates that 2, or 3 at the most, are destroyed. - The text may be read as follows:

[illegible] bn [illegible] [illegible] [illegible]

In the editor's commentary, correct "dr" to dr. Even were the reference to CIS 121 accurate, the editor would still not be authorized to invent a letter, which does not exist in his own facsimile. - Contrary to JaGUR (p.284), the text may be read as follows:

ldmtr bn dr By Damtar, son of Darr.

dmtr, e.g., WH 682. - dr, e.g., JaS 85a.

Note 11 (cf. above, p.146). - The same remark on bibliography is also valid in the case of G.M.H. King's very short paper in Levant, 17 (1985), pp.50-[illegible], which also exhibits a well-known uncritical approach to Saf texts.

a - The author's note 7, which contains irresponsible statements, reads as follows: "way as the noun wayt is well attested. See, for example, WH 1[illegible], 1145 and [illegible], 1037 etc. Here way appears in the perfect with an optative force [illegible]). The pericope referred to fragmentarily by "here" is "wdw is asked for protection (f way h rdw)" (p.50A). The first phrase of the author cannot [illegible] the noun way, which is synonymous of the noun wayt, is well attested. But, what the author has to explain is the verb way; the substantive way is not attested so far. Understood in the light of the bibliography (pp.50B-51), the four [illegible] texts contain wayt, not way; the verb way is not listed in any publication mentioned in the author's bibliography. The verb way to guard is found in CIS [illegible] and WH 165 (in the passive voice); for these two texts, cf. JaSW, pp.35-36 and 240, respectively. In the pericope given by the author, wqy is an imperative (not "the perfect") which naturally has an optative connotation as all imperatives in an invocation to the deity.

WH 159 is read by WiHaI (pp.68 and 663) as follows:

" lwd bn ytm bn wd bn ytm wr'y hm'zy fhlt slm wwqyt mb's

"By Wadd b. YTM b. Wadd b. YTM. He tended the goats, so, O 'Allat, [grant him] security and protection from harm."

If the editor is right in correcting "m'zl" of his predecessor into "m'zy", his emendation of yr to "wd" with "d" considered as certain (!), is unwarranted.- Most importantly, the editor eliminates the last letter of the text, the mention of which is not to be found in the commentary. - The text may be read as follows:

lwd bn ytm bn wy bn ytm wr'y mm'z(y) fhlt sm wwqy tm b'ss

By Wadd, son of Yatumm, son of Way, son of Yatumm. And he pastured the goats here. And, O Lat, save and guard the [illegible] of Ba'sas.

wy, cf. Ar way "Heu" (cf. PrLAL, IV, p.513A); cf., e.g., the name 'wh of CIS [illegible] (cf. JaMTI, p.97, note 34) and Ar 'awwah "Ah! alas!" (cf. LaAM, p.130A). The name wy has no entry in HaAIO (p.654) who, therefore, must have endorsed (cf. wd on p. 36) Winnett's correction of the name. - mm'z(y): here as well as in all parallel texts, the article has the value of the personal pronoun -h referring to the author of the text. - slm, 2nd form, e.g., CIAS 316 (cf. JaMAR, XIII, pp.52-53). - [illegible] 32a0 (cf. JaSN, p.37, note 19). - b'ss, a ctll (reduplication) form.

WH 1145 is read by WiHaI (pp.205 and 682) as follows:

" ...wn (w)qyt mb's wrwḥ mn 'yl

"... protection from harm, and relief from weariness(?).

For wqyt mb's, see 159. - 'yl is difficult. Possibly read 'lh: cf. Ar. 'ain, the maṣdar of 'ana, "to be weary" (Salmoné). The initial letter of wqyt is restored and should be put between brackets. The initial yr as of the commentary is disproved by the working of the editor (cf. above, p.170). The balance of the commentary is [illegible] because the editor eliminates the two letters on the right of 'yl; they are not even referred to in the commentary as if they did not exist. The beginning of the text is too fragmentary to [illegible] an interpretation more probable than another; the following reading is hypothetical: ...slwn [m]qyt mb's wrwḥ mn yr. [illegible] ... k]eep(?) guard against misfortune and distress from the front of youth.

slwn, cf. Ar salana (o) "to preserve, keep, lay up, take care of" (cf. JaSW, [illegible]) and the substantive swn in Wi 750 (cf. JaSW, pp.[illegible]). - mqwyt, cf. Ar [illegible] "watch, guard" (cf. SaAL, p.[illegible]A) = maqwat, [illegible] "[illegible]" (cf. [illegible]). - mb's, cf. Ar binn "madness, or impurity, of exultation, or of exhaustive exultation" (cf. LaAM, p.463A). - 'yl, cf. Ar [illegible] = 'ayyal "[illegible]" [illegible] nervous ... pro iuvene lectori [illegible] ferit" (cf. [illegible], I, p.[illegible]). - [illegible], CIS 1682 = Dunand 405. - The invocation to the deity is read by [illegible] (p.222) as follows:

" מהלת סלם ווקיה וזכר חלה תם פּכאס מסלל פולה וחכלה

Et, o Lat, salutem et tutamentum. Et memor fuit avunculi sui Taymi. Et ve expungenti, [illegible]

The circle above CIS's last two "m"s is unjustified as he reads the first f as certain: the three letters are composed each of five elements. Why should the last two letters only be doubtful and not the others? The second letter of CIS's "dkr" is considered as certain. Yet, the letter is s. CIS's "lamentationem" does not make any sense between "vae expungenti" et "subversionem eius," beside breaking the normal development of the second half of the pericope. - The whole pericope may be read as follows:

fhlt slm wwqy tw dsr hlh tm fb's mzll fwlr wbhh

And, O Lat, save and guard Tawr, him of the overseer of his tribe - Yatum, and [grant] the misfortune of anyl hider and that his suffering and his destruction.

tw, CIS 3432 (cf. JaSN, p.76). - sr, cf. Ar sayyâr "praefectus" (cf. PrLAL, II, p. [illegible]). - tm, e.g., Tap 40 (cf. JaMAR, VIII, p.6). - mzll, cf. CIS's commentary, the root zll does not support the translation of mzll as "expungens" but rather suggests that of "hider;" "hider" of course means hider of the inscription. The only lasting way of "hiding" an inscription engraved on a stone is to bury the letter; to hammer out the letters is not really to hide it, but to destroy it. - wbhh, cf. Ar wayl "souffrance" (cf. ChBeP, p.140[illegible]). - bhl, CIS 4[illegible].

CIS 1837. - King ignores JaSN (1970), p.33: the text does not contain the substantive wqyt for hmt and qyt are feminine verbs related to qyt and form an asyndetic relative phrase.

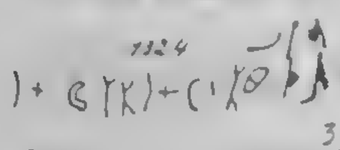
b - King understands the name tmh'lt as composed of three elements, viz. tm + h + 'lt; this interpretation was copied from CIS (p.43A on CIS 263),

followed by [illegible], p.1[illegible]). Apart from the actual existence of this [illegible] non (cf. below), the aforementioned etymology is quite disputable. [illegible] res, "[illegible]," [illegible] and [illegible] have [illegible] in common, and their etymology [illegible] studied together. The last two names are also understood as [illegible] (= [illegible]) [illegible] cf. [illegible] (e.g. p.3172) and [illegible] (e.g., p.[illegible]) for [illegible], and for [illegible], [illegible] (e.g., p.24[illegible] on CIS 1[illegible]), [illegible] (e.g., p.3172) and [illegible] (e.g., p.[illegible]), [illegible] (p.1[illegible]), however, relates either name to [illegible] (= [illegible]) or to [illegible] (= [illegible]), [illegible] distinct preference for the first solution.

A name, such as "the slave of Ha'ilat" is appealing but it is not [illegible] good enough to prove that [illegible] does have that particular meaning. [illegible] a name, such as "their slave," is not attractive because of the [illegible] sumptions which must be formulated to justify the interpretation. If [illegible] deities, how can it be proven that the child's parents venerated more [illegible] ity? If [illegible] refers to humans, how can it be proven that the child was born [illegible] slaves and, thus, was given a name stating his relationship toward his [illegible] owners? On the other hand, HaAIC's second theory demands an unnecessary [illegible] tion of either [illegible] or [illegible], into two or three elements; respectively, [illegible] or [illegible] = [illegible] + [illegible]. In fact, HaAIC displaces the dissection of the aforementioned [illegible] terpretations of [illegible] as [illegible] + [illegible] to [illegible] + [illegible]. Furthermore, his interpretation of [illegible] would imply a [illegible] nominal derivation which remains unattested so far. [illegible] names may be related to the root [illegible]; cf. Aramaic [illegible] = Hebrew "res mirabilis" (cf. E. Vogt, Lexicon linguae aramaicae Veteris Testamenti documentis radicum, Rome, 1971, p.[illegible]: "([illegible])", and [illegible], p.[illegible]); [illegible] tigias illustratum, Rome, 1971, p.[illegible]). There is no difficulty in accepting such names [illegible] and [illegible], respectively. There is no reason for [illegible] child.

CIS 263 = Dunand 1324 is read by [illegible] (p.43A and pl.96) as follows:

1324



" להמהאלת בן אודד היר

Taym-ha-'ilato, filio 'Uwaydidi. Adversitatem."

HaAIC endorses [illegible]'s [illegible] of the two names ([illegible] 83, respectively). [illegible] between the letters [illegible] 3 is much wider (3.7 mm) than the widest space between [illegible] letters, viz. between letters nos. 3 and 4 (2.4 mm). This fact indicates that [illegible] two initial letters are isolated from the others. Letter no.13 is [illegible], not [illegible] interprets [illegible] as [illegible] + [illegible]. The nouns found in such position do not have the [illegible] except in the cases where the noun describes something made or owned by the [illegible] and such is not the case here. - The text may be read as follows:

[illegible]t mh'lt bn 'wdl hyr

Was concealed [here] Mah'alat, son of 'Awdal, [who] was suspected.

[illegible]t, cf. the substantive [illegible] in Wi 519 (cf. JaNAR, III, p.85, commentary on [illegible] 2482k); here, the verb in the passive voice. - mh'lt, a mq'l + t nominal derivation from hwl; cf. h'l of Wi 700 (cf. JaSN, pp.124 and 125). - 'wdl, cf. hwdl of CIS 91; for WH 1666, cf. below. - hyr, cf. Ar hara (o) "to suspect" (cf. HaAI, [illegible] 8393); here, in the passive voice.

The name "mh'l°" is reported by CIS (p.206 and pl.68) in CIS 1552 = Dunand [illegible] is even accepted by HaAIC (p.571) as certain. CIS reads the text as follows: "

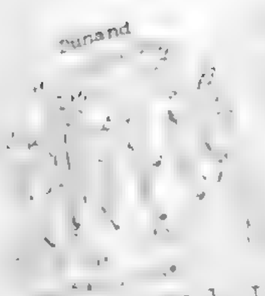
לצהי בן בדדה בן מהאל בן הנכל בן פכל האכל

Ṣdhiyo. filio Biddidhi, filii Mahh'ili, filii Ha-Gamli, filii Fakli. Hi cameli."

CIS reads the second name as "bddh" on the basis of LP 1219 (cf. LiSI, p.269). A simple look at LiSI's facsimile (cf. next page, top) shows how distorted his copy of b of the first bn really is; there is no reason to trust LiSI's copy which [illegible]

Dunand

1319



[illegible]

[illegible]lhy bn hdn bn [illegible] bn [illegible]

[illegible] away, son of [illegible]

[belong] to so [illegible]

[illegible], as in the edition and [illegible] (p.[illegible]

[illegible]in of Jal 17[illegible] - [illegible], e.g., [illegible] of [illegible], e.g.,

p.140, note 8). - [illegible], as in the edition. - [illegible]

siders the third letter as doubtful [illegible]

appendix. But, the last letter also has an appendix, [illegible]

CIS reads it as l. It is, thus, difficult to understand [illegible]'s reasoning for [illegible]

first l. HaAIC (p.470) endorses the reading of [illegible] but also lists that of "[illegible]

which is declared "uncertain" (cf. also WiHaI's remarks [illegible] p.422, commentary [illegible]

2014] on HaAIC's references to [illegible]). Furthermore, WiHaI contradicts himself [illegible]

same p.21: he first refers to "[illegible]kl (832...)" (ll.2[illegible]-[illegible]); then, he lists [illegible]

the father of "hgml" in "(832 ...)" (ll. 31-33). Then, he goes back to all [illegible]

reading "[illegible]kl" on p.165 (commentary on WH 832); " [illegible] in mentioned in [illegible]

2531 also. See the beginning of the genealogy in [illegible]. However, [illegible]

"[illegible]kl" are not mentioned in the whole commentary on WH 463 (p.[illegible]), [illegible]

confused CIS 2531, mentioned in that commentary, with WH 2531. Furthermore, if WiHaI must have

is correct in not utilizing WH 1592 in his genealogy of WH 832 because [illegible]

different father in each text, the case is another proof - if any was needed - of

the fallacy of WiHaI's habit of building up genealogies on two generations only.

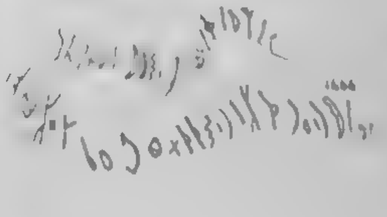
For [illegible]kl, cf., e.g., WH 273 (cf. JaNA, VIII, p.3, Tap 3). - [illegible], as in the edition.

WH 1666 is read by WiHaI (pp.266-267 and 683) as follows:

"l'lm bn 'bd'l bn Šddt wr'y h'jd(l) fhlt alm mšn' wslq lmḫb (p323b)

"By 'Ulaim b. 'Abd'il b. Šaddadat. He pastured the kids(?), so, O 'Allat, [grant] security from enemies. He gathered herbage for the way."

The point which appears in the photograph after the h of h'jd does not resemble either the 'ayina or the nkha occuring in the inscription and is probably to be ignored. 'jdl appears as 'wdl on the hand-copy but an enlargement of the photograph suggests rather a reading 'jd with either l or n following; cf. Ar. 'a'dān, a plur. of jady, "kid." - slq, cf. Ar. sallaqa, "to gather herbage" (Salmonè). - mdhb, cf. Ar. madhab, "way, departure." LP 595 may be by 'Ulaim's father."



Here again, WiHaI erroneously considers a name composed of the three letters of a root, [illegible], as a qtyl derivation.

First phrase. The major difference between letter no. 23 and the other [illegible]'s of the inscription is that it is filled with ink. Without that letter,

[illegible]

[illegible] mentions "the previously unattested word [illegible] as 'water course' (?)" (p. [illegible]), and note 4 is indicated to a [illegible] take it. '[illegible]' (?, [illegible]). The reader cannot but wonder [illegible] short expressions in the three immediately preceding lines, [illegible] the same in the present case instead of repeating the [illegible] information he needs to make up his own mind on the [illegible] Since the author chose not to inform the reader, the [illegible] impossibility to discuss the matter any further.

[illegible] Rykmans. - It has been a sad duty for me in the past to draw to the attention of the reader many examples of dishonest [illegible] Rykmans who seems to have made the saying "better, better, in an irate tempo" [illegible] chose" one of the pillars of his publications. Such are not the oversights [illegible] an author going too fast when collecting a series of notes; such human errors do [illegible] their author's honesty in jeopardy. What is involved here is deliberate misrepresentations and/or distortions of the written word. I must, however, in all [illegible] say that another explanation of Rykmans' activities comes to my mind, viz. that he actually does not really know what he is doing or understand the meaning of the words he uses.

Another aspect of the situation is that his [illegible] literally fill his publications are always immediately [illegible] by the other "[illegible] club members. After all, what are friends for?

[illegible] - 01 1127.

In a review of [illegible] Höfner's [illegible] (1[illegible]) published in [illegible] (1[illegible]), p. [illegible]) [illegible] review of the same book in [illegible], p. [illegible]) [illegible] publishes the following statement on 01 1127:

"La mention dans le texte d'une femme qui se dit dt/byt/I en relation avec un prêtre (rmw) de Hawbas confirme, contre les [illegible] Jaume, ... [illegible], p. 102, le rapport qui [illegible] drawn [illegible], [illegible], 2, p. [illegible], a établi entre les [illegible] filiées de la sorte et les lignes de prêtres-ecrivains" [illegible].

It should be strongly emphasized that Rykmans deliberately uses a very [illegible] [illegible], "rapport" and voluntarily distorts the question [illegible]. The expression [illegible] is very well-known (cf. above, pp. [illegible]), and [illegible] does [illegible] deny that which is obvious, viz. the woman dt/byt/I belongs to I's family. What [illegible] says is this:

" dt/byt/-/hnyt: this formula (cf. also [illegible] and [illegible]) is interpreted by [illegible] of [illegible])] where the same formula is found (cf. [illegible] 1974, pp. 90-105) as indicating that the woman was priestess [illegible] personal names connected with that formula are also found as names of epoques. Such a theory is another example of abusive systematization [illegible] which the [illegible] theory rests, and there is not a shred of probability. [illegible] (1) the verb hmy cannot in any way prove that its subject was priest, and

(2) the eponyms were not priests, and
(3) there is absolutely no reason why an ordinary woman could not dedicate her
self and her children or, for that matter, whatever she likes, because what she
would be doing is simply an act of devotion toward her favored deity.

It is an act of dishonesty of J. Ryckmans to state that my text denies "the
point que A.J. Lundin ... de prêtres-eponymes" because my text even refers
cutely to these eponyms. But, there is NO [illegible] so far that these eponyms
priests and that the priests were eponyms, and neither Lundin nor [illegible]
gave any; instead, they keep repeating the whole same tune.

Lundin's text (pp.[illegible]) referred to by Ryckmans develops its author's
thesis presented in [illegible] [illegible] where the writer takes the unambiguous position of considering
126, note 8, and where the writer takes the unambiguous position of considering
"their authors as priestesses" (p.[illegible], in the English summary), "their authors
being each of the women whose names is followed by the expression dt/[illegible], and
mans apparently does not even understand a fact which any human being with a normal
nal intelligence understands very easily, viz. a woman belonging to the house of
a person who happens to be a priest - even would she be a daughter or even the
wife of that man, but she is neither - is not a priestess, and that the expression
"she of the house of" a priest does not and cannot prove that that woman was a
priestess. And it was precisely this point, and none other, that was discussed by
[illegible] (p.102). Furthermore, Ryckmans remains so blinded by his long-seated be-
tred that he also deliberately distorts the testimony of Ja 2913a which does not
contain the slightest indication that its author was an eponym, and that he
luntarily sweeps under the rug the fact that Gl 1127 confirms the "(3)" of his
argumentation, viz. "what she would be doing is simply an act of devotion toward
her favored deity." Indeed, the woman of Gl 1127 offers a dedication to Allumm
while the man to whose house she belongs is a priest of Hawbas.

b - hdr.

In the first six entries under hdr (p.66), SDDS apotheosizes J. Ryck-
mans' opinions presented in Ryckmans (a) (pp.21[illegible]-2[illegible]) and already propagandized two
years earlier in two separate papers, viz. Ryckmans and Ryckmans. In each panel of the
triptych and fascinated, as he is, by things religious and ritual, Ryckmans re-
peats the same jingle, viz. his bulldozing of hdr and its derivatives into a sin-
gle meaning, "pilgrimage," or related activities or buildings.

(1) General criticism. - The most obvious ciriticism which immediate-
ly comes to mind is that SA hg, both as a
verb and a noun, as in Ar, is so well-known and so widespread that it would be
tonishing that the SA people would have felt the need or the necessity of coining
other word to express the very same reality. Obviously enough, Ryckmans never said
that simple remark which would not suit him and render his opinion more than doub-
ful even at first sight.

(2) According to Ryckmans, RES 4176/8 is a "passage dont l'interpré-
tation est capitale pour confirmer le sens de ʾlm dans les textes précédents" (cf.
[illegible], p.[illegible]), where he and others claim that the word ʾlm means "banquet" and in
which I maintain the translation of "sorrow-stela."

The text involved reads as follows:

(1.7) -/wlk(1.8)d/lyfʿl/tʾlb/bʿšr/ʾlm/
wm/[illegible]/ʾlm/hrf/wyrytḫ/ʾwdmdnhn/tny[/ʾhrf/
wwm/ [illegible]rtʿ/ʾlm/hrst/ʾhd[/hrf/ym/trʿt/-

Preliminary textual remark: Ryckmans erroneously transcribes [illegible]
[illegible] A, p.[illegible]) instead of [illegible]
ending.

Ryckmans' translation of the SA text in [illegible] A (p.[illegible]) reads as follows:
"que Taʾlab fasse des banquets au moyen de la dîme. [illegible]
de Hamân: le banquet annuel; de la part ... ', etc." [illegible]
endorses G.M. Bauer's translation of the rest, viz. "[illegible]
Hamân chacun deux banquets par an; et le nombre légal de banquets est de cinq
chaque année, au jour de Tarʿat."

Ryckmans' interpretation of the SA texts in Ryckmans (p.37) is as follows:
"ʾTaʾlab should organize banquets by means of the income of the tithes
(lyfʿl tʾlb bʿšr ʾlmn), on the very day of the pilgrimage (wm/[illegible]/hrf ym trʿt), so that the amount of banquets would be [illegible] that
hrst bʿnd year, on the day of Tarʿat'."

(a) - Here again, SDDS endorses Ryckmans' theories, viz.
ʾlm as "ritual banquet - - "(p.5); fʿl as "make, hold a feast - - " (p.[illegible]) and
rtʿ as "?extent, sum total - -" (p.[illegible]).

(b) Ryckmans is so infatuated by his discovery of "pil-
grimage" that he does not shrink from completely distorting RES 4176; viz. that
Taʾlab' prescriptions are "for the pilgrimage to his shrine Tarʿat in Hirbet" (cf.
[illegible], p.37). For instance, the sixth prescription deals with Taʾlab's [illegible] and
his dependents working on his ground; cf. the expression (1.7) [illegible] on
the weekday of the pay (cf. [illegible], pp.161-162). How could such a prescription be
related to ... a pilgrimage?

Ahul translates the preceding expression (cf. PSAS, 14 [1984], p.[illegible]) as follows:
"on/up to the seventh day from the grr." Beeston's comment reads as follows:
"A. Ahul here regarded grr as a proper name, [B] and hence it does not figure in
the Dictionary; [C] but it could plausibly be connected with the verb grr" (cf. ibid.
p.36).

Ad [A]. - Beeston's remark is useless because the reader still does not know what
kind of name grr really is. Ad [B]: this is another perfectly useless remark.
The suggestion of [C] refers to SDDS (p.36): "ḥgr: cutting the hair is forbidden
during the state of sacralization, ʾihram, so this act signifies the termination
of the pilgrimage." This is another example of the pan-arabism of the authors of
SDDS who, without the slightest proof, project the Islamic rites into pre-Islamic
SA!

(c) Ryckmans' translation is unacceptable because of the
following reasons.

((1)) Ryckmans' translation actually means that
five (5) banquets would take place "on the day of Tarʿat." How could the worshippers of Taʾlab
give no less than five banquets in a single day = how could Taʾlab's worshippers
take part in five banquets in one day?

((2)) Ryckmans reverses the order of the words stve-
re ʾlm the direct complement of yfʿl and bʿšr an indirect complement indicating
the origin of ʾlm, the normal construction would be yfʿl/ʾlm/bʿšr, not that of the
text.

((3)) Neither the source of the tithes nor the men-
tion of the taxed products is given ... contrary to the rest of the text itself;

viz. in 11.4 and [illegible], where [illegible] is mentioned: when the god orders tithes [illegible] given to him, Ta'lab specifies where they will come from, and all the names [illegible] sometimes itemized in one list are different from those mentioned in the other. [illegible] word [illegible] of 1.8 cannot be related to [illegible] of 1.4 because the two clauses are separated from each other by two other prescriptions on Ta'lab's property and hunting grounds.

((6)) Last, but not least, RES 4176 is a [illegible] prescriptions ordered by the god Ta'lab to his tribe Samay and divided into eleven (11) major sections which are introduced by lkl and 'l/sn. It takes an insane mind even to think that in one of his own orders, the seventh, Ta'lab would [illegible] "to organize banquets"! Neither god nor goddess ever gave himself or herself an order of that kind in an edict handed over to his or her [illegible]. That the contrary opinion was the work of and even printed and [illegible] of those authors ever raised his voice in protest (on the contrary, they are [illegible] proves not only the insanity of the current approach to SA texts but also the [illegible] vile attitude of the "laudemus invicem" club members.

(d) For fl, cf. Ar fa'ala "to influence, impress, affect" (cf. SaAAL, p.711).

(e) Ryckmans' translation of dyhybb/wdmdhn as "les deux [illegible] de Maytab et Madnahan" includes four grave errors, viz.

((1)) "dy" does not imply the idea of [illegible];

((2)) the interpretation of dyhybb as dy + [illegible] is contradicted by the presence of the clan name yhybb in 1.9 (cf. also, [illegible] 27,n);

((3)) since "les deux qayls" is followed by [illegible] names, the second one should be "[illegible]" instead of his "Madnahan; and

((4)) the translation of dmdhn as "[illegible]" involves the erroneous construction of d being repeated after dy.

(f) For mrt', cf. Ar rifat (from rifa, i) "[illegible]" [illegible], p.3125).

The periope de RES 4176/7-8 may be translated as follows:

"and that Ta'lab may be impressed by ten sorrow-stelas; and from Hamdan, the [illegible] rewarded 1 year, and from the master of Yuhyabb and the master of Madnahan, [illegible] a year; and the entering of the sorrow-stelas, five a year, shall take place on the day of Tar'at."

(g) Additonal note. - M.A. Ghul's translation of RES 4176 was recently edited by Beeston (cf. PSAS, 14 [1984], pp.33-39; the commentary comprises 35 lines by Ghul, but 117 by Beeston); cf. already above, p.177. - As fully expected, Ghul's translation of 11.7-8 follows the trend of ideas Ryckmans [illegible] falsely drawn from, and in full accordance with, the religious ideas suggested by Beeston (cf. above, pp.86ff). Ghul's translation reads as follows:

"and that Ta'lab will, from (the proceeds of) the tithes, provide banquets - from Hamdan the single banquet in a year, and from (each of) dYhybb and dMdnhn two in a year, so that the total is five in a year, (to be held) on the day of Tr'ct" (p.34).

To my preceding criticisms against Ryckmans, the reader should add not only that Ghul erroneously considers d as belonging to each of the two tribe names, but also that Ghul makes it crystal clear that the five banquets are "to be held" in a single day! As expected Ghul relates 'lm to "Ar walimah." But since walimat is "a repast on the occasion of a wedding or on any occasion," the denominative verb indicating the giving of such a repast should be the 4th form, h'lm, not 'lm. It [illegible]

[illegible] repeated here once more that the [illegible] in the present case its application is [illegible] proven in that the root 'lm gives a meaning perfectly [illegible] finally, Ghul also refers to Pliny's testimony on the [illegible] that question, cf. below.

(d) If Ryckmans is so fond of relating Pliny's testimony to RES 4176, what does he not make the remark on the apparent [illegible] in who, as Ghul puts it, "graciously entertain his guests for a certain [illegible] of days" (p.37) contrasting with the apparent stinginess of [illegible] "banquets" but only once a year!

(3) Pliny's testimony. - To render his translation of [illegible] palatable, Ryckmans refers to [illegible] XII, 63 (cf. RycRSA, pp.331-332, and [illegible]) where [illegible] the priests of Sabwat levied the tithes on the incense passing through [illegible] dime sert à couvrir les dépenses publiques; car le dieu nourrit aussi [illegible] recent ses hôtes pendant un certain nombre de jours" (cf. A. Ernout, [illegible], Histoire naturelle, XII, Paris, 1949, p.55).

(a) Pliny's testimony would be valuable in the present case were the translation of 'lm as "banquet" certain. But, it is precisely what Ryckmans should have proven, but never did.

(b) What did occur in Sabwat cannot be [illegible] posed in Saba'; viz. Ryckmans applies the erroneous axiom "[illegible]" [illegible], l.c., and RycRSA, p.332) that the Greek text "alludes to banquets, on the occasion of a pilgrimage." Of course, if the god feeds his hosts, meals are distributed, but that does not prove that they were "ritual banquets," and that is precisely what Ryckmans has in mind. The idea of "pilgrimage" is a mere invention which is not even remotedly refered to by the Greek text.

(d) Ryckmans is also guilty of a vicious circle [illegible] he attempts to prove that those meals were "ritual banquets" on the basis of "what appears to me the only sensible translation of the epithet of Sin of Ḥaḍramawt, [illegible] 'lm: 'Sin of (the) banquets'" (cf. RycRSA, l.c., and [illegible], l.c.). The article "(the)" should be removed, and an expression, such as "Sin of banquets," is very awkward, to say the least. At any rate, Ryckmans attempts to prove that those meals were "ritual banquets" because of Sin's epithet which includes 'lm "banquets." But, this is a vicious circle. Furthermore, the word 'lm of [illegible] cannot be treated as an ordinary noun, because it is the name of Sin's temple (cf., e.g., 'lhty/mhrms/'lm the goddesses of his temple 'Ilum in RES 2693/5).

(4) The second major question brought about by Ryckmans is [illegible] 1-2, viz. the very prescription given by the god Ta'lab: lkl 'l/[illegible] bn/mdhn/'lmq(1.2)h/'dy/mrb, which he translates as "that Sam' should not neglect visiting (the god) Almaqah in Marib, in (the month) of dū-Abhay" (cf. RycRSA, l.c.) or (cf. RycRSA, p.332) the text "ordonne (lisme 1) à la tribu de Samay de ne pas négliger 'au (mois de) dū-Abhay, de se rendre (hmr) chez Almaqah à Marib'." This translation is rendered by RoHT (I, back of the front cover) as follows: "le texte [= RES 4176] enjoint à Sm'y, entre autres choses, de participer au pèlerinage annuel de 'lmqh à Marib, au mois de d-'bhy."

(a) The misprint "hhmr" should be corrected to hmr.

(b) Ryckmans does not care about the phraseology of the text: his translation in English erroneously transfers bd'bhy from the main phrase to the end of the subordinate!

(c) The translation of [illegible] as "négliger" comes [illegible] tion who refers him to Ar [illegible] "to be idle'" and adds that "with a signifi[illegible] following, this will have the force of 'neglect'" (cf. [illegible]). [illegible] objection which renders Beeston's opinion [illegible] text, p.7a). The sentimental equivalence SA n = 'r l; and no [illegible] assertible is the erroneous consonantal equivalence has ever been given; yet it is repeated [illegible] tion [illegible] that so-called equivalence, as we shall see.

and time again, as we shall see.

Beeston repeats the same etymology in [illegible] (1967, p.63) where, however, he [illegible] that "this is constructed with bn as containing the sense of 'abstain'," [illegible] "to neglect" and "to abstain" were synonymous; he also repeats the transl[illegible] the pericope as published in [illegible] (p.7c), viz. "that [illegible] shall not [illegible] the month [illegible] to visit the temple of [illegible] in Marib"! Note also that "[illegible] has no correspondent in the SA text.

J.F. Sauer criticised both the preceding etymology and translation (cf. [illegible] Wright, Lascow, [illegible], pp.[illegible] and 1[illegible]).

[illegible] has ton maintained his translation of [illegible] in a lecture given in 1979 (cf. [illegible] t.c.).

[illegible] lists the present verbal form under "[illegible]" with the note "[illegible] which means "doubtful root" (p.[illegible]). This is an astounding situation. In [illegible] of having no firm etymology to offer, they translate the verb without the shadow of [illegible] fancy, [illegible] twisting etymology, [illegible] to [illegible] s.t. - - " (p.22).

Finally, the same translation is repeated once more by BeSC (p.[illegible]) as "neglect, omit ([illegible]) to do s.t. - - " (p.22).

[illegible]: "Ta'lab has ordained, that (the tribe) [illegible] should not neglect." Note that [illegible] replaces "shall," which seems to be a major improvement denoting a distinct [illegible] ing of the divine order unless, of course, Beeston considers "should" and "shall" as synonymous. Such a repetition is all the more inexplicable that he never [illegible] proof or a parallel to justify his unusual equation SA n = Ar l.

Yet, what is more natural than to relate SA ʿtn to Ar ʿatana "to lay down," ʿattana "to make for oneself an abiding-place," and "ʿatan "abiding-place" (cf. [illegible], pp.20[illegible]-2064B)? Alas, such a meaning seems to be much too simple [illegible] Beeston's extravagant mind and for his minions as well.

The pericope may be translated as follows:

"that Sam'ay shall not abide [here] during (the month) ʾAbhay because of the crowds visiting ʾIlumquh in Marib."

viz. Sam'ay is not allowed to abide in the country of Riyyâm during the month of ʾAbhay because of the crowds visiting ʾIlumquh in Mârib.

The real meaning of such an edict remains unknown. It seems normal, however, to hypothesize that Riyyâm must have been some kind of stopping place or rally point for the pilgrims heading for Mârib. Then, the edict could have been given by the god Ta'lab with the object of keeping free all available space for the pilgrims. However, since Sam'ay was most probably not the only tribe to sometimes gather near Riyyâm, the fact that the edict concerns them directly - and nobody else - may indicate that clashes between them and the pilgrims flared up in the past, whether Sam'ay were fanatic worshippers of Ta'lab or simply hotheads taking advantage of the pilgrims to indulge in their quarrelsomeness. Be that as it may, Ta'lab's edict formally implies not only his formal recognition of ʾIlumquh and of the pilgrimage but also his determination of facilitating the passage of the pilgrims in his realm.

Additional Note. - In his translation of the text published by Beeston (cf. above, p.178), Ghul repeats once more the old tune, viz. "that Sam'ay should not fail in (the month) d'bhy to go on pilgrimage to ʾlmqh in Marit" (p.3[illegible]). Ghul does not devote a single letter to commenting his translation, and Beeston, who is always so prompt to add his grain of salt, missed the opportunity, one more, to [illegible] at least justify to his reader why he maintains the idea of the sanctuary to be both Sa'ad and [illegible].

Beeston summarizes that section of [illegible] 4176 as an order given by [illegible] tinate in the Ilmuqah cult at Ma'rib, at a national festival [illegible] (cf. R.B. Serjeant, R. Lewcock et al., [illegible]: [illegible] p.1A).

[illegible], as expected, C. Robin followed suit by summarizing that passage of the [illegible] in his own way as follows: "l'obligation pour [illegible] de se rendre une fois par an au pèlerinage à Mârib" (cf. [illegible], [illegible] chapter of [illegible] text).

Summarily, the "laudemus invicem" [illegible] the same old song all over again ... without even attempting to justify their [illegible] ridiculous, irrational opinion ... as if it had become the tune of their chart!

(5) The next item of Ryckmans' paper [illegible] (l.c.) reads as follows: a new and important evidence (which the editor entirely overlooked or [illegible] evidence is given in an inscription from Marib, Jamme 6[illegible]" and this good [illegible] evidence" is presented at length by him in RyeH(2), pp.48[illegible]. Ryckmans' whole interpretation of the text hinges on, and depends from, his understanding of the [illegible] of the expressions bt(l.13) tnhn/bytn/[illegible]/wbt[illegible] and bhmy/bytnhn (l.14) [illegible] tnhn(l.2[illegible]) bhmdn/wbt[illegible] as ... a building; viz. "deux maisons: la maison" = "deux habitations" (cf. RyeH(2), pp.[illegible] and 48[illegible]).

(a) Ryckmans' theory.

Like all other theories of Ryckmans, the present seems normal ... at first sight. But, once that close attention is paid to the details and implications of the theory, the overall picture changes drastically. Ryckmans' translation implies a string of fancy improbabilities.

((1)) With tribe names as well-known as [illegible] bt, byt of those three expressions cannot refer to any kind of building. They are examples of the same usage are byt/ʿakln (Fakhry 76/7), [illegible] and [illegible] (RyeG 1968/6). Incidentally, note Ryckmans' insidious remark on "(bhmy, terme qui n'apparaît pas dans la traduction de A. Jamme)" (cf. RyeH(2), l.c.). The word "terme" of this statement is erroneous since it simply refers to the preposition b, not to bhmy. All the elements of the pericope bhmw/bhmy/bytnhn of Ja 651/14 are separately rendered in my translation which reads as follows: "they allied these two houses by marriage" (cf. JaSIMB, p.156A). Ryckmans' slanderous statement proves his fascination for b as a local preposition.

((2)) As the basis of Ryckmans' interpretation of the text is unacceptable, his comments aimed at developing his theory also become unfounded. I wish, however, to take up another example of his reasoning rather to show the reader that the same fanciness is carried on also in other matters. Ryckmans relates bn/wqdt/wmhor/sy(l.13) tnhn to hʿn/mtʿn(l.[illegible]) apparently because, as he puts it, "dans tous les contextes ou hʿn et mtʿn sont employés ensemble, ils sont suivis de la préposition bn introduisant la chose dont on a été protégé" (cf. RyeH(2), p.4[illegible]). Such indeed is the normal construction of [illegible], but it is [illegible] state that this happens "dans tous les contextes." For instance, [illegible] reads as follows: bdt/hʿn/wmtʿn/ʾlmqh(l.3) ʿbhmw/ʾsmhtlhy/-. There is no preposition bn to introduce the mention of that which the individual was saved from. Another example of a parallel expression is Ja 7[illegible]/10-12: [illegible] (l.12) dt/ʿbhm/bʾlmqh, where the preposition bn is also [illegible]. In [illegible] tion of Ja 651, the pericope wtn/wqdt/- is related to the immediately preceding ex-

[illegible] the soldiers' when he took [illegible] with him [illegible] followed by a word or a phrase in [illegible] of the text as "[illegible]" [illegible] translation should then be [illegible] where the [illegible] the expression [illegible] else with himself! [illegible] sense [illegible] someone [illegible] "il fit envoyer après de [illegible] not make any sense either. [illegible] interpretation: [illegible] expression does not make sense either. [illegible] "envoyer." [illegible] been used instead of [illegible] "venir" [illegible] "to, toward" which Ryckmans gives in his [illegible] the preposition [illegible] does not mean "to, toward" which Ryckmans gives in his [illegible] lation.

((3)) Ryckmans' translation necessarily [illegible] that the two tribes Hamdân and Bata' had each a "maison" or a "palais" in [illegible] viz. some kind of representative local branch or embassy. But, such an [illegible] is not based on a single text. Furthermore, how could the "house" be a [illegible] But, in Ryckmans' vocabulary, the words "maison" and "palais" are as interchangeable as "terre" and "préposition."

In [illegible] (7.[illegible]), however, Ryckmans does not speak of "palais" any longer. [illegible] he states that "ces deux tribus notamment ... devaient avoir à Mârib leurs [illegible] tiers et leurs caravansérails, pour accueillir une partie des pèlerins" with [illegible] in which he uses that "il plairt, cependant, devaient camper." This statement is nothing but a deduction from his translation, not a fact upon which his interpretation rests. Furthermore, that statement does not make any sense. Who is going to believe that these two tribes maintained "quartiers" and "caravansérails" "pour accueillir une partie des pèlerins" as if the two tribes were some kind of "Salvation Army" of ancient times? Who is going to believe that a motwy of the king had any need of the "quartiers" or the "caravansérails" of those two tribes? At least, that statement proves that Ryckmans' vocabulary is indeed very confused: "maisons" or "palais" or "quartiers" or "caravansérails" are perfectly synonymous and, thus, interchangeable. Fortunately, the Ja people knew better than that.

((4)) Ryckmans translates wdwy/hmw/hmm [illegible] "s'écroulèrent ces deux maisons de Hamdân et de Bata' [illegible] à suite de cette pluie" (cf. RycH(2), p.[illegible]). What a tremendous bad luck! [illegible] stupendous coincidence - had someone planned it, it would not have been [illegible] - that those two "houses" would collapse exactly at the same time and as the [illegible] sult of the very same cause! Of course, the text does not contain any [illegible] location of those two "maisons" or "palais" or whatever Ryckmans wishes to call [illegible]

((5)) The section of Ryckmans' translation quoted above in the precedent paragraph immediately follows this: "la pluie tomba le [illegible] jour de la réunion (?) et le jour de nouvelle lune (le 1er du mois suivant?), et le 2 (du mois): pluie désirée" (cf. l.c., pp.489-490). Since, according to that translation, the collapse of those two "maisons" is the result of that ruin and put the lives of all those men in mortal danger, Ryckmans must have been out of his mind by putting in the mouth of the chief of those men that that "rain" was indeed a "pluie désirée." But, Ryckmans was not out of his mind; it is just the way his [illegible] works.

Furthermore, the only "réunion" mentioned in Ryckmans' translation is that described by the verb htn "'ils festoyaient (?)'." Ryckmans does it again! What a "feast" [illegible] must have been that lasted so many days! How is it that the occupants of those two "maisons" apparently were unaware that the roofs were leaking or that the ground [illegible] eroding? That, of course, could be explained by the fact that they "festoyaient"

((6)) Another astounding improbability is that the

author of the text and all his men, without a single exception, were [illegible] "maisons" (cf. "la garnison de Mârib ... était cantonnée dans ces deux palais" in [illegible]) [illegible] of this festoyaient (?) dans ces deux palais" in [illegible] and [illegible] precisely when the so-called collapse occurred ... and there was not a single [illegible] city! Of course, those two "maisons" = "palais" = "quartiers" = "caravansérails" = "établissements" (the riches of Ryckmans' vocabulary of a monarch is impressive!) [illegible] have been made of ... skins. It should also be emphasized that the two expressions [illegible] quotations of Ryckmans' paper refer to the very same periode [illegible] (?)), thus, Ryckmans gives the same verb htn two different meanings, viz. "être caserne" and "festoyaient(?)." Here again, this is another pair of extraordinary synonyms! (cf. below, Beeston's opinion). Furthermore, since the two expressions of Ryckmans' translations describe the same event, the expression "festoyaient (?) dans ces deux palais" is plain stupidity ... as if the troop were "cantonnées" in "palais" or as if those soldiers were in occupied enemy territory! Indeed, when the reader analyses the situation, how could he not be utterly convinced that Ryckmans does not really know what he is doing? But, more of the same is coming.

((7)) Ryckmans' self-evident folly is further demonstrated by another aspect of his story. The reason of the author and all his men being in Mârib at that time was that they were on duty in the city [illegible] a royal order commanding them to protect and preserve the city of Mârib (cf. [illegible] wtrgfn/(t)(1.17)hgrn/mrb), thus, to maintain law and order in the city. According to Ryckmans' translation, those very men had a very strange and unusual way of carrying out the royal order: all of them, without any exception, gathered together and ... feasted for several days!

((8)) Finally, the intended duration of the so-called [illegible] in Mârib of the author of the text and of his men is described in ll.[illegible], viz. the period preceding the month 'Athay, that month itself and the two subsequent rainy periods. It was during the last rainy season that the author of the text suggested in allying the tribes Hamdân and Bata' according to ll.20-21 which are reproduced above (p.182).

(b) Beeston's theory.

Before closing up the case of Ja 651, it is necessary to bring up three questions related to Beeston's literary production.

((1)) The case of the verb htn. - As pointed out above, Ryckmans gives two different meanings to the verb htn, viz. "être caserne" and "festoyer (?)" in his 1966 paper. Then, in his RycRM, he maintains his second interpretation of htn as "festoyer (?)" and adds the following comment: "This was my first interpretation of the verb htn, in accordance with the suggestion made by [illegible] A. Jaul for the word mhtn. But, Beeston's translation 'sojourn, dwell' ... is very attractive" (p.37) without even remembering his 1966 translation, which is in the line of Beeston's discovery. Without even a reference to RycH(2)'s translation of htn as "être caserne," Beeston states that "I have come to the belief that htn ... is related to Akkadian hatanu 'shelter, protect' and means simply a place of shelter, i.e. a bayt" (cf. BSOAS, 35 [1972], p.352A). Of course, Beeston prefers to remain silent on the reason(s) which led him to "have come to belief..." However, since his note of BSOAS explicitely refers to RycH(2), p. "489" where he copied "festoyaient (?)" as "festoiaient (?)" (!), he most certainly read p.488 also where the suggestion of "était casernée" is printed! For a similar case, cf. above, pp.[illegible]. Beeston's opinion, however, is disproved by Fakhry 3,7-8 which would contain a manifest tautology, viz. 'bytn(1.8)wmhtntn would mean "the houses and the houses"! Finally, in keeping with his habit of following a leader and as he had acted "in accordance with his suggestion" [illegible]

cordance with the suggestion made by Ghul," Ryckmans now hides behind Beeston's
and he endorsed the latter's opinion which is sealed and canonized by ___ ...

((2)) Remark ((7)) (cf. above, p.183) on the ...
son for the author of the text and his men being in Marib provides the reason ...
yet another example of how Beeston distorts the text. According to him, the ...
of the text and his men "had been commanded by the king to attend the ...
val'" (cf. Le Museon, [illegible], p.264). It should be strongly emphasized that ...
preceding quotation of Beeston's text is put between quotation marks in his ...
and, therefore, must be considered as his translation of the original text. ...
rain, it is scandalous to distort the written text so openly. Not only the ...
active verb ___ is rendered by a passive plural form, "had been commanded" ...
Aim" is substituted to mr'hmw/ wh's mlk sb'/ w'ryin; the whole pericope ...
strength. [illegible] is swept under the rug; but also Beeston's "to attend the ...
festival" invents the word "festival" which does not exist in the text. Beeston ...
reason for mentioning the preceding pericope is that it immediately precedes ...
wmr(1.1[illegible]) [illegible] ... and Beeston of course wants to show off ...
stating that [illegible] could perhaps be taken as an adverbial accusative ...
dratic ___ 'normally'" .. "the rain began as a moderate fall but ...
oped into a deluge" (cf. [illegible]). Needless to say that when he writes "but the ...
veloped into a deluge," Beeston is playing to the gallery because his addition ...
rure invention which is dreamed of in an attempt to justify his "normally." ...
over, his "adverbial accusative" should have the mimation, not the nunation; ...
tumain does not correspond to the SA -n ending. Furthermore, the reference to ...
trat to the Ar root ___ (o) is wholly unacceptable. While endorsing Beeston's ...
lation and explicitely referring to his paper in Le Museon, SDDS surrepticiously ...
ters drastically Beeston's etymology by mentioning another root. Indeed, ...
"[illegible] J tal/'te what is normal ~ regular/normally, regularly - - ma'hud, ...
(p.74). The adjective ma'hud "suetus" (cf. FrIAL, III, p.240A) comes from the root ...
ed. However, the new suggestion does not remove the first two objections against ...
Beeston's theory.

(3) On the verbal form h'sy, Beeston claims that h'sy/b'[illegible] "is ...
naturally rendered ... he brought with him" (cf. PeNL, XII, p.55) because "[illegible] ...
could well be seen as a causative of 'be found'" (pp.55 and 56) as a consequence of ...
his endorsement of A.J. Drewes' opinion on 'sy (cf. Raydan, 2 [1979], pp.101-104). ...
Contrary to Drewes' statement (p.102), Ir 28 par 10 does not prove that JaSm[illegible] ...
translation of 'sy of Ja 578/26 as "to take refuge" (p.427B) "can no longer be ...
maintained" because the subject of 'sy is the enemy; when the subject is not ...
enemy, as in Ir 28 par 10, 'sy may be translated by the parallel expression "to ...
ke position;" as a matter of fact, this translation could also be adopted in Ja ...
578/26.. On the pericope k'sgw/mr'hmw/kmb'l/ - - - /bwfym which immediately follows ...
whmdw/'lmqh in Ir 28 par 2, Drewes states that "this can only means: 'that they ...
found [illegible] (etc.) in good health'" (p.10[illegible]). This translation is unacceptable ...
cause of the following reasons. (1) The word wfy does not mean "good health" ...
which is sb/h. (2) Drewes, however, was forced to alter the meaning of wfy ...
because the text does not give the slightest hint that the king had been in ...
of danger. Therefore, the authors of the text could not possibly stated that ...
had found their king "in safety;" bwfym undoubtedly refers to the
subjects of the text; thus, in this text 'sgw means they rejoired, viz. they ...
back to the position they had before being sent to Abyssinia. Finally, Beeston ...
so declares "erroneous" his translation given in PeWA (p.55, note 2). But, his ...
let does not deal with Ja 651.

(4) In 37 (cf. Iryani, pp.[illegible]) in accordance with all his studies [illegible] ...
(pp.217-218) in accordance with all his studies [illegible] ...
[illegible] the authors of the text are two Hadramite [illegible] ...
[illegible], who are mtwwy the two high officials of the king [illegible] ...
wrote the text when they offered a bronze statue to their and [illegible] ...
[illegible] the section of the text which describes the reasons [illegible] ...
[illegible] of that statue.

[illegible]/'bdyhw/	9	- [I] in [illegible] because [illegible]
[illegible]/wrf'/lqhly/'hlt/	10	[illegible]
[illegible]/'wlt/'sy/hmn/'h	11	[illegible]
[illegible]/ywm/wlqhly/[illegible]	12	wet to be close to the city of [illegible]
[illegible]/rf'/'g[illegible]/hn/'	13	yel His worshipper [illegible]
[illegible]/hwn/hmrn/mr	14	a blaze water occurred in the city of [illegible]
[illegible]/'hbw/rf'/'gwg/'	15	rin, and [IB] his worshipper [illegible]
[illegible]/mrb/wbytn/slh	16	caused a repre- tentative [illegible] the house [illegible]
[illegible]/wl/wmsm/mr'hmw/	17	ban, and [II] they praised the strength and the
[illegible]/b'l'wm/bdt/d'	18	lower of their lord, 'Almaqah, master of 'Awwam, [IIA] because had re-
[illegible]/b'd'hw/'tsmr/'wlt/	19	turned His worshipper 'Atsamar 'Awlat
[illegible]/bwfym/tn/hwt/	20	and his high officials in safety from that
[illegible]/wwkt/'hbw/rf'/	21	military mission, and [IIB] he met with his bro- ther Rafa'
[illegible]/bmrb/bwfym/wmqtt	22	'Aswas in Marib safe and his high offi-
[illegible]/tn/hwt/hmtnn/	23	cials safe from that blaze.

Introductory note. - I have reproduced the SA text of Iryani's copy, including the word dividers at the end of 11.9, 10, 17, [illegible] and 21, which are also present in the Ar transliteration, although at least the great majority of them are most likely inexistent in the original. But, the main question is: which ones are authentic? Furthermore, I have retained lqhly (1.12) of the Ar transliteration because of 1.10; the y was most probably forgotten in the SA transliteration. Moreover, I also retained hl (1.17) although the scriptio plena hyl is much more frequently attested.

The pericope is divided into two main sections by hmdw/bdt (cf. [I] in 1.9) and ___ - -/b'l'wm (cf. [II] in 11.17-18); the content of these two sections, however, are not logically presented. In fact, the text contains six reasons justifying the dedication of a bronze statue, viz. six events which may be presented chronologically as follows:

1 - 'Absamar is given a military assignment in Sabwat (cf. [IB]).
2 - During 'Absamar's absence from Marib, his brother Rafa' and his staff escaped unharmed from a blaze (cf. [IC]; cf. also [I]), and
3 - his brother is given a representative function (cf. [IC]).
4 - 'Absamar remains safe and sound all through his military mission [cf. [IA]);
5- 'Absamar and his staff returned to Marib (cf. [II]).

[illegible]

[illegible] the only real difficulty of the text, the [illegible]

[illegible] the subject of the verb [illegible] "Hamdān" as the subject of the verb [illegible] the subject of any verb of the [illegible] even once the subject of the verb [illegible] the verb "(Hamdān)" as the subject of the verb [illegible] irreversible because all the other verbs [illegible] thus is also irreversible because all the other verbs [illegible] the two brothers as subject. There is, thus, no [illegible] of have [illegible] here.

[illegible] as "s'étend (à occuper [illegible])" (cf. [illegible] and to introduce the idea of "[illegible] entirely different from the [illegible] [illegible] in the [illegible]; cf., however, above, [illegible] [illegible] understood [illegible] when he translates those [illegible] "son [illegible]" [illegible] s'est bien acquitté (de ses fonctions) (à [illegible] restant" [illegible] intermes (de [illegible]) de cette peste" [illegible] the subject of the singular verb [illegible]. Finally, who in his right mind would [illegible] write a foolish statement, such as "ses subordonnés" did as well as their [illegible] and "s'est bien acquitté (de ses fonctions)"? It is even more than stupid to [illegible] that' intermes [illegible] de cette peste"? [illegible] who "s'est bien acquitté (de ses fonc[illegible] the past would [illegible] any [illegible] being [illegible] the military assignment given to [illegible]

The purpose of the short expression is translated by "[illegible] [illegible]". This short expression de la proximité (du terme) par [illegible] [illegible] "en raison de la proximité" which follows [illegible] [illegible] "Addendum" which follows [illegible] de Lim" (cf. [illegible] "[illegible] en raison de l'approche du pèlerinage de Lim" (cf. [illegible] p.[illegible]).

The first translation is very awkward because the second preposition l is [illegible] in such a [illegible] construction; the second simply eliminates that l as if it [illegible] not exist. [illegible] "être proche de" (cf. [illegible], p.2470). The pericope may be translated as follows: [illegible] to be close to the trembling of Sin, viz. [illegible] a close with [illegible]'s temple. The use of [illegible] instead of [illegible] or [illegible] may be a [illegible] of the contemptuous attitude of a conqueror toward a sanctuary of a vanquished [illegible] emp.

The main difficulty of the pericope is the word [illegible].

(a) Rychmans. – He translates the word [illegible] as "[illegible]" [illegible] RycE(5) (p.217) with reference to [illegible] [illegible] le not [illegible] paraît ici curieusement [illegible] [illegible] [illegible], cf. [illegible], 'sentir, avoir une odeur particulière (se dit [illegible] [illegible] 'odeur', 'peste'?"

[illegible] – This statement sounds not ignorant and incompetent Rychmans really is; cf. [illegible] e.g., [illegible], [illegible], [illegible], [illegible], [illegible]; cf. above, p. [illegible].

Ad (2) – Contrary to Rychmans's transcription, there is no hyphen in the name [illegible]

[illegible] of that factionary. Furthermore, that statement [illegible] [illegible] of more other particulars ... [illegible]

(b) – Beeston denotes [illegible] [illegible] does not refer to a [illegible]

[illegible] 'found [illegible] (= Rafa') [illegible] from [illegible] his no connection with any [illegible] [illegible] subject of wan (لاش) is not [illegible] [illegible] detention is unjustifiable: whatever the [illegible] use of anything else, say ta, [illegible] at the time of his brother's return [illegible]

((2)) Beeston [illegible]

preferable to seek some explanation of [illegible] deliverance from hatn and his governorship" [illegible] of what he heard the text to say, viz. [illegible] representative to be the reward of Rafa'", escape from [illegible] description does not indicate in the least that there is [illegible] suggestion between the two events which [illegible] [illegible]). Of course, had Rafa' perished in/from that [illegible] [illegible] appointed as a royal representative; but it is a [illegible] between a sine qua non condition and cause to affirm [illegible] result of the first. Of course, again, had Rafa' died or from that [illegible] returning from Ṣawwat would never have seen him alive, [illegible] Hamdān's return from Ṣawwat that his brother and his staff [illegible] the hatn. Then, in accordance with his well-known working pattern, [illegible] a desire to hatn suitable to his preconceived understanding of the text, [illegible] Beeston' reasoning could have been all the way around, viz. [illegible] a flamboyant meaning for hatn to replace Rychmans' irrational translation [illegible] after finding it, he understood the sequence of events to suit his discovery.

((3)) Beeston's extravagant interpretation of hatn (cf. above, p.79) is in itself a real pearl.

[illegible] found the solution in the meaning of mufarrit, the active participle of the [illegible] form of fr hamata, and more specifically in a s i n g l e w o r d, tawrat [illegible] outburst" used by Lisān in its d e s c r i p t i o n of mufarrit. Beeston states that "one could well suppose that our Sab term is equivalent to tawrat in the sense of 'civil disturbance'" (p.61).

((a)) Beeston's idea is clear: after es[illegible] from an outburst of "civil disturbance," Rafa' was rewarded [illegible] a new job. But, such a promotion would be unintelligible [illegible] called "civil disturbance." Unfortunately, the text does not say that Rafa' was at that time in charge of law and order in Marib and, therefore, he could not possibly have put down that so-called "civil disturbance."

((b)) Beeston's etymological work in the present case is Beeston at his very best: there can hardly be a clearer example of a more voluntary and more complete distortion the Lisān's work.

[illegible] why did Beeston exclude from his [illegible] the two very first words of Lisān's description, viz. "[illegible] [illegible]"? He could easily have deduced from these words that hatn was a raving lunatic who had unsuccessfully attacked Rafa'.

((2)) Since tawrat is also used of a volcano, why did Beeston exclude that possibility? He could easily have [illegible] [illegible] from it that hatn was ... a volcanic eruption from which Rafa' had escaped.

(((3))) Why did [illegible]
[illegible] free his [illegible] the very last word of [illegible]'s description, viz. [illegible]
could also have translated [illegible] as ..."violent thunderstorm" from which [illegible]
(((4))) Last, but not [illegible]
survived.
Why did Beeston take no notice at all of the obvious? [illegible] cannot be related [illegible]
[illegible] form of [illegible].

Beeston repeats in the present case the absurdity of his etymology [illegible] that which bases the translation on a single word taken isolatedly from [illegible] irrational method also [illegible] term sentence regardless of the whole context, [illegible] (cf. below, Yemen 29[illegible]).
[illegible] his translation of [illegible] as "'thirding'" (cf. below, [illegible]).
The word [illegible] may be referred to Ar [illegible] "rôtir" (cf. [illegible]
[illegible]); cf. also the [illegible] th form [illegible] "s'emporter de colère" (cf. l.c.) which obviously is a [illegible]
[illegible] th form [illegible] "s'emporter de colère" (cf. l.c.) [illegible] may be translated conflagration, [illegible]
tive meaning of the basic sense. [illegible] may be translated conflagration, [illegible]

(7) The last graffiti with b'dn/'m.

J. Ryckmans' last development of his fanciful idea of [illegible] as "pèlerinage" is to generalize W. Höfner's suggestion according to which [illegible] graffiti with the formula b'dn 'm indicate the existence of a well-frequented [illegible] tual place. Therefore, Ryckmans concludes that "nous nous demandons des [illegible] des séries de graffites qatabanites tels que ... certains textes des environs [illegible] Mukerâs ... ne seraient pas des inscriptions commémoratives des pèlerins" [illegible]

(a) Ryckmans is not even sure of his own invention [illegible] se he speaks of "certains textes des environs de Mukerâs." If the deduction is [illegible] lid, why does he exclude all the graffiti which are not included in his "certains"? The reader is also puzzled by the fact that Ryckmans does not spell out his [illegible] idea, if he has one, on what the b'dn/'m expression would mean in those unfortunate, rejected graffiti.

(b) Even at first sight, the deduction of those two [illegible] remains unjustified and unjustifiable because no direct connection can be established between these graffiti and a well-known temple. E.g., there cannot be [illegible] doubt that Nigafum dedicated to 'Anbay and all the temples of 'Amm in Timna' [illegible] extremely popular and must have attracted thousands of worshippers from all over the Qat Kingdom. Yet, among all the graffiti I have seen and copied in [illegible] only one has the formula b'dn/..., and it is impossible to say that [illegible] ity mentioned in that graffito is either 'Anbay or 'Amm because the divine name [illegible] destroyed.

(c) Here again, Ryckmans does it again: he does not give [illegible] single example of those so-called "certains."

(d) Ryckmans' dishonesty is also self-evident in the following statement: "Dans ce contexte, il est possible que le graffite [illegible] apparaît à la ligne 3 la forme verbale thdr, celle-ci doive être interprétée [illegible] le sens de 's'est acquitté du pèlerinage de ...'" (p.279). How can anyone be as dishonest as to voluntarily eliminate the complement of thdr which is given in the [illegible] location. Indeed, the text reads as follows:

thdr bdt (l.3) bstn - has arrived at this (l.1) open place - (cf. [illegible] III, p.47), and the commentary on bdt is "cf. Ar bayt 'court, gracious [illegible] in which is no building'." The graffito was seen in J. 'Im'ârîq, and indeed there is no trace of buildings all around. Furthermore, the formula b'dn/'m does not [illegible] exist in the graffito. Ryckmans is so dishonest in his bulldozing everything into a single direction, that of his own dreams, provided he finds the three letters [illegible]

He does not shrink from eliminating from his quotation of the text the sentence which proves the fallacy of his dream.

(((5))) Ryckmans' last graffiti and inscriptions.

J. Ryckmans' paper, Syr. XI (pp.[illegible]) is a [illegible] number of questions so superficially demonstrated and often in [illegible] it is quite often very difficult to know exactly what it is [illegible] Furthermore, with characteristic inaptitude, Ryckmans [illegible] his paper as "controversial" (p.[illegible])! Moreover, the reading of [illegible] and so boring that it takes a special effort to concentrate on [illegible] section. Therefore, the reader can hardly expect anyone to [illegible] every affirmation of the paper and especially in the light of the fact [illegible] recent rejection of Ryckmans' elucubrations on [illegible] and the graffiti [illegible] XI, pp.51-5). Here follow a few points taken at random for the attention of the reader.

(1) Ryckmans seems to find a special joy in [illegible] but also in giving even more weight to his [illegible] J. Drewes: "they illustrate A.J. Drewes's (sic) setting that [illegible] essentially the same alphabets may be linguistically diverse [illegible] that no reference is given where the ordinary reader may find the original [illegible] of such ground-breaking a revelation!

(2) Then, Ryckmans reiterates the theory he received from [illegible] and, to make sure that everybody would know what it is, he repeats once more [illegible] I am quite sure it is not the last time) the ominous verdict: "We tend too [illegible] great to assign the texts in South Arabian writing as a whole to [illegible] arites. That such a conclusion would be preposterous in a number of cases will be shown by one typical example" (p.74). This is a typical Ryckmans argumentation in all its hugely imprecision and haughty simplemindedness.

(a) The basic problem was of course discussed in the [illegible] but Ryckmans' dishonesty is proven here again by his failure to inform his reader that his theories were denounced especially in Jaussen, pp.[illegible], where he already stigmatized "les expédients malhonnêtes et les arrangements trop [illegible] pour être sincères auxquels l'auteur continue à avoir recours" (p.[illegible]).

(b) Here again, Ryckmans speaks of "various 'Sabaean' scripts" and of "South Arabian writing," but, as he always did in the [illegible] defining what he precisely means, viz. he always uses empty labels which he cannot [illegible] is unable to justify and/or to define.

(c) The first consequence of such vague expressions is the other imprecision, as obvious as the others, that of "a number of cases." How many are there? What is the proportion? Here again, Ryckmans is unable to be accurate.

(d) Most interesting is the example Ryckmans [illegible] se it proves how irresponsible and tricky Ryckmans really is. Here follows the text: "A graffito in South Arabian writing ... reads: 'Yhrr bin 'Ilm, [illegible]' (p.72) [illegible] Had the royal title been left out, one would normally have [illegible] cess to the late Sabaean, and not Central Arabian, stock of [illegible] (p.73).

How is it possible to understand that Ryckmans does not seem to be able to [illegible] inscription without corrupting it in one way or another and to refrain from [illegible] on the epigraphical material? Is it not astounding to see Jacques Ryckmans corrupting and distorting not only the testimony of his uncle, Monseigneur [illegible], to whom he owes so much (e.g., career, library, files, documentation, etc.) but also his own experience since he too saw the text? Is it no real deceit to think that nobody would ever check his statement? Indeed, he is a true [illegible] of Beeston whose example (cf. above, pp.90-93) he is imitating in the present case. Of course, the

[illegible] would never know that such is the case because Jacques Ryckmans does not seem to be honest enough to tell the truth and, therefore, to [illegible] reader correctly. It is also quite obvious that the same ordinary reader [illegible] intent to be informed of the truth by the other modern of the "[illegible]" [illegible]. It should also be noted that in the present case, as in that of Ja 1[illegible] (cf. above, p.188), Jacques Ryckmans' attitude is deliberate; it is not a simple oversight. But, who can fathom the mentality of a man who is so irresponsible that he himself refers to the exact page of the publication which clearly [illegible] his imposture? In his note 12 (p.82), he refers to RSO, 32 (1957), p.361, where his uncle's self-evident testimony does not allow the slightest doubt.

((1)) Jacques Ryckmans rejects the text [illegible] Sab group. Yet, his uncle, Gonzague Ryckmans, gives it as an example of "[illegible] nabteens relevés en Arabie Sa'udite" ... Jacques Ryckmans was in full agreement with his uncle.

((2)) Jacques Ryckmans distorts the text by [illegible] the name of the author's father as "Amr." His uncle, Gonzague Ryckmans, gives [illegible] name as Ḥmr, as proven by the following photostat of his own paper (p.[illegible]):

"[illegible]

relevé qu'un

[illegible] ((cf. also G. Ryckmans, [illegible] Inscription, by [1950], p.152, with the following slight differences:" ..., roi de Ḥ[illegible] dat (= Kinda)."))

Jacques Ryckmans' omission of the mimation, -m, is deliberate and, therefore, is a deplorable distortion of an epigraphical fact. Jacques Ryckmans had to lie [illegible] order his theory unmistakably evident, viz. the name Ḥmr is spelled like in [illegible] Ḥmm obviously is SA.

((3)) The two names Ḥmr and Ḥmm are well at home in a SA text even without that rock inscriptions discovered in the vicinity of [illegible] mā; ḥmr is even a divine epithet (cf. JaP, p.97)

The rock inscription is all the more Sab in that kit is a Sab [illegible] very well-known in the inscriptions (cf., e.g., JaTMM, p.413B, and the [illegible] G and H). The two preceding facts are quite well-known and they are two more [illegible] that Jacques Ryckmans voluntarily distorts the epigraphical material so that his theory may stand.

(3) After that, Ryckmans gives his own repartition of the rock inscriptions of Qaryat al-Faw' (p.75) which, again, illustrates his distorted working method.

(a) He does not include "Philby-Qarya 22."

(b) He lists the "Ry" and "Ja" siglia without mentioning which of the Ja numbers are the republication of "Ry" numbers.

(c) He mentions twice the words "'Thamūdic' graffiti." However, since he never in the past defined exactly what he meant by those words, it is highly interesting to see which graffiti he labels as "'Thamūdic'." The only series presented as such is Philby-Ḥjetal 'Ubaid 1-12, nos. 1 and 2 [illegible] Ja 2[illegible] and 2[illegible], respectively. The first remark to be made is that all these graffiti were published by his uncle, Gonzague Ryckmans, as SA, not as "'Thamūdic'" [illegible] any possible kind (cf. Le Muséon, 62 [1[illegible]], pp.[illegible]-166 and 102, and [illegible] 1[illegible]). This short collection is a good example showing that Jacques Ryckmans [illegible] clear idea on the question because, as he takes the monumental lettering as [illegible] stick, he then contradicts himself in the case of Ja 2014b/2 which shows a perfect copy of the monumental lettering.

The second time J. Ryckmans uses the word "'Thamūdic'" is in the expression "'Thamūdic' and other graffiti in middle or late South Arabian script." It is indeed very

[illegible] to list all of them together so that [illegible] "graffiti" and which is not. Such an attitude is [illegible] leaves a ple room not only for any [illegible] it might be suggested by the [illegible] about-face which J. Ryckmans takes [illegible] another example where J. Ryckmans takes the [illegible] is Ja 2155. This small [illegible] "[illegible] 1 [illegible]
[illegible] 2 [illegible]
(reminiscent of [illegible] (cf. [illegible]
According to J. Ryckmans, Ja 2155, a [illegible] name, published as "[illegible]," is in fact written in a definite "'Thamudic' script, and must be classified as "[illegible]" (cf. [illegible], p.75).

(a) Ryckmans' first error is to affirm that the text is composed of "a double name." It is a well-known fact that "a double name" may exist in an ordinary text, but that on [illegible] case is a family or clan name. However, as Ryckmans is renowned for his [illegible] and/or confusion of the terms he uses, one cannot rule out the possibility that his expression "a double name" actually means an expression [illegible] without any indication of their respective value. If such is the case, one would still not know what Ryckmans' opinion really is on the value of the second name. But, his statement is erroneous regardless of the meaning of his expression "a double name" because the text is composed of three elements, viz. ʾbt and ʾl; cf., e.g., a parallel text in Ja [illegible]. In Ryckmans' [illegible] single theophoric name composed with ʾmt has been found so far that [illegible] tested only in SA (cf., e.g., ʾmt/ʾbh of CIH [illegible], [illegible] of Ja [illegible] ḥn of YM 71/3 [cf. below]), in Lih (cf., e.g., [illegible] of Ja [illegible] Saf ʾmtlt of WITh (19)). Furthermore, Ryckmans' "[illegible]" does not [illegible] the word divider. Finally, even in SA where the use of the word divider is [illegible] its use to isolate the two nominal elements of a theophoric name remains [illegible] the examples given above.

(b) Ryckmans' second error is to state that the text is "in fact written in a definite 'Thamūdic' script." Since his "'Thamūdic'" [illegible] everything that is not monumental, the only letter form which is not identical with the monumental one, is [illegible]. But, this form is well-known also in Qat and Zafar and is a secondary derivation of a more common form, viz. the angular [illegible] with its left side, and this form also exists in Sab graffiti from Ethiopia (cf., e.g., [illegible] Inscriptions de l'Éthiopie antique, Leiden, 1962, no.65/2 on pl.6 [illegible]) [illegible] recently, e.g., BaMOIY 45, twice (cf. below) and the graffiti of [illegible] al-'Ayraf Ja 2961 a and b (rounded form) (cf. JaMAR, XI, e.g., p.[illegible]). With his [illegible] ity, Ryckmans disregards the published material that contradicts his [illegible] ons.

(c) Ryckmans' conclusion, viz. the text "must be classified as 'Thamūdic'," far from being a conclusion actually is the real starting point [illegible] reason of his commentary, viz. regardless of what the epigraphical material [illegible] even regardless of what his uncle, Gonzague Ryckmans, has published, it is [illegible] Ryckmans' deep conviction that his preconceived idea on the [illegible] must at all cost prevail.

The last text listed by J. Ryckmans in the same [illegible] is Ja 2[illegible]2 (cf. JaMAH, pp.181-183, and photograph on pl.47, top), which is a [illegible] text engraved on a slab broken in at least six sections. The right four sections [illegible] photographed; the next one to the left, the fifth section, which was not photographed, bears almost the whole tail end of l.1 which was recorded in a copy; finally,

the sixth section (whether or not this section is composed of one part or two, remains unknown) has not been seen so far.

J. Ryckmans states that Ja 2122 "contains the verb ʾ-h-d-th in the Arabic form of the causative (Iqame unduly corrects in a Hinnain form ((ʾ-h-d-th)" (p.7[illegible]). Here again, Ryckmans distorts the whole picture by falsifying his summary and, thus, misleading his reader. His statement according to which Ja 2122 "contains the verb ʾ-h-d-th" is erroneous. The copy has it, not necessarily the original, as stated in [illegible], p.193. Furthermore, Ryckmans falsifies the truth and induces his reader into error by failing to point out that "[illegible] [illegible] is missing in the copy; it may have been damaged so that it was not visible or it may have been simply forgotten" (cf. l.c.). Therefore, the original text does not exist but leaves place for the speculative value of Ryckmans' reasoning which actually is the reason of the last resort, viz. known simplemindedness which actually is the reason of the last resort, viz. [illegible]. Compare, e.g., all the cases (such as above, pp.75-78) where he does not care whether, as he puts it, the text "contains," e.g., [illegible], l or anything else (cf. also above, pp.[illegible]). Ryckmans will change whatever displeases him and will keep whatever pleases him ... and then, as usual, there will be a [illegible] formation without any proof or even any attempt of proof.

(d) A typical case of the spurious scientific method of both Beeston and his minions is their mistreatment of JsaL 71 (pp.77-78).

(a) J. Ryckmans centers his presentation of the text on a paper by Beeston et al. on "The Inscription Jaussen-Savignac 71" (cf. [illegible], pp.[illegible]-72; the title alone is repeated on p.III, unnumbered). The inaccuracy of the title should be noted. The title covers three texts, viz. Hin 71; Thm 71 and 71. In fact, it is the last one, and the text is JsaL 71 published in [illegible]. Importantly, Ryckmans never refers to my study of JsaL 71 published in [illegible] (1[illegible]-24), p.[illegible] and tracing on p.24; this new publication of the text shows how responsible Beeston's decipherment and interpretation really are. [illegible]'s paper begins with this phrase: "This discussion on this text consisted of a paper given by Professor A.F.L. Beeston, some comments communicated in writing by Professor V. Winnett, and interpellations by Professors Jacques Ryckmans and Muhammad al-Ghul (p.77). What a pompous, high-sounding introductory tirade aimed at fooling the reader! Indeed, three of the four listed professors, viz. Beeston, Ghul and Ryckmans, are notoriously incompetent. None of them ever gave the proof that they could read and understand Lih by publishing a single text, and their paper is ample proof of their ignorance in the matter. The instigator of the paper was Beeston whose irresponsible venture into Lih cursive lettering is all the more irrational and needless in that he is unable to correctly read even SA cursive lettering. The result of what is boasted to be "my study of it" is no less than [illegible] (fourteen) errors in his reading of 11.1-8 (6 in 1.4 [Beeston succeeded in reading correctly three letters out of the nine]; 4 in 1.5; 1 in 1.6; 2 in 1.7; 1 and 1 in 1.8), and the invention of two inexistent word dividers (11.4 and 6). Such unusual record makes it superfluous to go further into Beeston's expose of his opinion which accumulates farfetched ideas, the first of which is that the text "is a funerary inscription" (pp.69 and 72), an extravagant statement which is discussed below.

The long pedigree of the author, ʿAnzah, (11.1-3) is immediately followed in 1.4 by sh.šfh in Beeston's erroneous reading. According to him, this pericope means sahha šiffuhu which he translates as "'his gains were abundant'" (p.69).

((1)) What is the reason for Beeston to consider the expression as being in the plural? Beeston does not even raise the question.

But his only apparent reason is that the plural "gains" sounds better in the translation than the singular "gain."

((2)) What is the reason for Beeston to invert the pedigree which is not introduced by any preposition or verb and which is not followed by any word, not even a verb? Who has ever heard of giving a family pedigree even taking for granted that it could exist, where is the proof that the person is dead? Beeston does not even mention such self-evident objections which make his interpretation most ridiculous.

((3)) Classical Ar [illegible] does not mean "to be abundant;" the verb means "verser; couler" (cf. [illegible], p.1313A-B, and FrLAL, II, p.288, etc.). The meaning of "to be fat" is said of sheep, goat, and animal of the oxkind" (cf. [illegible], p.[illegible]; for details, cf. [illegible]). The reason for Beeston not to take the very first meaning of or any other in the dictionary is to pour out, forth" and retain ʿAnzah as its subject, viz. [illegible], the [illegible] poured out his gain," viz. he was a very generous person? Beeston does not even mention such a possibility and, therefore, he does not justify rejecting it. Provided, of course, that he thought of it in spite of his blinding infatuation with pre-Islamic arabism.

((4)) It is significative of the mentality of the "claudemus invicem" club that Ghul did not make the slightest criticism of Beeston's erroneous dissection of 11.1-4, and that Ryckmans endorses Beeston's certainty when he speaks of "the funerary inscription" JsaL 71 of which the first lines record the name of the dead man" (cf. [illegible], p.77). Incidentally, one wonders why Müller, the self-proclaimed messiah in [illegible], did not take part in the whole discussion. What an insult: he was left out of the name of his own "claudemus invicem" club.

Ghul suggested that Beeston's pericope "[illegible]" "be taken as an optative formula, 'may his reward be great'" (p.72). Such a translation is the definitive proof that Ghul did not understand the background of the pre-Islamic Ar inscriptions all of which depict facts exclusively materialistic and none of them even remotedly refers directly or indirectly to any belief in an afterlife. Furthermore, Ghul's translation cannot be justified by the vertal form; Ar siff means "gain," not "reward." It is also symptomatic of Beeston's general attitude that he did not find any answer to Ghul's theory the possibility of which he endorses and also that, according to him, Ghul's error compared with his own error of the text reading "funerary" suggests that "we must inevitably conclude that these people already had a concept of a future life of rewards and punishment" (p.72). This is the kind of rubbish with which Beeston pesters SA and "A research.

((5)) A final remark on Beeston's contribution is to point out that it is almost grotesque but highly significative to see the ominous oracle of classical Ar that Beeston wants the people to believe [illegible] being rebuffed and set right by Ghul. Indeed, Beeston claims that "in classical Arabic ... ʾamara means 'he was amir'" (p.69). But, Ghul tells him off saying that "ʾamara in the sense of 'he was an amir' is not attested in classical Arabic" (p.72), a self-evident fact to anyone who can read dictionaries.

(b) The first four comments made by F.V. Winnett, which also are the most important, are discussed below.

((1)) Winnett's main thrust is presented as follows: "[A] Savignac comments that the letters ... offer an interesting mixture of Minaean [sic] and Lihyanite signs. But, the stiff, angular characters that recall Minaean are really monumental Lihyanite, their Lihyanite nature being attested by the tendency of the upright lines to converge. [B] What we are really faced with is a mixture of monumental and cursive Lihyanite signs, not, so far as I have observed,

to be found in any other Arvanite inscription; [illegible] the letters of lines [illegible] together with the first letter of line 4, are monumental, the rest of the text [illegible] side" (p.[illegible]) the divisions are mine.

This is another typically Winnett argumentation based on the plain distortion of original facts.

4d (b). - The editors of JsaL 71 correctly list as 'in the two g's of 11.[illegible] (cf. JsaL, pp.[illegible] and [illegible], respectively). The vertical strokes of the two letters are parallel to each other and, contrary to Winnett's statement, do not show any "tendency ... to converge."

4d (b). - Here again, contrary to Winnett's affirmation, JsaL 71 is not the only example displaying a mixture of both monumental and cursive letters. Among the other examples in the JsaL collection which was at Winnett's disposal, cf., e.g., JsaL [illegible] = JaL 104a (cf. JsaL, VII, p.[illegible] and tracing on pl.2[illegible]): [illegible] g (1.1) and [illegible] (1.2) and monumental d (1.2);

JsaL 21b = JaL [illegible] (cf. JsaL, V, pp. [illegible], 12[illegible] and 1[illegible]): monumental [illegible] (1.1) and cursive g (1.2);

JsaL 24d = JaL [illegible] (cf. JsaL, VII, p.[illegible] and tracing on pl.22): monumental [illegible] and cursive g;

JsaL 2[illegible] (for 1.1, cf. JsaL, p.147, note 158): monumental d and [illegible] (1.2);

JsaL 2[illegible]c = JaL 104b (cf., JsaL, pp.87-88 and tracing on pl.22): monumental d and cursive g.

Other examples taken from JsaL, VII, are

JaL 17e (p.24 and tracing on pl.4): monumental [illegible] (11.2, 4 and 6) and cursive g (11.[illegible], 4 and 6);

JaL 21f (p.28 and tracing on pl.6): cursive [illegible] (1.1) and monumental [illegible] (1.[illegible] twice);

JaL 96 and 100 (pp.82 and 83 and tracings on pl.22) monumental [illegible] and cursive g.

4d (c). - Here again, Winnett's statements are self-evident erroneous. In the so-called monumental 11.1-[illegible], the cursive items are h (1.1), three lin[illegible] (1.2); and one ligature and n (1.3), beside three thin letters, g (11.[illegible] and [illegible] [illegible] (1.2). In the so-called cursive 11.4-10, the monumental form d is seen [illegible] 8). As expected, the three incompetent collaborators of Winnett had no objection against the latter's aforementioned statements which were readily endorsed; cf. [illegible] Ryckmans in RycASL (pp.77-78): "the first lines ... are written in monumental [illegible] anite, while the rest is in cursive script." Summarily, the three collaborators of Winnett surely know how to honor their basic committment of the "laudemus invicem" club.

((2)) Winnett's second paragraph is his explanation of the phenomenon described in his first paragraph (see above); it reads as follows: in Saf inscriptions, "the author occasionally writes his name and geneaology in large letters but employs a smaller, though identical, script for the rest of the inscription (see e.g. WH 190 and 648). That is, the author's name and genealogy are given special treatment and prominence. The same effect is achieved in JS 71 not by employing a larger script, but by using the more elegant monumental signs" (p.70). Winnett's argumentation is invalid because it does not explain the mixture of monumental and cursive letters. Furthermore, his argumentation is also erroneous because it exaggerates one aspect of the problem, viz. the engraver's desire of putting in relief a section of his text, while omitting other undeniable aspects of the problem, viz. the author's utilization of the space available for the text or his simple whim.

Here follow two examples which clearly show that Winnett views the question from a wrong perspective.

In JaL 98, instead of the pedigree being in larger letters, it is precisely the author's name which is engraved in larger letters than those of the rest of the text.

In JaL 17b, the lettering is uniform and [illegible] word with larger letter and double strokes, either in the [illegible] name where the author wintered.

The following examples also indicate, each in its own way, that Winnett's statement is erroneous.

In JsaL 71, not only 11.1-3 are not all composed of monumental letters, as shown in the preceding remarks, but also it differs to the [illegible] must look at the engraving to see that, but the writer kept [illegible] letters such as those of 1.1, he would never have [illegible] of his text on the available space. Therefore, the author [illegible] her letter forms to engrave the balance of his text. [illegible] that the writer did not wish to put in relief his genealogy, it seems [illegible] the letter practically diminishes from 1.2 downward.

In Saf WH 1[illegible]0 (cf. WiHaI, pp.75 and 664; cf. also JaL[illegible], pp.22-23), the facsimile of p.664 shows that the smaller size of the second half of the inscription is imposed by the width of the available space. Here again, it is not evident that the author used large letters for the pedigree to put it in relief [illegible] trast with the smaller size of the remaining letters. On the contrary, it seems obvious that he started using large letters, but could not keep [illegible] them in the second half because of the exiguity of the remaining available space.

In WH 563 (cf. above, p.49), the letters of the first name of the pedigree only are large and in the angular lettering. The second name of the pedigree and the balance of the text are in cursive lettering. The change of lettering accounts for the difference between the two k's.

In WH 643 (cf. WiHaI, pp.140 and 673), the case of the lettering is even clearer than in WH 190: the lettering of the second name is smaller than that of the first, and that of the last third of the inscription is still thinner and smaller than that of the second. Therefore, the writer reduced the letter size as he went along in his engraving. Here again, although the photograph of the stone has not been released, it seems logical to believe that the exiguity of the stone was the main cause for the reduction of the letter forms.

Here follow three more examples which prove that the smaller size of some letters has nothing to do with the genealogy but depends only on the space available; viz.

ClAS 356 (cf. ClAS, pp.254 and 541): the letters of the first name of the pedigree are about twice as large as those of the second and third names of the same genealogy.

WH 2302 (cf. WiHaI, pp.349 and 702): the last nine letters of the text, viz. less than the second half of the pericope at the end of text, are smaller than all the other letters because they had to be inserted between the two horizontal lines composed of the preceding letters.

WH 3289 (cf. WiHaI, pp.464 and 717): only the last four letters, viz. the last third of the pericope, are much smaller than the preceding letters.

Other examples show the authors changing the letter size without any consideration for the genealogy; e.g.,

WH 76 (cf. WiHaI, pp.52 and 660): letters nos.2-[illegible], which [illegible] a part of the genealogy, are smaller than the others.

WH 362 (cf. WiHaI, pp.100 and 667): letters nos. 1-[illegible] with the first [illegible] son of are thicker than the remaining letters.

[illegible] letters Ja.[illegible]-7 with the first [illegible]; [illegible] initial letter of the second name, are smaller than the [illegible] (cf. [illegible], pp.[illegible] and [illegible]); the letters of the pericope are [illegible] the letters. [illegible] (cf. [illegible], pp.[illegible] and [illegible]); the last two letters which have the [illegible] those of the relative extent of the relatives. [illegible], XIII, pp.11, [illegible] and 2[illegible]); the [illegible] as that of the letters of the relatives; cf. [illegible], pp. [illegible] and [illegible]; cf. [illegible], XIII, pp.11, [illegible] and 2[illegible]); the [illegible] [illegible] (cf. [illegible], pp. [illegible] and the following letter are much larger than [illegible] terns of the first name and the remaining letters.

Other examples of large letters which have nothing to do with [illegible] (cf. above, pp.12-13); another [illegible] [illegible] are in [illegible], e.g., [illegible] and [illegible] (cf. above, p.2), where the letters are written [illegible] is used in [illegible] [illegible] (cf. above, p.2), where the letters are written [illegible] [illegible].

Here again, the preceding remarks prove the well-known [illegible] method of Winnett who does not seem to be able to represent and utilize the [illegible] data material, including his own, without distorting the facts. Here again, [illegible] expected, the three incompetent collaborators of Winnett have no objection to [illegible] fer against the latter's aforementioned argumentation which was readily [illegible] cf. Ryckmans in [illegible] (p.[illegible]): "This Winnett compares to a rabit occasi[illegible] in Jalajlah (sic) inscriptions: the author writes his name and genealogy [illegible] letters but uses a smaller, though identical, script for the rest of the [illegible] cidentally, contrary to Ryckmans's spelling, there is no ʾalif in the word [illegible] which is the generally accepted orthography; the Ar name of the country is [illegible] and the masculine gentilic safaʿi."

((3)) Winnett's third paragraph contains the two following statements: "[A] the presence of monumental script and cursive side shows that the two scripts were in use simultaneously, [B] although it is dent from the way in which the name of the grandfather is written in line 2 [illegible] knowledge of the monumental script was declining, since the monumental form of [illegible] not used" (p.71). The divisions are mine.

Ad [A]. - Winnett's remark is not only a "lapalissade" but also absurd because it would be ridiculous to think that one lettering was exclusive of the other. Furthermore, it seems obvious that a monumental lettering does not spring out of the thin air but is some kind of rationalization of cursive writing [illegible] writing regardless of the material used. The simultaneity of the two letterings in the south is well illustrated by Ja 2224 published in 1971 (cf. Jamme, II, [illegible] tracing on pl.1) and HI 2-8 published in 1969 (cf. Ryckmans, pp.26[illegible], photograph [illegible] p.[illegible], and Jamme, p.[illegible] and tracing on p.[illegible]). HI 2-5 (cf. above, pp.[illegible]) [illegible] a cursive text traced in the upper right corner of an alabaster plaque bearing a name well carved in relief and in monumental letters on the same side of the [illegible] Ryckmans remarks that the cursive text has "apparently to be read the other way round [sic]" (cf. p.64, note 31), viz. Ryckmans considers it as a dextrograde [illegible] I read it senestrograde. It would have been so easy for Ryckmans to add two [illegible] lines to publish his decipherment. But, he did not do it. It has indeed become [illegible] Ryckmans' trademarks to release such short sneaky notes without any proof or [illegible] planation. His apparent reasoning being such a method may be presented as follows: If he changes his mind about his handling of the text, he would simply forget [illegible] about his note, never to refer to it in the future. But, if he maintains his opinion and since his first reading remains unpublished, he may at will revise it as often as he wishes without anybody knowing the difference; and, when publishing his decipherment, he can safely inform his reader that he had already announced it years [illegible]. Such is Ryckmans' political way of doing research.

Ad [B]. - Even at first sight, this statement is invalid because Winnett should [illegible]

[illegible] that the engraver would have used the monumental form of his alphabet. According to Beeston, "Winnett's reading of the [illegible] is correct, who can figure out how Winnett could even think of such a remark, however, is priceless because it illustrates one more [illegible] characteristic of his dilettantian method, viz. he first makes up his mind as to what the letters should be and, then, he incriminates the writer either of an engraving error or, as in the present case, of a "declining" knowledge of the [illegible] script! Here again, Winnett's two preceding statements did not give rise to any comment from his three friends. Only Beeston states that the reading [illegible] as ʿawl is "virtually certain" (p.71). This reading was already [illegible] the editors of the text (cf. Jamme, p.424) and retained as such by [illegible] cf. H. Grimme in Le Muséon, 76 [1963], p.2[illegible]; [illegible], pp.21 and [illegible] [illegible] in al-Madrib, 75 [1962], p.[illegible], note 2). The only discrepant note came from G.L. Harding who lists the reading among his "doubtful readings" (cf. [illegible], p.[illegible]).

((4)) Winnett's fourth paragraph is as follows: "[A] The fact that a cursive script was in use at Qaryat is a matter of considerable interest since it presupposes the existence of documents on some such material as parchment; [B] a script employed exclusively for writing on rock would never develop cursive form" (p.71). The divisions are mine.

Ad [A]. - Winnett's statement, which relates to a degree to [illegible] of his third paragraph (cf. above), sounds like an outburst of surprise from someone who, after hibernating or being blindfolded his whole life, wakes up to the reality which has been staring him in the face at all time. The existence of cursive pre-Islamic inscriptions has been so evident that someone had to be asleep or blindfolded not to see it; e.g., in Jaussen-Savignac collection (e.g., JaL [illegible] = JaL 84[illegible], cf. Jamme, V, pp. 119B and 124B; JaL 67, cf. Jamme, [illegible], p.[illegible], note [illegible]; JaL 68 = JaL 95, cf. Jamme, VII, p.82 and pl.22; JaL [illegible] = JaL [illegible], cf. l.c., pp.[illegible]-82 and pl.2[illegible]) and all the [illegible] and pl.21; JaL 70 = JaL 92b, cf. l.c., pp.[illegible] and pl.2[illegible]) and all the [illegible] are Saf graffiti. W. Caskel had already distinguished cursive and monumental especially in his charts of Gajl, pp.[illegible]-[illegible]. If by any chance Winnett was aware of all of them, it is quite surprising, to say the very least, that it took him all those years to print his "lapalissade" about "Qedar" as if it were an exception.

Ad [B]. - I fail to understand not only the relevancy of this statement to the whole argumentation but also its actual purpose. It is very remarkable that Winnett does not explain what he actually means and/or intends to say in this statement because, as it stands, it is unacceptable. But, until Winnett explains himself fully, it is difficult to go any further.

(c) Beeston's cryptic reaction to Winnett's fourth paragraph reads as follows: "This observation, if remarked as valid, has far-reaching implications; for the so-called 'Thamudic' graffiti are [illegible] in a 'cursive' script" (p.71). Beeston's remark concerns [A] only and, therefore, he does not comment on [B]. What kind of "far-reaching implications" does Beeston have in mind for the Tham people? What else could it be except that the [illegible] would also have used perishable material, such as shoulder blades, skin, etc., to write their notes which were not supposed to be kept for posterity? But, that would certainly not be one of his "far-reaching implications" because nobody has ever doubted in the past, I hope, that such was indeed the case. Why does Beeston not explain himself instead of throwing an empty remark at his reader?

(d) Ryckmans did not comment on Winnett's fourth paragraph in Gajl, l.c., p.72, but he did in Ryckmans, p.28, where, after reproducing that paragraph, he adds the following remarks.

((1)) His first comment is this: "This r[illegible] there is no doubt, for [illegible] rett's remark seems to be quite appropriate [illegible] at [illegible] with reference to [illegible] monumental writing in Petra, [illegible] col.[illegible] remains - that the classical Nabataean monumental writing in Petra, with all its ligatures, is a transp[illegible] loped since the 1st century [illegible], which there are only later (1st century A.D.) [illegible] stone of a calligraphy for which [illegible] graffiti."

Here again, Ryckmans voluntarily distorts the present state of our info[illegible] ge[illegible] found near Hamra. It is a well-known fact that the Nabataean script is "une demi-cursive" (cf. J. Cantineau, Le nabatéen, Paris, [illegible] = Osnabrück, 1976, p.27) and, when dealing with the question at hand, J. Starcky speaks of "la calligraphie nabatéenne" (cf. Supplément..., l.c.). Therefore, Ryckmans makes three errors:

((a)) He denies the unicity of the Nabataean writing.

((b)) He affirms the existence of the Nabataean monumental writing which does not exist.

((c)) When using the adjective "monumental" in the present case, he gives it a meaning different from that which the word has in Lih and SA: he refers to inscriptions engraved on stone by opposition to texts written on small papyrus sheets without making his reader aware of his switch of meaning.

J. Starcky writes that "la calligraphie nabatéenne, aves ses nombreuses ligatures et courbures, est due au calame des scribes, mais avant la fin du 1er s. de notre ère nous n'en connaissons que la transposition opérée sur pierre par les lapicides ou les auteurs de graffites" (cf. Supplément..., l.c.). The certainty of the main phrase, thus, is not based on epigraphical information but rather on some ideological reasoning. However, since the original Nabataean writing already had a great deal of cursive features, curves and a general rounded form of letters, it does not seem improbable that the engravers themselves, driven by the natural desire of taking full advantage of the possibilities of the already existing cursive letter forms to embellish them further, expanded and lengthened the original flowing features into increasingly more elaborate designs.

((2)) Ryckmans' second remark relates to Beeston's comment (cf. above, p.197) and is "un cheveu dans la soupe:" it has nothing to do with the precise problem at hand. He refers to P.J. Parr's statement on "the assumption of at least a certain measure of literacy throughout the Peninsula, if we are to assume by the number of Thamudic texts widely found scratched on rock surfaces" (cf. Pre-Islamic..., l.c., p.51). The main statement is another "lapalissade" so obvious to anyone who has travelled extensively in Arabia, and it is inexplicable that Parr limits himself to referring to the Tham graffiti as if the numerous Lih and SA graffiti did not equally prove the existence of that literacy all over the peninsula. Parr goes on writing that "if in fact those nomads [= the authors of all these graffiti] were in reality merchants not only in constant touch with the outside world but themselves based for much of their time on permanent villages and towns throughout Arabia, then the development may not appear so strange" (cf. l.c.).

The first remark to be made is to underline the sweepingness of Parr's statement which speaks of "these nomads" without any exception as if all nomads were involved; which considers all "these nomads" as merchands as if none of them could have been mere carrier ; and, finally, which puts those merchants in the impossible position of being "in constant touch with the outside world" while being "based for much of their time on permanent villages or towns." If such is the case, that so-called "constant touch" was most of the time made by intermediaries and, therefore, not personally, and Parr's suggestion can obviously not apply to the Saf and the

[illegible] people whose inscriptions never refer to "permanent villages or towns." Moreover, as many graffiti are found in the vicinity of [illegible] caravanneers during their stopovers for watering their [illegible] time spent there depended directly on the number of animals to be watered and [illegible] primarily on the propitiousness of the surrounding area. [illegible] for Hima with its protective mountainous belt which doubtless encouraged [illegible] travellers to linger about the place, thus giving them more time to [illegible] short messages on the nearby rocky hills. If there can hardly be any [illegible] city merchants occasionally took advantage of those caravans and, [illegible] opportunity of having contact with the outside world, as must have been the case of the Tham man who had his inscription engraved in Greek letters (cf. [illegible], p.132 and tracing on p.139), the suggestion that all those graffiti were either village or city dwellers or merchants is unacceptable. As for the many graffiti scattered all through the South, it would be [illegible] to suggest that none of them would have been engraved by the [illegible] the literacy of ordinary persons throughout the Arabian peninsula is a fact [illegible] proven by the enormous quantity of graffiti and rock inscriptions remaining [illegible] peninsula although many more must have been destroyed in the past [illegible] consequence of the friableness of some rock formations; e.g., I did not find any inscription on J. al-Kitāb nordwest of Tarīm in W. Ḥaḍramawt.

((3)) Ryckmans' third remark is [illegible] two features [in Tham], such as ligatures or trends towards stylization, [illegible] could be ascribed to a calligraphic usage, as in the case of Nabataean" (cf. [illegible], l.c.). But, what is the meaning of the expression "trends towards stylization" in Ryckmans' jargon? What is the advantage of using a [illegible] without explaining its meaning? Furthermore, a cursive writing does not necessarily involve "ligatures." The ancient Semitic languages present many examples of cursive writings without ligatures, as can be seen throughout [illegible] Naveh, Early History of the Alphabet. An Introduction to West Semitic Epigraphy and Palaeography, Leiden, 1982. Finally, the individual genius of each writing must be respected, and it is erroneous to evaluate the cursive of any particular writing on the existence on the sole basis of the cursive of another writing. Ligatures are not likely to occur in SA, Saf and Tham writings, as in Phoenician, although they are quite at home in Nabataean, and the introduction of ligatures in Lih can easily be explained by the influence of neighboring Nabataean.

((4)) Ryckmans' fourth and last remark is really an ending worthy of him; it reads as follows: "There is also a [illegible] possibility that some of the 'Thamudic' texts scattered in the vicinity of such urban centers of South Arabian culture as Dedan, Qarya, or South Arabian towns, are the cursive counterpart of the writing used for monumental inscriptions in town, but such a possibility looks very remote. For one thing, it is not conceivable that two contemporary scripts within the same system of writing could have [illegible] same positions on the use of word-dividers" (cf. RycASL, l.c.).

Here again, the imprecision of Ryckmans' prose is remarkable. Which are the implications of the expression "some of the 'Thamudic' texts"? Which texts are included? Which ones are excluded? What is the reason for excluding the latter? Could it be that are excluded the texts without any word divider? What happens to the texts which do have a word divider here and none there? Furthermore, the expression "for one thing" normally calls for a number two but there is no second proof. Finally, since his argumentation must be taken as it stands, the reader notes also that an important feature to be considered when dealing with graffiti is palaeography, and Ryckmans does not mention it at all!

The only reason given by Ryckmans to justify his main statement is formulated in

the strongest possible way, viz. "it is not conceivable." Here again, [illegible] does not know what he is talking about; he sweeps under the rug the [illegible] evidence which flatly contradicts his are my opinion, viz. what is "[illegible] tion" [illegible] does exist.

The word divider is often missing in the rock inscriptions: e.g., [illegible] Alban Jb; Ja [illegible], 3, 4 and 1; Ja [illegible]; [illegible] b; [illegible] 32 6, 1; [illegible]: all of [illegible] dissed in [illegible]; and many graffiti from the country of Dukeria and [illegible] other graffiti show that all word dividers are not written; e.g., Ja [illegible] [illegible], [illegible], [illegible], 2 and 3.

The situation is the same in the graffiti from Marvat al-Haw' although [illegible] ti normally have the word dividers. But, the absence of any word divider is [illegible] quite often; e.g., Ja [illegible], 2536c, 2537b, [illegible], 2[illegible] a, d, etc.

The same situation is also attested in the SA graffiti in the vicinity of al-[illegible] no word divider in, e.g., Ja 22[illegible]d, 2241f, 2259, 2260a, 2272b, etc. [illegible] normally has word dividers, no word In the same vicinity of al-'Ula, although [illegible] 1, p, q, r, t, u, w, ae, etc. divider is to be found, e.g., in Jal 6a, b, [illegible], m, s, 17e, 20a, etc. Some word dividers are missing, e.g., in Jal 8d, although Tham normally has word dividers, no word In the same vicinity of al-'Ula, 10, 20a, b, c, 22, 24b, 2[illegible], etc. Some word divider is to be found, e.g., in Jal 24a, bis, etc. dividers are missing, e.g., in Jal [illegible]

The preceding facts justify the following statement: although present in most of the SA, Lih and Tham graffiti, the word divider may be omitted and is apparently omitted at random depending, so it seems, on the personal habit of the writer. Here again, the preceding epigraphical information squarely contradicts Ryckmans' ominous allegation which was invented at the expenses of scientific honesty in order to suit his past theories.

(5) The following case is typical of Ryckmans. The example of Ja 1040 is as clear as it is simple. J. Ryckmans indulges once more in one of his favorite pastimes, viz. he lies. When speaking of the text "from Najran written in Sabaean" (cf. RycASI, p. 7[illegible]) Jacques Ryckmans explicitely states that "A. Jamme later republished this [illegible] a genuine 'Thamudic' text, in Sabaean and Hasaean [sic] Inscriptions from [illegible] Arabia (Studi Semitici, 23, Rome, 1968, 61)." (p. 62, note 4).

Jacques Ryckmans is so stupidly blinded by his own ego that he does not [illegible] attributing his own terminology to those who oppose it. It is indeed a qualified lie to state that I ever considered the text as "'Thamudic'" for it is dealt with in "Part I - Sabaean Rock Inscriptions from Southwestern Saudi Arabia" of my aforementioned book, JaSHI, pp.7-62 and 95-104 (Indexes).

d - French translations.

A whole volume would be needed to point out the discrepancies between the English translations and what is supposed to be their French synonymous counterparts. The few following examples suffice to illustrate that the French renderings often introduce new ideas, new elements to the [illegible] translations or simply distort them. Yet, [illegible]'s authors do not mention the problem anywhere in their publications. Whether voluntary or unvoluntary, all these differences prove once more the dilettantish method of those authors who care so little about accuracy. Indeed, the numerous pages of this review illustrate conclusively that these authors are professionals of approximations and imprecise statements as well as of eccentric synonyms. Furthermore, how can the reader know [illegible] side Müller endorses in all the instances of difference or even if he does not [illegible] a third one? Finally, the quotation of any English or French translation does by no means imply my endorsement; cf. already above, pp. 131-132, for hrs.

p. 14: 'qlmt: "diversion mole" is rendered "digue de dérivation" instead of "digue de déviation." - 'kr: "become pregnant (woman)," is translated "devenir enceinte (femme)" instead of "devenir enceinte (femme)."

p. 15: 'lm: "make acknowledgment" is rendered "reconnaître publiquement." - 'rlm: "acknowledge" is rendered "reconnaître la vérité [illegible]." In the two preceding French expressions, the additions "publiquement" and "[illegible]" must be eliminated: they do not belong to the root.

p. 21: 'r': "dig well" and p.25: b'r:"dig a well." These two expressions are rendered "forer un puits" and "forer un puits," respectively. The second expression is also repeated on p.91, under nbt. Firstly, "a well" is part of the second translation, but "un puits" is not! Secondly, "to dig" does not imply that a mechanical instrument has to be used to pierce hard material, such as rock. Of course, there cannot be any question in the texts of "forer un puits" (de pétrole). The verb "to dig" simply means "creuser."

p. 22: 'wd: "extension-wall" is rendered "mur d'ancrage" instead of "mur de retour."

p. 25: b'dhw: thereafter" is rendered "ensuite, sur ces entrefaites." The first adverb eliminates the relative pronoun; thus "après cela" or "à la suite, cela." The expression "sur ces entrefaites" is erroneous because it means a contemporaneity, not a posteriority.

p. 28: mbhr :"pit" is rendered "puits" instead of "fosse." - bhl: "assign place as settlement site to (2 acc) s.o" is rendered "assigner à qqn un endroit (2 acc) à coloniser" instead of "designer à qqn un endroit (2 acc) à occuper." bhlm: "settlers" is not translated in French, "occuparts." The hyphen is "bhlm-" must be suppressed because the word is determined in each of the quoted examples by the pronoun -hmw which has nothing to do with the form of "bhln." - bhlt:"settlement" is rendered "établissement, colonie;" the second word must be suppressed.

p. 31: brk/wtbrk: "be blessed and hallowed" is rendered "être béni et loué;" "loué" instead of "sanctifié."

p. 33: bsym: "s.t. undesirable" is rendered "qqn de peu souhaitable" instead of "indesirable." - hb'n: "allow beast to trespass" is translated "laisser un animal s'introduire dans une propriété" instead of "permettre à un animal d'empiéter."

p.35: dbl: "ball of dates" is rendered "dattes pressées," which is doubly erroneous because "ball" does not necessarily imply that the content is pressed, and "dates pressées" does not necessarily mean that they are packed; rather, "paquet de dattes."

p. 36: drm: "allow a beast to stray" is rendered "laisser un animal errer à sa guise" instead of "permettre à un animal de s'égarer."

p. 38: dfr': "ill-smelling herbs" is rendered "fines herbes malodorantes" instead of "herbes puantes;" "fines" must be suppressed.

p. 47: fth: "temporise with s.o." is rendered "transiger avec qqn" instead of "transiger provisoirement avec qqn." Note that the preposition is not included in the translation, but it is in the English rendering.

p. 52: grf: "wholesale transaction" is rendered "contrat de vente en gros" instead of "opération en gros."

p. 53: grz: "assign property rights to s.o." is rendered "concéder des droits de propriété à qqn;" "des" instead of "les." - grr:"settlers on land" is rendered "colon agricole" (in the singular!) instead of "occupants d'un terrain."

p. 59: hdg: "spate, flash-flood" is rendered "crue subite" instead of "crue locale;" and "spate" is not translated, "crue."

p. 90: 'n'm: "goods, property" are translated "marchandises, biens" instead of "biens, avoirs." The text does not deal with trading or traffic but

of construction; thus, "[illegible]" is erroneous.

F - Short remarks on [illegible]. - The present chapter contains a [illegible] remarks listed under several headings [illegible] picked up as I was [illegible] do not require long excuses, as they were [illegible] one of each heading. [illegible] [illegible], they are not to be considered the only ones of each heading. [illegible] [illegible] [illegible]

thing to give in PSAE, 9 (1979), p.79, and the text was still unpublished. The name Ḥyṯm occupies l.1, and ḫmsm l.2; cf. M.A. al-Iryani, in al-Iklil, 2, p.279, bottom left photograph, and text RES 4708 on pp.2558-2578 and Pl. on p.267, upper 2/3. Müller's paper announced in middle 1978 (cf. PSAE, 8, p.80) still remains ... unpublished!

4 - Erroneous references.

P. 13: st'ḥb: in "C 563+566/2," correct "2" to 5.
P. 28: ḥlm: add "/1" after "R 4762."
P. 36: ḫmr: in "R 4760/5," correct "/5" to A/5.
P. [illegible]: ḫmr: "C 562+563+575" must be corrected to CIH 152+.+151.
P. 78: krb: "C 151+152" must be corrected to CIH 152+.+151.
P. 81: ml'b: add "2" after "C 356."
P. 86: mlk: add "/2" after "Ṯn Ḏuqqa" = Sharaff 63 (cf. above, p.137).
P. 94: ṯhl: in "R 3846/18," correct "8" to 6.
P. 106: ṯlṯym: in J 717/5," correct "/4" to A/4."
P. 107: ṯnd: in "C 356/4," correct "/4" to a/4.
P. 111: ymm : in "C 566/4," correct "1/5" to /5. How could a paper the title of which begins with two singular words, "Iscrizione sabea," contains more more than one text? The inscription is Ja 60.
P. 112: r'y: in "MAO 1/5," correct "2" to 3 (cf. above, p.74).
P. 116: rgl: in "N 16/2," correct "554" to 553+554.
P. 127: sq': in "C 564/1," correct "2" to 3.
P.146: syd: in "N 15/2," correct "2" to 3.
Addition to p.106: grd: "R 4183/1" must be corrected to "R 4813/1."

5 - Erroneous quotations.

P. 9, under 'tr, CIHS lists "'tr[y] R 3951 /5 (qdmy/-)" (cf. also BeQ, p.56, [illegible] 54:7: "'tr (or 'trf y ?)" without any justification of the question mark), contrary to N. Rhodokanakis, who already stated in 1927 that "[illegible] ist kaum Platz" (cf. Sitz. i.a.A., Phil.-hist. Kl., 206, 2, p.107, note 1).
P. 10, under h'wl, "J 670/10 (-/ksldm)." The correct quotation is h'wl/b(l.[illegible]) kaum (cf. below).
P. 12: under 'db, "h'db" of RES 3945/1, and "s2'bhw" of CIH 522/4 must be corrected to h'd[b] and s'[bhw], respectively.
P. 15, under 'ln: in RES 4815/5, "'wldm" is corrected to "['wld]m in the "Addenda et Corrigenda," P.1. This correction must be suppressed (cf. N. Höfner, in WZKM, 45 [1938], p.37, and RES, VII, p.379). Furthermore, "'h[illegible]" must be corrected to '(n)rm, cf. N. Höfner, l.c., note 1: "Glaser schreibt 'h[illegible] sicher h statt n zu lesen."
P. 31: in "bnk/wtbnk" of CIH 543/1, the initial b is restored and must be put between crackets; thus, [b]nk.
P. 33: bsym of CIH 925/3 is given as a "n." and remains untranslated in CIHS. The latter's quotation is deceptive, viz. "hb's1/w" instead of bn/hb's, because bsym is a word parallel to bn/hb's, not to hb's only. CIH (III, p.2[illegible]) relates the noun to Ar basama, but does not explain its diminutive form. I relate bsy to Ar bawsiy "of the baser and common sort of men" (cf. LaEL, p.275B); then, bsym may be translated a[ny] vilain.
P. 119, under rwt: "'bkrb" of Gl 1573/4-5 must be corrected to 'lkrb.
P. 122, under st', suppress the word divider between lsm and rhmnn in Procre-ment 1/8.

P. 124, under sbt II, suppress the word divider after "lsm" of [illegible]/5.
P. 124: n. sidyl-m] C 464/4" and the rest of the entry must be eliminated. [illegible] levy's copy (cf. Ha MAK, II, p.245, no.642, and, consequently, [illegible] (II, p.169) indicate that two letters are missing after sdl and before [illegible] reading "sdy[m]" was copied from Beeston's erroneous interpretation (cf. [illegible] 67 [1954], pp.209, 221-222 and 226) where [illegible] is erroneously put between [illegible] as if it did not exist. Beeston does not justify his elimination of [illegible]-letter space. Instead, he speaks of "the Corpus editors' emendation to [illegible] (p.221). This statement contains two inventions dreamed of by Beeston. (a) [illegible] so-called "emendation" is Beeston's invention; cf. CIH's text (p.[illegible]) [illegible] sdy.." CIH's commentary only states that "sdy in sdy 'sex' corresponds to [illegible]" (P.169A). (b) As CIH's commentary proves it, CIH merely suggested correcting sdy to sdt, not to "sdtm."
P. 124, under sfh, correct "'sht/..." of Ja 578/22 to [illegible].

b - "(?) {reading suspect}."
P. 169: "z'd'(!) reading suspect - Ja 750/7." At least in the present case the reader is able to find out the reason of such a move: Beeston states the 'd1' formation in the noun dfr' (cf. JSS, 14 [1969], p.223, note 4[illegible]). Obviously enough, SPDS, p.38), but he also affirms that "such a construction is difficult to accept in the present passage" (cf. JSS, l.c.). This is obviously enough no acceptable reason regardless of what Beeston himself thinks.

a - Beeston had the opportunity of adding another phrase or even another paragraph to plainly justify his omen , his "difficult to accept in the present passage." Almost the lower half of the following page, p.230, which is blank, provided him with plenty of space. Even were that half-page not enough, JSS would surely have given him an extra page without the slightest difficulty. The truth of the matter is that he would never have allowed his true reason to be printed because his reason is that the meaning "provisions" does suit either his "instinct" or his general interpretation of the text. Here again, personal preconceived ideas prevails upon a text. Such a method is endorsed by C. Robin who words his own judgment in his own way as follows: "A. Jamme a cru pouvoir lire z'd, traduit par 'provisions'. La lecture de ce mot a été critiquée par A.F.L. Beeston" (cf. Sem, IV, [illegible]). Here is a case where Robin proves that he does not know the meaning of the word he uses. The verb "critiquer" means "to show the defects of someone or something;" but Beeston showed nothing, proved nothing; he merely stated his displeasure.

b - In the same paper (p.229). Beeston adds that "if the reading is correct it must be an engraver's error." Two remarks are in order. (1) Robin does not know either the meaning of "critiquer" or ... that of "a cru pouvoir lire" since Beeston himself does not categorically deny the correctness of my copy. (2) Beeston is so convinced that his general interpretation of the text is and cannot not be correct and certain that he would deliberately accuse the engraver of an error! The same arrogant attitude is found in J. Ryckmans' paper on RES 4866 (cf. below).

c - In the same paper(p.228), Beeston's transliteration of the text includes his reading "(t)'d'm," the word he wishes to find and which he relates to his "'d'd' = 'dy." whatever the reason might be, CIHS does not enter "'d'd" or "'dy" (cf. 1 and 2) and, therefore, Beeston's gratuitous correction "(t)'d'd" is not to be found in SPDS.

d - The last development in the saga of z'd' comes from Beeston himself who renegates the most important statement of his original position ... -here again without giving any reason or even without mentioning his about-face. In fact, the reason for his volte-face is most probably the fact that his initial "[illegible]" was

not endorsed by the authors. [illegible] (p.24, par [illegible] (f)) lists "[illegible]" with the remark "(if indeed the latter is correct)." Two remarks are in order: [illegible] admits reluctantly - but he admits it - that my reading "[illegible]" may be correct; he transcribes the word as "[illegible]" contrary to his initial position. [illegible] only blame himself for his reckless remark now being disavowed by the [illegible] he wanted to flatter.

7 - "leg." - P. 144: "gal

gal Car BY [illegible]: leg gal." What is the advantage or purpose or more simply the rationale of devoting one entry to the ... repetition of an erroneous hapax legomenon? And, after these authors had decided to [illegible] lines of SBDS on their useless "gal," why is there no reference to Ca 1/12 with gal (p.[illegible])? The reader surely remembers, e.g., Müller's statement to the effect that the inscriptions were "kritisch überprüft" (cf. above, p.67). This example hardly confirms the scientific honesty of the author of such an affirmation.

8 - " {sic}."

The sigleum "{sic}" is found in a variety of forms, either in its simple form (e.g., RES 4085/2, Fakhry 76/1) or with an addition, such as "{sic photo}" (e.g., CIH 927/6, 6; 925/[illegible], etc). The six following examples throw a vivid light on the superficial and dilettantish groundwork of [illegible]'s authors, which is frequently characterized by Müller as "kritisch" (cf. above).

a - P. [illegible]: "yarn BY 508/10 {sic photo}." This statement proves that [illegible] crew members did in fact rely exclusively on the transliteration of Hawkins (cf. Le Muséon, 66 [1953], p.297) and the photograph (pl.[illegible]) of modern alphabet (cf. Le Muséon, 66 [1953], p.297) and the same page.297) in SA letters (cf. the same page.297), or they did NOT even check the transcription in SA letters (cf. the same page.297) or the commentary (p.30[illegible]). These two places show that "yarn" of the first transliteration is a mere printing error instead of yarn!

b - P. [illegible]: "C 523/6 (ytrr {sic photo})" is out of place. [illegible], [illegible] make any reading error: the correct reading is on p.237B (the transliteration) Hebrew letters, and 237B (the commentary). Here again, [illegible] bases its correction on a simple misprint, "[illegible]," in the transliteration in SA letters which was [illegible] corrected on p.30[illegible], as if [illegible]'s horizon was limited to CIH's SA transliteration and the rest of CIH's work was inexistent.

c - P. 167: "y'b C 523/5 {sic photo}." The correct reading y'b was already that of D.H. Müller who published the bronze tablet eighty-six (86) years ago (cf. MUSAM, pp.21 and 23). It is CIH (III, pp.237-238) who introduced the erroneous reading "y'd."

d - P. [illegible]: mykkt: "R 4085/2 {sic}." The reading mykkt is already certain in E. Mordtmann and D. Mittwoch, Himjarische Inschriften in den staatlichen Museen Berlin, Leipzig, [illegible], pp.7 and 9. Why does [illegible] not refer to this publication instead of giving the reader to think that the fact of the true reading has been ... discovered by a new member of [illegible]? The erroneous reading "mykkt" comes from H. Grimme (cf. Le Muséon, 45 [1932], pp.96 and 97) and is called "lecture exacte contre mykkt" by G. Ryckmans (cf. RES, VII, p.76), who nevertheless transcribes it as "m(y)kkt." J.Pirenne's note, "lecture confirmée par Fakhry 61" (cf. [illegible] VIII, p.[illegible]), does neither alter nor confirm the fact that mykkt is on the stone of RES 4085/2. Finally, the reader wonders why SBDG does not refer to this text (same line) under "tbqlt" (p.30); these authors would have had the opportunity of adding another "{sic}" after the sigleum of the inscription because G. Ryckmans e-

[illegible] transcribes the word as "[illegible]," the correct [illegible] (cf. p.24A). - Note also that the reading of [illegible] Grammatik, Leipzig, [illegible], [illegible] the sigleum.

e - P. 172: [illegible]: "C 925/1 {sic photo}" is erroneous. [illegible] and D.H. Müller had read the letter [illegible] (cf. [illegible]) [illegible] they acknowledge that "the letter [illegible]" [illegible] matter of fact, the letter [illegible] is clear on the photograph of my [illegible] the text from the original also has [illegible].

f - P. 172: "[illegible] F 76/1 {sic}." There is no reading error in the [illegible] Ryckmans, Epigraphical Texts, Cairo, [illegible], p.2 (commentary) [illegible] Here again, "[illegible]" of the transliteration was [illegible] a typo.

g - The four TL numbers listed in SBDG. - SBDG lists TL 23, 24, and [illegible] XXIV-XXV, and TL 24 on p.XI, twice.

a - TL 23 is referred to a book of E. von Wissmann published in [illegible], "[illegible] 80" on p.XXIV; and p.XXXI adds: "[illegible] TL 23 [illegible]" (also p.XXXIX, twice).

Since Ja 1819 is not listed on p.XXII, the reader cannot possibly know [illegible] where to find that number but also that the publication of Ja 1819 is posterior to that of von Wissmann and is based on my decipherment from the original [illegible] not on my photographs.

b - TL 24 = Ja 2353 (cf. [illegible], II, [illegible] and tracing on p.[illegible] = [illegible]). This inscription is one of the "one or two of the Sirgan texts" which "seems not to be Sabaic and is therefore excluded," states SBDG (p.XI, emphasis mine). In spite of combining their most strenuous efforts and their acutest skill, the four authors of SBDG could not succeed in settling the question of the exact number of those unfortunate Sirgan texts. Is it only one or two inscriptions which they eliminate? Why do they not release the sigleum of their second possible victim? Moreover, although they are not even sure of their tentative verdict (cf. "seems"), they do not shrink from being illogical by saying that their rejection based on that verdict is definitive; those texts are "therefore excluded". Last, but not least, those authors are so infatuated with themselves that they do not even attempt to justify their verdict. Needless to say that their verdict is even at first sight rejected as an empty affirmation because it [illegible] based on their imaginative, fancy approach to the texts [illegible] illustrated in the pages of this review and which has already been [illegible].

c - TL 25 is referred to a paper by M.A. Ghul published in [illegible], "[illegible]" on p.XXV. P.XXXI further states that "[illegible]" (also p.XXXII, twice).

Since again, since Ja 2354 is not listed on p.XXII, the reader cannot possibly know not only where to find that number but also that the publication of Ja [illegible] posterior to that of Ghul and is based on my decipherment from the original as well as on my photographs. Note that "[illegible]" indicates "an alternative sigleum to the [illegible]", in cases where the text does not differ" (p.XI), the [illegible]. The use of those brackets in the present case is another [illegible] Ghul reads "hzl" (l.8) and Ja 2354 has hzl, a verbal form [illegible], p.72, where it is said "{sic photo}." Besides [illegible] are thieves because the reading of hzl was first published in [illegible] to complete their job of obnoxious information, [illegible] the [illegible]

ing of 1.9 which has the verb *ʾsk* *a fait cet entrelacement* (cf. JaMAR, II [1971], p.58). The verb *ʾsk* is not to be found in [illegible] (p.131).

d - "VL 29a = Doe, The [illegible] Sirjān, p.7, pl.5,6;" the preceding statement is found in [illegible], p.XXV; for this reference, cf. p.XXXV.

P.7 of Doe's booklet has the two relevant data, viz.

a - "ʿAdī Sirjān 4 (VL 29a); thus, not "VL 29a," as in SDDS;

b - in l.8: "*bʾlqlhw*;" thus, not "*tbql*" as in [illegible], p.30, under *bql*.

Both the siglum "VL 29a" and the substantive *tbql* come from JaMAR, II (1971), p.84 and pl.7, where the text is republished under the siglum Ja 2356a.

The reader finds "VL 29a = Sirǧān 3 and 4 into a single text comes from [illegible]. Here again, the reunion of Sirǧān 3 and 4 into a single text comes from [illegible] l.c.. But, the reader will not find Ja 2356 listed on p.XXII; therefore, he will never know where to find the definitive publication of a text which is almost illegible on Doe's photographs. Finally, the reference to "pl.5,6" of Doe's booklet is another error; it is pl.6 and 7, and in neither place the reading of *tbql* is possible. Pl.5 shows Ja 2354 = Sirǧān 1 on the left and Ja 2355 = Sirǧān 2 on the right.

The facts presented above speak for themselves and amply justify the conclusion that SDDS's authors build their work on voluntary lie and open highway robbery.

10 - "Addenda et Corrigenda."

The list of "Addenda et Corrigenda" is found on a loose sheet containing 30 entries printed on both sides.

a - SDDS's count of the lines excludes the lines of the alphabetical headings; cf. pp.1, 130 and 140 for the headings *ʾ*, *ḫ* and *ṯ*, respectively.

b - The place where an addition should be inserted is indicated in two different ways, viz. either above the number of the printed line (cf.p. XXXVIII) or between the two given lines (cf. p.78, ll. "16/17:" p.96, ll. "8/9;" and p. 129, ll. "6/7").

c - The place where a correction should be made is also indicated in two different ways, viz. either on the line itself regardless of the length of the correction (cf. p.141, "31") or on the first of the two lines indicated (cf. p.68, ll. "17/18").

d - P. 1: the correction to p. "59." l. "20" requests the suppression of "m(h)dr C 359/8." The text reads as follows: *wtrt*(1.7)*d/tʾlb/d*(1.8)*n mhdr*, and CIH had suggested the correction of *h* to *ḥ*, thus *m(ḥ)drn* (cf. I, pp.444-445). Therefore, SDDS had first endorsed CIH's correction, but rejected it later. But, what does SDDS do with *mhdr* which is not listed under *hdr*? Who knows?

e - P.2: correct "RD⁶" to "RḎ⁶."

f - P.2: for p.138, the number in "Radt Katalog p.19" must be corrected to 18.

g - P.2: for p.148, SDDS states "leg.: n.pr. Rob 1983." In fact, it is 1982; cf. CRAIBL, pp.613-616. This interpretation is unacceptable; cf. below, Robin.

C - Individual cases. -

1 - *ʾn*. - The irrational and imaginative method of SDDS's authors is clearly manifested by their treatment of *ʾn* (p.6).

a - They list *ʾn* in Gl 1782 (cf. B. Schaffer, [illegible] Inschriften [illegible] Sammlung Sundorten, II, Vienna, 1975, p.16, and [illegible]) as follows: "*bnhw/ʾn*."

It seems obvious, even at very first sight, that when a text [illegible] fragmentary. In fact, the fragmentary condition of the antiquity is attested by certain terms of the two following reasons: - the stone is broken off on the two lateral sides and at the bottom;

- above the letters, there is the raised horizontal section separating them from what may be a frieze(?).

The fragment may thus be a part of l.1, and the following reading [illegible] reconstruction: .../*w*|*bnhw/ʾn*[... ... and] his [*ʿlon ʾan*[...; cf., however, the personal name *ʾn ʾlwn* in Ḥaǧr Ja 2990.

It is impossible to understand how SDDS's authors, albeit so hypnotized by their own concoctions, could not have made the preceding remarks which are most obvious but, they did not. Instead, they state without the slightest hesitation that *ʾn* is a pron. 1ᵉ pers.s. I - - " (p.6).I suspect that SDDS's crazy interpretation of *ʾn* of the present text was inspired by J. Ryckmans' erroneous thesis on the presence of the pronoun *n* in some composite names (cf. above, p.29); thus, *ʾn* becoming *n* in composite names, as *ʾl* became *l* in those names according to Beeston's erroneous opinion.

The editor of the text writes that "die vier Abklatschblätter zeigen in Wirklichkeit 24mal diese wenigen Buchstaben." In fact, there are 5 of them: 5 on Gl A 544a, 6 on Gl A 544b and c, and 8 on Gl A 544d. Gl A 544b and c have in common not only the same number of impressions of the fragment but also the very same arrangement of those impressions. Therefore, these two squeezes were made together and later on separated from each other.

Furthermore, SDDS considers the fragment as belonging to the monotheistic period. Such a statement is inaccurate from a palaeographical view point.

b - The word *ʾn* is attested in CIH 541/4, and SDDS interprete it as "pron. 1ᵉ pers.p. we - - [illegible] element in n.pr. - - ?," thus two "dubious ... mutually exclusive interpretations"(p.XVIII).

As to the 2nd interpretation, it suffices to say that the element *ʾ-* does not exist in SA onomastics. For a likely origin of such an interpretation, cf. above, the first case of *ʾn*. SDDS's farfetched suggestion is all the more out of place that *ʾn* is not an element of a proper name in the present text; the proper name is *ʾbrh/ʿqlv*.

In favor of their first interpretation, SDDS does not refer to a single parallel. However, since the author of CIH 541 is an Ethiopian, it is most natural and completely appropriate to refer to Amharic *ʾǝn* which is a proclitic particle introducing the name of a high-ranking person (cf. F. Praetorius, in [illegible], II, p. [illegible], and also I. Guidi, Vocabolario amarico-italiano, Rome, [illegible], p.[illegible]) because such is indeed the case in CIH 541 where *ʾn* introduces the name of *ʾbrh/ʿqlv* followed by the royal title.

2 - *dhb*. - It is a commonplace that the noun *dhb* is used with three different meanings, viz. the name of an incense, that of a material from which statues and other votive offerings are sometimes made, and so far that material always is bronze; and the third meaning, which is irrelevant to this presentation, is *irrigated land* (cf., e.g., JaSDTB, p.431B).

It is almost offensive to the reader to point out that there is no ques-

tion of gold in an incense which was nonetheless called dhb because of its
son or another, as it its glistening shine or its very rich fragrance that
people of gold" also in Ar, dhb means "yoke (of an egg)" no doubt because
color. It is, thus, quite simplistic and erroneous to state, as Müller does,
"dhb wird wörtlich durch 'golden' übersetzt, obwohl natürlich die
texte in den seltesten Fällen aus reinem Gold gewesen sein dürfte" (cf.
p.47). This remark is made more palatable by the use of the vague word
objects," which may be a small, even tiny thing; but a statue is
only the richest human being could afford such an expense. As expected,
ge) lists "gold" as the very first meaning of dhb; but, apparently in an
dinary move to please everyone, it also mentions "bronze," a translation
have always defended in the past (cf., e.g., Sumer inscriptions
Princeton, 1967, pp.4-4). Furthermore, how could Müller speak of "den
fällen" when he cannot even give a single example? How does he know
single example will ever be found? Only a person out of his mind, viz.
fully blinds himself with the dhb-gold equation, would dare to maintain
quation in translating glmn/dhbn as "die Statuette (das Standbild) aus Gold,"
Müller does? (cf. [illegible], p.[illegible]). Note also that "Statuette" and "Standbild"
are not synonymous. Furthermore, Müller makes a third error in his rendering of
glm as "statuette;" glm is not a diminutive. And [illegible] makes two errors in
treatment of glm and glmt (p.143), viz. both glm and its diminutive glmt are
ven the same meaning, "image, statue of man - - ," and glmt is rendered as
age, statue of woman | image ~ statue de femme;" in each of these two quotations,
the last two words must not be printed in italics.

dhb is also found in Abd 10/4 (cf. Y.M. Abdallah, in Dirāsāt
3 [1979], pp.36-41) both as a verb and in the noun tdhb, which SDDS translates
"gilt" and "gilding," respectively.
The context reads as follows:

- /wtwt/wn

4 ab', wpy, wdhb/wzyr/kl/tht/wtdhb/w'db/bythmw/sb'n/whrrhmw/an'

5 m/ -

Even a simple glance at the whole pericope indicates that SDDS's translations of
dhb and tht are unacceptable because they are in defiance of good common sense
since tht is said to belong to a hrt house as well as to a hzr town. Who in his
right mind would even think that a simple ayl ruler of two tribes would use
g o l d to restore and repair a house and a town? Even the wealthiest of the
kings could not afford such a feat.
The pericope may be divided into two sections:

a: the general description of the work done, viz. twb/whzb' he reconstructed and repaired, viz. the work does not deal with new buildings, but with old ones in need of repairs; and

b: the work itself which is detailed in three parts; the adjective kl determines the three following substantives and is repeated here three times for the benefit of the presentation:

1 - hzy - - kl/tht he repaired ... all section in need of repair;
2 - hnc - -(kl/)tdhb he applied ... (all) bronze ornament;
3 - zyr - -(kl/)'db he plastered ... (all) repair.

No. 1 seems to refer to the repair of all sections or parts that were damaged in one way or the other; this means the basic work of restoring the walls themselves. Nos. 2 and 3 refer to the inside and/or outside finishes of the repairs mentioned in no. 1.

[illegible] mentions the plastering done to all repair; and to. 2 seems to
the glistening bronze appliqués.
illustration of such work may be found in [illegible]
[illegible] bronze entre les [illegible]
[illegible] Curtini's remarks in [illegible] (cf. [illegible]) [illegible]
[illegible] p.[illegible] note 2..

c - h'lln, hzq and mhrg. - Another example of [illegible]'s erroneous method is its use
of Ir 13 par 12..
The reader finds "?v. h'lln' E 13 12 (?leg.) h'rrn" save, defend - - " in [illegible]
(p.[illegible]). The text reads as follows (cf. IrPZW, p.75):

whmd/byl/wmqm/'lmqh/thwn/bdt/hzr/[illegible]

[illegible] 10/77: erroneous "hmdm" instead of hmd; 1.79 adds "[illegible]" after [illegible]
in 1.79, wh'lln is missing; 1.80 has "tdm/[illegible]" instead of [illegible]
IrPZW, p.[illegible]).

a - What could possibly be SDDS's reason for doubting of Irvin's [illegible]
is to be hoped that the reason is not the 'Inān's unreliable copy. [illegible]
it be except the nagging plague which has been pestering and poisoning [illegible]
especially in the last twenty-five years, viz. the notorious frenzy of some
thors to emend words which they do not understand or words they do not like or
words which do not suit their temporary whims or their preconceived ideas of what
the text should mean. Both SDDS's suggested correction of h'lln to "[illegible]" and
translation of h'll as "save, defend" are so obviously wrong that it is [illegible]
sible that such follies could be perpetrated by those who claim to be [illegible]
the text most scupulously in a "kritisch" manner. The context demands a [illegible]
the general meaning of "to grant, bestow," not "to save, defend," for the [illegible]
w sdq, cf. my paper in JSS, 4 (1959), pp.264-267. The pericope may be translated
as follows: and he praised the strength and power of [illegible]
and vouchsafed and aided and reiterated to His worshippers [illegible]
[illegible] he led war trophies. For h'll, cf. Ar 'alla, 2nd form "to [illegible]
iterer" (cf. BiKaDAP, II, p.334B); the perfect "had reiterated" obviously means
that the god "had reiterated" His promise to help His worshippers to get perfect
war trophies.

b - The pericope fr'm/w'sd/tqdm also occurs in Ir 13 par 7 (cf. IrPZW, p.75),
which is parallel to that of par 12, viz.

hmdm/bdt/hmr/whwš'n/'lmqh/ - /'dymthw/fr'm/'hzr w'sd/[illegible]

In this pericope, however, J. Ryckmans erroneously considers [illegible] as de-
pendent of hmr/whwš'n, viz. "le dieu lui [= the author] a accordé d'avoir [illegible]
rigor et accomplir'" (cf. RycII(3), p.248). The two verbs are asyndetic relatives
of 'sd; the pericope means in gratitude because 'Ilumqah - vouchsafed and aided
His worshippers Fari'um 'Ahgan and the soldiers he led to a hasty and [illegible]
attack" (cf. Ar 'adiyat). How is it possible to understand that J. Ryckmans did
not see that, as a consequence of his suggestion, the plural 'dymt would be in-
troducing a singular, viz. fr'm/'hzn? A final note is to point out the variety
of words introducing the expression fr'm/w'sd, viz. the plural 'dymt (par 7), but
the singular 'bd (par 12) instead of the plural in order to refer to the leader
as the main author of the text.

c - The word mhrg mentioned in Ir 13 par 12 quoted above is also another ex-
ample of Beeston's and his supporters' bizarre method of working.

J. Ryckmans summarizes the question as follows:

"[A] But any arabicist would conclude decisively from [Ja] 576/9 [illegible] [illegible] that it is purely and simply the *masdar* of *hrg*, and that this par[illegible] means 'they made a number of killings of them'. [B] It should also be remarked that this phrase militates against Müller's proposal [with reference to [illegible], p.105B] of equating the word with Geez *mehreka* 'booty'; especially seeing that the precise equivalent of the Geez word, *mhrkm*, is actually attested in EMA in Pa. 119/8 (= YM 358), where G. Ryckmans has wrongly [illegible] to *mr(h)rwm*. [C] Jamme's rendering 'they deprived them of a war trophy' adds a wholly unnecessary secondary sense to the verb *hrg*. [D] His view may have been motivated partly by the fact that the governing verb is sometimes *lfy* (which he renders 'bring back', but see above on this), and [E] partly by the fact that the objects listed along with *mhrg* are usually 'captives and booty'; but for my part, I can see no incongruity in a list which includes '[illegible] ings, captives and booty'" (cf. *Le Muséon*, 85 [1972], p.542). The divisions are mine.

Ad [A]. – Beeston is breaking into an open door: nobody has denied that which is obvious, viz. that *mhrg* is the *masdar* of the root *hrg*. But it is ridiculous to think that such a fact might determine the meaning of *hrg* or justify a translation of the whole expression, which is based on his notorious pan-arabism.

Ad [B]. – For Beeston's statement of *mhrkm* being "actually attested in EMA in Pa. 119/8 (= YM 358)," the reader should be made aware of Beeston's statements in *CIASA* (I, p.50): "the text should be retained... Or we may simply read MHRGY, as a G seems to have been superimposed to a letter previously written with a rectangular base." Therefore, his so-called "actually attested" is quite dubious even for himself. Nonetheless, *mhrk* is listed as certain in *SDDS* (p.57); cf. however *JaCIASA*, p.275.

Ad [C]. – Beeston's statement is correct if he refers *hrg* e x c l u s i v e l y to the Hebrew root *hrg*, but it is precisely that exclusivity which is denied. Beeston is so blinded by the idea of *hrg* = "to kill" that he is unable to see the real problem although it was plainly stated in *Cahiers de Byrsa*, 8 ([illegible] 1959), p.164. Cf. Ar *harraja* "to scare away (a wild beast)" (cf. *Hans*, p.624B) and "pousser un cheval" (cf. *ZhFAF*, p.135A). These two meanings are quite different from "to kill."

Ad [D]. – Beeston is entirely free to think whatever he wishes, but his statement

is flatly contradicted by *Cahiers de Byrsa* ([illegible]) which does not [illegible] refer to *lfy*. Furthermore, on the same p.542, Beeston states [illegible] of *lfy* "is not specially convincing, particularly in view of what I believe to be the meaning of *mhrg*. Rather compare Ar *talafa* 'find, get' and more specifically *talafa* 'obtain one's blood-revenge on someone' (see [illegible] *talafa*, [illegible] *tarifin* = *ʾannī laʾudriku bihi tāʾri*)." Beeston does not suggest any translation for *lfy*, and *SDDS* (p.42, [illegible]) of "meet, find *s.o.*; get *s.t.*" which is the meaning of the 4th Ar form. Therefore, the reader wonders why *SDDS* did not retain Beeston's interpretation based on the 6th Ar form, upon which he insists so much. — The translation of *talafa*, 4th form "'to find, get'" can hardly be applied to a context dealing with military actions as if the soldiers were going to "find, get" booty around the corner or on the other side of the hill, and nobody "finds, or gets" killings, as Beeston would like his reader to believe. — What is the use of referring to the 6th form *talāfa* which, according to him (but see below), implies the idea of *tʾr* blood vengeance since such a connotation cannot be applied to either captives or booty and all the more so because it is contradicted by the text which does not specify that the military action was taken to seek blood vengeance. — In Beeston's quotation of *Lisān*, correct his "[illegible]" to [illegible] (cf. vol.15, p.252B). More importantly, Beeston deliberately falsifies the [illegible] (cf. vol.5, p.79) *Lisān*'s information by giving *talāfa* the meaning of "obtain one's blood-revenge on someone." Here follows *Lisān*'s text:

لنا : لنا اللحمُ عن العظم لَفْواً : نَشْوه كُلَّهُ.
والتَّلافُ : الاحْتِيازُ ، فَعَلَهُ مِن قولهم لَفَوْنا
اللحمَ ، والهاء للمبالغة ، زعموا .
وأَلْفَى الشيءَ : وَجَدَهُ . وتَلافاه : اسْتَدْرَكَه ؛ وقوله أنشده ابن الأعرابي :

يُخْبِرُني أني به ذو قَرابَةٍ ،
وأَنْبَأَتْهُ أَنِّي به مُتَلافي

فسره فقال : معناه أني لأُدْرِكُ به ثأري . وفي

Therefore, *talāfā* means "to find, obtain," and the idea of "[illegible]" comes from Ibn al-ʾAʿrābī's explanatory comment on some unnamed author's poetry. Furthermore, it is difficult to figure out why Beeston should make so much fuss about his etymology since *lfy* and *lfy* are cognates, cf. *Lisān*: "*lafā* ... [illegible]." Finally, it is a preposterous methodological method to seek the interpretation of a word from "what I believe to be the meaning of" ... another word.

Ad [E]. – After reading Beeston's mistreatment of *Lisān*'s testimony, there should be no difficulty in believing that he "can see no incongruity in a list which includes 'killings, captives and booty.'" But all that he apparently had in mind when he wrote that sentence was his discussion of *lfy*. But, when, such a list is the direct complement of *hrg* to kill, there is something drastically wrong since nobody "kills" booty or even prisoners or captives. Some of these might be executed later but that is a question which the texts never refer to.

(2) M. Höfner addresses the problem correctly (cf. *A.W.W., Phil.-hist. Kl.*, 291, 1, Vienne, 1973, p.60). My starting point was [illegible]:

24 – /wṯndm/ḫmr/ʿb

25 dhw/ – /hrg/tltt/ʾadm/bqʿm

26 wtny/ʾhdn/wsbyn/wṯmm/ –

The first states that "es ist nicht unbedingt nötig" for Beeston to consider that

hrg has four complements, viz. hrg... ḫy... ṯbym and ḫmrm. But she adds that "seine Auffassung ist allerdings auch möglich" (note 12'). In my opinion, a possibility does not exist because, were it the case, a regular instead of a verbal form would be expected.

hrg may be translated massacred because of Ar baqa'a "to cut, split" (cf. [illegible]). For Beeston, hrg "refers to enemy fighting men killed in battle" (cf. [illegible], p.'1'). This masterful idea is based upon the difference between hrg and mmrg (cf. [illegible]) ... as if that difference could possibly [illegible] that" (cf. [illegible], p.'1', and this masterful idea is based upon the difference between hrg and mmrg (cf. [illegible]) ... as if that difference could possibly [illegible] interpretation which excludes the warriors killed by arrows and spears. [illegible] Interestingly enough, [illegible] (p.2') rejects Beeston's phantasy because hrg [illegible] "warrior fatally wounded - -." This is another romanticized and quite ridiculous interpretation. Who can understand that the effect of a killing would be a warrior fatally wounded"? It is, nonetheless, interesting to see that [illegible] refer to Ryckmans' extravagant idea on the subject, viz. "le verte hrg [illegible] sens technique de 'dépouiller (un ennemi) après l'avoir tué" (cf. [illegible]) where he claims that "ce sens est [illegible] with the reference to note 2b (cf. [illegible]) where he claims that "ce sens est [illegible] cans celui de la racine arabe qui signifie 'couper,retrancher',mais aussi [illegible] ver une partie de qqch.'" Such a reasoning does not make any sense: what is involved here is human beings,not "qqch.," and nobody "cuts, slits" the [illegible] of a soldier.

Höfner solves the problem by stating that "vielmehr liegt eine Art Anakoluth vor. Höfner solves the problem by stating that "vielmehr liegt eine Art Anakoluth vor. und vor den anderen Substantiven ist sinnmässig ein Zeitwort wie 'ermorden' [illegible] deutsch 'machen, heimführen' zu ergänzen." But, the fact remains that that so-called restored or understood word does not exist. To restore such a word at [illegible] mentally in order to save the translation of hrg as to kill instead of [illegible] another interpretation of hrg which does not make that restoration necessary, is in itself an illogical attitude which amounts to a pro domo, unduly [illegible] the grammar of the original text and, finally, is disproved by texts, such as, e.g., Ja 64:,64-10 which contradicts both Beeston's and Höfner's understanding of hrg and mmrg by giving not only a clear proof of the double meaning of hrg [illegible] so the descriptive definition of what mmrg really is. Here is the text:

34	- /wmrg bln/	38	tt/w'rb'y/'sdm/'hyltm/w'šry/w'r
35	hrg - 'šm tg'n wtn	39	b'/ḫ'tn/sbym/wst/w'šrm/wtlt n'm
36	y 'hn wwn, mrkt/hrgw -	40	rkbn brglhn/ -
37	- 'šrm wm': 'sm 'bqm ws		

The most important expression is hrg mmrgt/hrgw (1.36) which introduces the inventory of that mmrgt, viz. "[illegible] soldiers beheaded,

46 prisoners,
[illegible] captives, and
[illegible] riding camels with their saddles.

How is it possible to give hrg the meaning of "to kill, slaughter, massacre" as suggested by [illegible] (p. 36)? How is it possible to give mmrg [illegible]'s meaning of "killing, spoils of those killed" (p.37)? How could possibly "prisoners" and "captives" be "spoils of those killed"? How is it possible to find an anacoluthon in so simple an expression as hrg mmrgt/hrgw? Is it not more appropriate and even necessary to translate the aforementioned expression as and [was] the war booty which they took - " (cf. [illegible], p.'52A)?

Beeston's extravagantly romanticized translation of the aforementioned expression is "the total casualties which (the Sabaeans) inflicted" (cf. [illegible], p.32). The following remarks are in order.

(a) The adjective "total" is not to be found in the text.

(45) According to p.[illegible] of the same [illegible] massacre, inflict casualties." The three [illegible] thus "casualties" mean "dead persons," not [illegible] translation of mmrt as "(enemy) casualties" (cf. [illegible]) [illegible] call "prisoners," "captives" and "riding camels with their saddles." Furthermore, the expression "inflict casualties" is not a [illegible] allows him to avoid translating mmrt because hrg cannot mean "[illegible]."

(c) Most importantly, the [illegible] tested in 1998-1999 and which Beeston rejected (cf. above, [illegible]) [illegible] as if it were his own personal discovery. Indeed, he writes [illegible] the logic of some passages, however, suggests that these terms [illegible] and mmrg] were also employed by extension to cover losses inflicted by the enemy of all kinds, as well as killings in the strict sense."

At l o n g l a s t, Beeston finally understood the correctness of my reasoning and summarized it in his own way in a phrase which [illegible] all his previous argumentations. Unfortunately, he is not honest enough to admit where his argumentation originates and whose opinion he repeats.

The last two statements of Beeston's paragraph [illegible] "[illegible]ros" in his BesA (pp.13-14) are other proofs - if at all necessary - of his inadequate working method which does not seem to be satisfied unless [illegible] evidence is distorted or misrepresented or otherwise altered. They read as follows: "(1) the more general verb hrg could also include the massacre of prisoners (attested in J. 575/6) and non-combattants. (2) [illegible] of the corpse was not unknown (see J. 577/7)."

(1). - The pericope involved is this: Ja 575,5-6: - [illegible] hrgw/wsbyw/- and their [illegible] men and their wives [illegible] were either killed or captured" (cf. [illegible], pp.[illegible]). Where is the mention of the massacre of prisoners" here? It does not even exist in Beeston's translation, which reads as follows "while their children and women were [illegible] captive" (cf. BesA, p.29). To be sure, those children and women were involved, since they were with the soldiers, how does Beeston expect that some of them were not killed during the fury of the battle?

(2). - The pericope of Ja 577/7 has [illegible] - [illegible] defeated this adversary -; and they [illegible] (?) -" (cf. [illegible], pp.77-78). Here again, how does the [illegible] know that that enemy was dead when his hands were severed and his head was [illegible]? How does he know for a fact that those three mutilations did not occur during a furious hand-to-hand combat?

3 - The word 'ṣd of Ir 12 par 4 and 5, in [illegible] and [illegible], is translated "effectifs supplementaires" par J. Ryckmans (cf. [illegible], p. 216) without any etymology; cf. his "?'ṣd" and "'ṣdm" and "'ṣd" in note - of the same page. In this note, however, Ryckmans adds "interpretation douteuse. On pourrait eventuellement comprendre 'détruire les approvisionnements', d'après l'arabe ṣada." Which of the two roots ṣwd or ṣyd is involved? Ryckmans does not care to inform his reader. The first translation probably comes from Ar ṣāda, and the second originates from Ar ṣāda (b). But, the objection against the first translation is that Ar ṣāda (i) means "to increase," not "to supplement." The objection against the second translation is that ṣyd does not mean "détruire" but [illegible] battle, and nobody ever fights or battles "approvisionnements." Furthermore, what kind of military leader would limit his action against any enemy to forbidding the

latter's "effectifs supplémentaires"? The word ʾzl may be translated [illegible] ents. — SDDS translates the word ʿʾd without any hesitation as "troops, [illegible] gent — — " (p.10) followed by the siglum "?/?" which means "doubtful root." [illegible] refers to the enemy, but the question is not a translation. The context certainly refers to the enemy, but the question is to determine as exactly as possible what kind of enemy it is and that question cannot but come from the root.

5 – The word ʾzyt of Ja 2109/12 is translated in the edition (cf. JRAS, 196[illegible] 13) strangulation on the basis of "the root zyt; cf. Arab. [illegible] ʿaʾata 'to choke, strangle'" (cf. l.c., p.14). As fully expected, [illegible] search [illegible] elsewhere else for an etymology, and suggests relating the word to "ʾzy" (p.[illegible]). But, the roots ʾzy or ʾty do not exist in Ar. Yet, [illegible] gives its interpretation as absolutely certain (!!), viz. "trouble, distress — —." What is the etymological basis for such an interpretation? Of course, the context makes it clear that ʾzyt is something bad which the author of the text requests her deity to be [illegible] red from; but such a general information does not prove the correctness of [illegible] translation which is so vague that it practically covers all possible bad events.

6 – st of Ja 2855/2. – Beeston's treatment of st of Gl 1533/2 is yet another good example of his arrogantly irrealistic and fancy argumentation thanks to which he takes his whims for facts.

The pericope ʾlyʿst/ʾqym/ṣrwḥ is translated by M. Höfner as follows: "Angehörigen (ʾlyʿ) der sechs ʾqayn von ṣirwaḥ" (cf. [illegible], Bil.-Hist. Kl., 27[illegible], "Tierra, 1973, pp. 29 and 34).

Beeston devotes 31 lines of [illegible] (89 [1976], pp.409-410) to his own study of the preceding expression.

a – Gl 1533 was dealt with again and the definitive text republished as Ja [illegible] in 1976 (cf. JaCMYE, pp.87-94).

b – Beeston's argumentation consists of the five following statements.

(1) –"One would not question the possibility of the numeral s[illegible] ... being reduced by assimilation to s1t" (p.409). Nobody, but Beeston, would have raised the question of the possibility of st because the form st had already been found in Ḥaḍr Ingrams 1/3 ; cf. A.J. Drewes, in PiOr, 11 (1954), p. 93A, and photograph on pl.3, where the pericope involved reads as follows:

wst/mʾ/hm/ʾwʿl and six hundred ibexes.

Fortunately, Beeston duly lists the form st (cf. BeSG, p.69, par H 18:1).

(2) Beeston's next statement is "it is surprising not to find it [illegible] nated, on the analogy of C 308/3 tltmhn/ʾslmn 'the thirty statues', and lines [illegible] and 9 of the text under discussion, blṯn/ʾrbʿn/mʾnhn 'the four hundred coins' [illegible] 409). The number "6" must be corrected to 7. Beeston apparently does not wan[illegible] see the text as it stands. The expression does not mean six administrators of Ṣirwāḥ but six of the administrators of Ṣirwāḥ. I have to apologize for the typing error in JaCMYE (p.88) where "of the" was forgotten.

(3) Beeston's second objection to M. Höfner's interpretation is that "d/ʾly plus tribal or clan name ordinarily signifies that specified individuals are members of the named tribe or clan, not that they are 'subordinates'[4] of the group" (p.409) Note 4 reads as follows: "'Angehörigen' seemt [sic] to present some ambiguity on this point." But "Angehörig" does not mean "subordinate" but simply "attached to, related to." Where is the "ambiguity"?

(4) Beeston formulates his third objection as follows: "what can be the point of referring to a group as 'those who constitute the six qayn of Ṣir-

wāḥ', in preference to simply the 'six qayns'?" (p.409). The idea of "constitute" is Beeston's invention which is not included in ʾlyʿ and this word refers to the family and relatives the gyn; and each of those persons is not a qyn at all. It is to be hoped that Beeston is able to understand the family and relatives of the Queen of England are neither kings nor queens.

(5) Beeston finally states his theory as follows: "it may be worth considering whether we should not render 'those who are possessed of the same authority as the qayns', i.e. the qayns themselves and others of similar social standing," and he seeks confirmation in Hebrew Is 19/10 and Ps 11/3 (pp.4[illegible]). Here again, Beeston invents and introduces the idea of comparison which does not exist in the text. Furthermore, who can enjoy "the same authority of the qayns" without being gyn himself? Moreover, his understanding of the two Hebrew words and their contexts is emphatically disproved by modern authors. Finally, he states that "some interpreters have so taken it" without even listing a single one of them. Of course, Beeston is entirely free to endorse an ancient interpretation which is repudiated by modern biblical scholars. But, here again, Beeston uses two different yardsticks when it is convenient for him to do so. On the one hand, he "asked that it [= his Sabaean Inscriptions, Oxford, 1937] not be quoted in the present work because of developments in the forty-four years of scholarship subsequent to it" (cf. J.C. Biella, Dictionary..., p. viii, note). Thus, Beeston, himself, considers his 1937 thesis as antiquitated and not even worth a reference and indeed it is not listed in his own bibliography in SDDS (p.XXXIV). On the other hand, he simply sweeps under the rug modern biblical research to foster his own elucubration.

Beeston is so convinced of the plausibility of his fantasy that he gives it priority in SDDS (p.128) by devoting to it a special entry, which is marred by three errors, viz. (1) he erroneously transcribes the expression as "ʾly/-/ʾqyl-" instead of ʾly/-/ʾqym;" (2) the three translations also carry the same error for they speak of "qayls" and "قيل" instead of "qayns" and "قين," respectively; (3) in the reference, correct "413" to "409-410."

BeSG (p.34, note 61) practically repeats his 1976 theory, viz. he still did not get the point, viz. the grammatical construction pointed out above, in (2) of p.216. Therefore, st six did not find favor in his eyes and is missing in his list of cardinal numbers (p.34). Furthermore, as expected, Beeston does not even allude to JaCMYE either in his note 61 or in p.71, under Gl 1533. For [illegible]'s misreatment of the expression of 1.9 = 11.6-7, cf. above, p.[illegible]. Finally, [illegible] refers Gl 1533 to two publications of M. Höfner (p.71) which are not listed in his "Bibliographical References" (p.75). Obviously enough, he does not refer to [illegible] at all, although this publication is listed on p.75.

Summarily, Beeston's so-called scientific or "kritisch" – as Müller would call it –research is nothing but a waste of paper inducing the ordinary reader into error and forcing scholars to waste their time to refute it.

7 – Ja 586/23-24. – On p.122 of SDDS, the reader finds this information:

"S1D
?v. sʿd.? J 586/24 < > ?leg. sʿd?."

The preceding quotation means (1) that the value of sʿd as a verb is doubtful; (2) that its meaning is obscure; and (3) that it may be an erroneous reading instead of "sʿd."

As (1). – The statement seems clear because "v.sʿd" is included between two question marks. SDDS should have written "v.?" instead of "?v." had its author been certain of the verbal value of sʿd.

Ad (2). - The context being very fragmentary, it is difficult to figure out the interpretation of that verb might be because there is no root ... as s'd; therefore, the verb remained untranslated in JaCTMB, p.[illegible]. It may be possible, however, to relate s'd to Ar sa'ada with the basic meaning of "to [illegible] inculcate" (cf. SaAHL, p.[illegible]); thus, to pour.

Ad (3). - This suggestion implies the confusion of ḥ/ḫ and ḥ/ḫ. SDRS's confusion may be explained in two different ways depending on the kind of text they took as the basis of their study. If SDRS's authors based their study on the Ai text, then the reader readily understands that those authors who publicly confessed to their inability to distinguish two very simple letters such as g and l (cf. above, pp.79ff) which are composed of two lines each, would be able to confuse more easily ... those four aforementioned letters. If such is the case, those authors' error is to project their palaeographical ignorance into someone else. If, on the other hand, they based their study on the transliteration of the text in modern letters - which would be absurd -, then their confusion would rest on a tiny subscribed dot, viz. ṣ/ṭ and ḏ/ẓ. It is, however, difficult not to consider their ignorance as pharisaical because each manifestation of that ignorance is given as their sole excuse for presenting their preconceived idea of what the word or the text SHOULD mean, and the present case is another example of that kind of pseudo-scientific working method. Such a working method is so paramount in their minds that they do not hesitate to assign an entry to their creation "s'd" on p. 140, with the same reference. The addition of "? sic leg?" after the latter entry is a mere window dressing, there cannot be any doubt about it. There is no cross reference to the original s'd most probably because it is not in the interest of the reader to know what the original word actually was. It should also be emphasized that, contrary to their P.122 (see above, (1)), SDRS has in the meantime become convinced that s'd is a verb.

I wish to take advantage of the preceding note to take up the question of ll.23-24 of the same text because Beeston's mishandling of that short sentence is consistent with his imaginative and whimsical method.

ll.23-24 read as follows:

- /wb'dhw/fysb'/zbym(l.24)btn(y)/lwl['...

-; and after that, Zabium fought two [years] in order to humili[ate... (cf. JaCTMB, p.[illegible]). For wl' in [illegible] 10/3, cf. above, p.72.

Beeston renders the pericope as follows :"Subsequently, the dedicant made a third campaign in order to suppress.." (p.42).

Naturally, the initial w is eliminated, and the translation "Subsequently" also eliminates -hw. Beeston is not even consistent with himself because b'd and b[illegible] are translated, respectively, "after" = his "subsequently," and "thereafter" in [illegible] (p.25. - zbym is not "the dedicant." — The worst distortion of his translation is "a third" campaign." His word "campaign" is a pure invention, which should have been put between brackets. How could "the non-specialist" for "the benefit of" whom Beeston claims to have written his romanticized translations, only know that a conjunction, a personal name were removed and an inexistent word created out of thin air? How could such initiatives, which are concealed from "the non-specialist"be ... beneficial to him? The asterisk refers to a short note which reads as follows: "Jamme emends tnt of his copy to tn(y), but the structure of the text makes it clear that this was a third campaign, and we should emend t(l)t." It is not "clear," it is perfectly "clear" that Beeston is not even able to understand his own translation of the text because he, himself, divides the text into four (4) sections:

1 - ll.3-9; in Beeston's division (p.41), correct "4" to 3;

2 - ll. 10-19A; in Beeston division (p.41), correct [illegible] to [illegible]

3 - ll. 19B-23; and

4 - ll.23-24; in Beeston's division (p.42), correct "24" to 23.

Therefore, according to Beeston's own division, Beeston should have written that the text makes it clear that this was a fourth campaign. In fact, his division is erroneous because, according to Zabium, the text realizes two campaigns, and each of them is composed of several phases, viz.

first campaign: ll. 3-9A, introduced by [illegible] comprises two phases: ll. [illegible] and [illegible]-9A which is introduced by bd and followed by a request to the deity to [illegible]; this chapter con-

second campaign: ll. 10B-end, introduced by [illegible] contains three phases: ll. [illegible]; this chapter [illegible].

Therefore, Beeston's correction of t(n)y to "s(l)t" is contradicted by the text. Needless to say that the correction of tnt to tn(y) is much easier to understand and to justify than that to "t(l)t." Of course, for someone having a poor, distorted palaeographical knowledge, the preceding evidence might be very difficult to understand. Last, but not least, Beeston's translation erroneously eliminates the preposition b which introduces tn(y); cf. Ja 598/11; - /[illegible]/, not bl sbyy.

Ad 4. - Ja 670/8-11. - Yet another example of Beeston's fancy work (cf. Le Muséon, 91 [1978], pp.206-207) is his interpretation of Ja [illegible]...

	JaCTMB (p.176A)	Beeston
- /b	- be-	- be-
8 dt/mt'/'bdhw/bn/dllm	cause He has saved His worshipper from [the] grave illness	cause He saved His servant from a sickness
9 ḫll/bṯfr/wh'wl/b	in which he was dying in Ṯafâr and was brought back his	which he suffered in Ṯafar and in consequence
10 nhw/ksdm/b'ntm/ -	son Kasdum thanks to [His] aid; -	of which he has been reduced to feebleness by physical suffering; -

Beeston's two objections against my rendering are:

a - "mainly .. the lack of explanation of the 'brought back' - from where or from what?" and b- "it strikes me as unusual that a text should say simply 'by aid' if what is meant is by the deity's aid."

Ad a. - It is a peculiarity of Beeston's method to try to find every detail explained in the text instead of taking the texts as they are. The authors were free to write what they wanted and to summarize their stories as they wished, and none of those ancient writers ever thought of writing to satisfy Beeston's whims. Forms, who know so little of the author's way of life and would like to know much more details than those available, many texts are frustrating because of their lack of informative details, but the texts must be taken as they are and not to be forced to say more than they actually do.

Ad b. - Here again, the text does not give any detail. My interpretation of [illegible] as "[His] aid" is justitified by the fact that the pericope immediately preceding the aforementioned quotation specifies that the author of the text had promised to Him [= the deity] the dedication of a statue, and bd introduces the two pericopes where the divine help is described.

Further remarks on Beeston's juggling work.

a - The normal word for "sickness" is mrd. Beeston's rendering dll as "sickness" (cf. also [illegible], p.51, which adds the unjustified specification of "spiritual" which in turn does not at all render the idea of Ar dalla to perish). It seems to me strange and baffling that Beeston, who is always so preoccupied, so it would seem, from his initial critic to my rendering, to get the proper details, the ultimate precision, should forget all about the difference between sickness and grave sickness, viz. that which endangers life. Therefore, his rendering of dll - [illegible] sickness which he suffered" is unacceptable.

b - His translation of hlytm as "physical suffering" is also unacceptable because it implies a redundancy with dll. How can anyone have a "sickness" without "physical suffering"?

c - Were his translation of hwhw correct, this expression would (and should) precede hwl in the text instead of following it.

d - His translation of hwl as "he had been reduced to""depends on a semantic parallelism with Ar ʿalla and rajaʿa." But, the text does not mention either of these two verbs, and what may happen to them is irrelevant to the text at hand. Furthermore, what is the use of referring to these two verbs when ʾila (o) ʿalla means "to be ultimately reduced to" (cf. LaAEL, p.126A)? The reference to these two verbs, however, renders Beeston's claim even more convincingly erroneous because both verbs ʿalla (o) "to come to" a state or condition, and rajaʿa "to become reduced to" are followed by the preposition ʿlā (cf. l.c., pp.21[illegible]C and 10[illegible]B), respectively, exactly as ʾila. Unfortunately there is no such preposition in the present text.

e - hqyr is related by Beeston to "Ar kasada 'be worthless, unsaleable'." The verb is said exclusively of that which cannot be sold, such as goods, slaves and poems (cf. Wörterbuch der klassischen arabischen Sprache, Wiesbaden, I [illegible], pp.2[illegible]-17[illegible]A). It certainly takes an imagination as incontrolable as Beeston's to extract from that root the meaning of "feebleness" and, as expected, his translation is endorsed by his minions in SDDS (p.79).

f - ʿntr is related by Beeston to the "root ʿny." But, Ar ʿanā (i) means "to concern, disquiet," and ʿanā "difficulty, trouble, distress" (cf. LaAEL, pp.2[illegible] and 2181A, respectively). Here again, it takes an imagination as wild as Beeston's to find in that root the idea of "physical suffering." In SDDS, however, ʿnt is referred to the root "ʿnw"(p.17), not from the root ʿny, with the meaning of "distress, trouble." But, the first meaning of ʿnw is "to be lowly, humble, submissive" (cf. LaAEL, p.2178B). Not only SDDS's interpretation is completely different from Beeston's, but it suits the root ʿny better than ʿnw.

The easiness with which Beeston juggles with the meanings of the roots to extract whatever his fancy suggests belongs to some kind of aerial acrobatics and should be left to the circus. Thanks to such acrobatic juggling, it becomes practically possible and easy to get almost anything and everything one wishes from any root.

9 - Ja 717/3-9. - The main section of the present text reads as follows:

- /ṣlmn/zt	3	-, this statue which [is] in
nhs/bmn ʿṣṭthw/ʾ	4	bronze, as had promised to Him His
mtḥw mhšmt/k-ʿn	5	maidservant Muḥšamat if [= whenever]
hw/ymrnhw/hyw/lh	6	He would vouchsafe to her to grant life for
w/wldn/thqnynhw/wr	7	her to children [which are] her offering, but
ʾ/hmrhw/hyw/bnyh	8	now He has vouchsafed to her the life of her two sons

twbʾl/wʿmrm/ - 9 Tawbʾil and ʿAmrum - (cf. [illegible], p.[illegible]).

a - The first to question the preceding translation was [illegible] (cf. [illegible], p.[illegible]).

(1) He claims that "thqnym as a "noun derived from the [illegible] form with the prefix t and the affix n" (cf. [illegible]) "were rent [illegible]. Such a statement is quite illogical, based as it is on the text [illegible] (p.106A). [illegible] which, as everybody knows - but Müller apparently does not - is quite limited and, thus, cannot be exclusive of any new form.

(2) After making the preceding remark, Müller states that "[illegible] vielmehr ein Relativsatz vor: '(das Kind,) das sie im (-Sinne der [illegible]) für darbringt'" (p.108A-B). First, that thqyyw is a "relativsatz" is nothing new; the expression was already understood as such in my translation [illegible] should be put between parentheses; there is no relative pronoun in the text. Secondly, his translation is unacceptable because of the two following reasons. (a) [illegible] a plural not a singular; it corresponds to the dual hmy (l.8). Were dll a singular, the following question would be unanswerable: why would Muḥšamat wait until her request was granted twice before carrying out her promise which would have consisted in the child only? (b) Muḥšamat does not at all "als Opfer darbringen" a statue; what she offers is a statue instead and because of her two children. (c) Finally, Müller adds that "es hätte darauf hingewiesen werden sollen" that -hw is "wiederum" the third feminine personal pronoun. Such a remark is strange and useless. [illegible] as the feminine value of -hw is well-known and frequent (cf., e.g., [illegible], p.[illegible]). [illegible] the author of the text is a woman, it is quite normal to find the feminine [illegible] and the author refers to herself.

b - Alerted by Müller's remarks, J. Ryckmans decided to add his grain of salt and no doubt to improve upon his friend's understanding of the periscope (cf. [illegible] (2), pp.497-498).

(1) Ryckmans begins with an error: he reproduces ll.4-9 of the text, which become "les lignes 6-9" (p.497).

(2) As expected, he endorses Müller's rejection of my analysis of thqnym (p.498, note 60) and characterizes it as "à notre avis improbable" (p.[illegible]). Obviously enough, no reason is given. Did Ryckmans receive a revelation about it, or did he dream it, or did he get it from another source? Nobody knows. Cf. above, my first criticism against Müller's theory. Also as expected, [illegible] (p.[illegible]; cf. also above, p.204) endorses both Müller's and Ryckmans' interpretation. I cannot understand why neither Müller nor Ryckmans mentions that the normal word for "offering, dedication" is hqnyt (cf., e.g. JaDWB, p.434). This fact, however, would not have helped because the form hqnyt would not, and could not, prove that thqnym could not exist. Finally, he rejects the translation of Müller - here comes the grain of salt - "qui toutefois n'a pas décelé la véritable fonction du verbe" (p.[illegible], note [illegible]) because "l'offrande d'une tierce personne serait d'ailleurs invraisemblable dans ce texte qui est récent, ce type de dédicace étant pratiquement confiné, à Palmyre, à l'époque des mukarrib." His "invraisemblable" cannot be a valid reason because a fact is above all rules of probability and cannot be rejected on the basis of what may be considered as an improbability. The reason for rejecting Müller's translation is given above.

(3) Ryckmans states that my interpretation "ne tient d'ailleurs pas compte [1] de ce que la chose offerte est une statuette (lignes 1 et 2) surtout de la présence de la conjonction k- qui précède le énoncé de la condition [illegible]. Cette particule doit introduire une proposition spécifiant la chose qui a été promise dans l'éventualité de la réalisation de la condition: telle est précisement la fonction de thqnynhw, simple imparfait féminin en -n de la 4e forme." The divisions

are mine.

Ad [1]. – Here again, Ryckmans makes the error of referring to a "statuette" (al. so in ll. 16 and 17 of the same page) instead of a "statue" (l.21 or in the same page; another example of the inaccurecuracy of Ryckman's vocabulary!). Moreover, more his statement is erroneous. My translation, being literal, does not restrict the existent words in the text unless it is absolutely necessary for the understanding of the translation, and those words are put between brackets; cf. "[is]" (l.3) and "[which are]" (l.7). Such a translation does not try to be more explicit than the text, and the commentary did not elaborate on the question of knowing what "which" had in mind when she wrote her text, viz. whether "[which are]" actually refers to "are represented by" or "which are the cause of" or both.

Ad [2]. – His statement involves a contradiction. On the one hand, k- seems to be distinct from "l'énoncé de la condition" because it "precede" (not "introduit") that statement. On the other hand, that statement seems to begin with k- as a composite conjunction with k- as one of its elements.

Ad [3]. – The first aforementioned interpretation is here again stated. But, what Ryckmans would like us to believe is that k-, although a part of a composite conjunction, would remain suspended awhile in the thin air and, then, after a statement governed by m'nmw, would govern the following phrase; thus,

km'nmw/yhqnynhw – /thqnynhw

k cannot be considered as introducing a direct report because the phrases are worded in the third person. Furthermore, were k- a conjunction introducing an indirect report or short story (thus, "that:"), kd or kdt, as bd or bdt, would be written. Ryckmans claims (p.498) that "Ja 669, 8-10" (thus "10" must be corrected to 11) offers "une tournure parallèle" (my underlining) to the expression now under study. The preceding statement is erroneous because the text has this:

wšftw/(l.10) – /kmhnmw/yldn/– (l.11) wyhywn/Fyhqny(l.12)nn/glmm/– and they have promised – that if there should be born – and if he should live ..., they would then dedicate a statue (cf. JaTMF, p.175A).

kmhnmw introduces the protasis and governs both verbs yldn and yhywn; but the conjunction f introduces the apodosis.

Ryckmans also refers to Ja 669/22-24 (p.498, note 61, where "26" must be corrected to 24): – šftw/kmhnmw/(l.23)mt'n/ – – /F(l.24)yhqnynn/– and they have promised [that] would he save... they would dedicate (cf. l.c.). In Ryckmans' transliteration, correct "km'nmw" to kmhnmw. Here again, kmhnmw introduces the protasis and governs ymt'n, but the conjunction f introduces the apodosis.

The difference, which is essential, is the presence of the conjunction f in the last two texts, which introduces the apodosis and which is inexistent in Ja 717/7. Such a fact contradicts Ryckmans' dissection of kmhnmw and km'nmw into two sections which, altough united in a single composite conjunction, would govern each its own paragraph.

(4) Ryckmans goes on elaborating the so-called parallel between lines 6-12 and 717/5-7 as follows: "ce parallèle montre que dans Ja 717 le suffixe de thqnynhw est un suffixe d'objet direct se rapportant à la statuette mentionnée à la ligne 3." It is erroneous to refer a pronoun of l.7 to a noun of l.3 while the lines between lines have the same pronoun referring to two different antecedents, viz. the god and Matsamat, and a would-be singular noun. Were Ryckmans' aerial gymnastic possible, the author of Ja 669 would have used -hmw after yhqnynn (ll.11-12) instead of repeating in ll.12-13 the long list of offerings, viz. glmm/wmsdm/grfm/w(l.13)kmhn, which is already given in ll.6-8. He did not so because there was already the plural pronoun -hmw in ll.8-9 and 10-11 referring to the authors of the text, and

antecedent of that would-be -hmw was too far. Finally, Ryckmans' "parallel" is also contradicted by Ja 669/20-24 where [illegible] relationship of any kind. This remark was not made by Ryckmans.

(5) Ryckmans' last remark is that "il n'y a [illegible] considérer wldm comme un improbable pluriel; ce serait comparer la [illegible] demande avec celui, pas necessairement identique, de sa réalisation. La [illegible] a promis une statue si elle obtenait une descendance; l'obtention de [illegible] modifiait pas les termes de cette promesse."

(a) The addition of the adjective "improbable" is an unjustified, wild dramatization of the case. Even were his reasoning accurate, the plural wld would still be probable.

(b) His argumentation is another example of Ryckmans' method which always distorts the facts. The text has bny two sons who, for the sake of his argumentation, Ryckmans affirms to be "jumeaux." How does he know that? Here again, did Ryckmans receive a revelation, or did he dream, or did he obtain another source that those bny were "jumeaux or that the gift of life was given to two sons at the very same time? See above, my critisism against Müller's translation.

(c) Ryckmans uses the vague and inaccurate word "descendance" where, in his opinion, there is question of a single wld. Of course, the selected word fits his argumentation better.

Although the two composite conjunctions kmhnmw and km'nmw have the same meaning, SDDS renders them differently, viz.

p. 83: "k-m'n-mw ? as soon as – – ?," and

p. 84: "k-mhn-mw in the event of – –."

The second rendering is doubtless inspired by Ryckmans' opinion. In fact, however, it contradicts the latter' interpretation because it does not include "that," before "in the event of." SDDS also fails not only to mention the cases of protasis - apodosis involving the conjunctions (there are no cross-references under the conjunctions involved) but also to refer to k-(p.75) under either km'nmw or kmhnmw or vice versa.

(d) Finally, BeSG (p.45, par 28:2) officially repeats Müller's, Ryckmans' and SDDS's interpretation of ll.5-7: "she promised Him that, if and when He should have granted her the life of a child of hers, she would make a dedication to Him." Here again, the analysis of "she would ... to Him" as an apodosis is contradicted by the absence of any conjunction introducing that section of the pericope. Furthermore, Beeston subrepticiously inverts the order of the clause to translate it as "a child of hers" and, in so doing, he eliminates the specific character of the prayer of the female author of the text, viz. she requested the life of her children not for their sake, but for her own sake. Finally, my criticism against Müller's opinion is valid also against BeSG's translation.

10 – Ja 735/11-12. – The pericope involved reads as follows:

11 – /ws'r</> b

12 [n]'hwt/ywmn/t'tww/bn/mn/mrrm/ –

– and [the] rest fr[om]

11

12 this very day they withrew from the temple – (cf. JaSTM, p.212).

a – The first stage of the story of mn. – J. Ryckmans objected against my interpretation of bn/mn as a "double preposition of removal" (p.213A) saying that "seul le dialecte de Haran connaît la préposition mn à l'exclusion d'ailleurs de bn" (cf. RycH(2), p.499). According to SDDS (p.86), mn is found "only in texts from Haran as known or probable provenance."

Such an exclusivity is unjustified because some of those inscriptions are written in Sab and, therefore, mn as a preposition indicating the origin was not contrary to Sab usage. It may, thus, be safely deduced that the rejection of mn from any text that does not belong to the Haram group because mn is attested in this group is illogical and presumptuous.

Ryckmans adds that "il faudrait encore expliquer l'emploi de deux prépositions successives de même sens." Ryckmans contradicts himself. On the one hand, he, himself, adds the meaning of "contre" under bn in SDDS (p.29), a term which has no counterpart in the English series, viz. "from; consisting of; in sequence of; to the exclusion of." On the other hand, under ʿly of the same (p.16), the reader finds the meaning of " -, against - contre -." Therefore, the two prepositions are given the same meaning; e.g., the composite preposition bʿm is found in CIH 375, 13; there are many other cases of composite prepositions; there is found in mÉS 4762/3 (cf. above, p.82). All those texts are swept under the rug by Ryckmans! The reader should also know that the composite preposition is not listed by SDDS under either ʿly (p.16) or bn (p.29).

Ryckmans concludes his prose saying that "la signification précise de mn nous échappe; mais il paraît certain que ce terme désignait une partie du temple. Ceci ressort de la comparaison avec un contexte minéen resté obscur, RES 3427, 2-3." Of course, if he takes mn as a noun, his first statement is a "lapalissade:" what else could it be but a section of the temple? But, an expression such as "from a part of the temple," is redundant: if anything or anybody comes from the temple, it is obvious that it/he comes from a section of it. Therefore, unless mn could be proven to be a specific section of the temple, which is impossible to prove, Ryckmans' opinion is unacceptable.

b - The second stage of the story of mn. - SDDS lists mn of Ja 735 with the meaning of "outer precinct of the sanctuary / enceinte extérieure du sanctuaire / -" (p.86). In the French rendering, correct "du" to de. What an imaginative piece of work that interpretation! Of course, Beeston and his minions had to be precise: they simply invented what was necessary to be precise, viz. that it was outside the temple and a walled enclosure! Where does the precision "outer" come from? Why could it not have been storage room? Why had it to be a wall enclosure instead of a storage room or any other section of the temple? That imaginative interpretation comes from their understanding of RES 3427/3 because of SDDS's doubly erroneous transcription of Ja 735/12 as "ʿdy mhrmn." Their "ʿdy" is the Sab form of Min ʿd which exists in Min RES 3427/3, but the initial preposition of Ja 735/12 is bn. Moreover, what SDDS had in mind is not properly speaking, a part of the temple itself. Finally, and most importantly, the reader cannot but be astounded by J. Ryckmans' and his companions' display of tortuous logic. They reject at first sight the preposition mn from a Sab text although it does exist in some other Sab inscriptions while looking elsewhere for a solution and, therefore, they relate that mn to an otherwise unattested root and transform it into an hapax legomenon. But, there is worse. Their devious argumentation formally implies a manifest contradiction. After rejecting the Sab preposition mn on the fallacious pretext that it is attested in "seul le dialecte de Haram" which, for the benefit of their opinion becomes exclusively Min, they now base their interpretation of Sab mn ... precisely on a Min text from Egypt!!!!! Those authors are so inflated with their own ego that not only they do not even see when they contradict themselves but also they firmly believe in the effectiveness of the axiom "mentez, mentez, il en reste toujours quelque chose," an axiom of which they make abundant use.

c - The third stage of the story of mn is Beeston's paper in PSAS, 14 (1984), p. 102, where the reader finds this:

"It not conceivable that the Minaean traders would not have had their own word for port].[2] On top of this, we now have evidence of a quite regular expression mn/mhrmn applied to a part of the sanctuary at Karnak, the place where it probably means 'outer precinct of the sanctuary', [illegible] In any events, a 'port' in Marib is definitively excluded. A loan word is possible in South Arabian and not a loan word." The divisions are mine.

This is yet another fine piece of Beeston's imaginative literary production.

Ad [1]. - Beeston's simplistic understanding of the facts is more than regrettable. The author of the Min text says that he was providing [illegible] tribute to the temples of the deities of Egypt in the days of [illegible] and [illegible]. It is, thus, reasonable to believe that he had resided in Egypt for [illegible] years before being able to get such a large and very important business. It is and will remain unknown, of course, how many times he went back to his native country and how long he stayed each time with his countrymen although it may safely be assumed that those trips were not very frequent and were not extensive. It is also reasonable to believe that his prominent business could not have been attained without, and was partly the result of, his thorough first-hand knowledge of Egyptian trade traffic and, therefore, of its vocabulary. The possibility that at least a few Egyptian words of daily use might have become a part of his own vocabulary is undeniable, regardless of their Min parallels. Therefore, it should not come as a surprise to find a few Egyptian words beside local proper names. Last, but not least, Beeston may rest assured that there was in both Min and Sab vocabulary a specific word for his "outer precinct of the sanctuary" and that it was not the same mn part, as he would like us to believe on the sole basis of his imaginative contrivances.

Ad [2]. - If someone is endowed with a vivid imagination, he should at least try to remain reasonable. Beside the aforementioned objections against Ryckmans and SDDS which remain valid in his case, it should be noted that Beeston adds more irregularities. (a) According to his translation of mn, the expression bn mhrmn should be translated in the outer precinct of the sanctuary of the temple of the god. This rendering implies a redundancy which, needless to say, does not exist in the text. Furthermore, it does not make any sense. What would a temple really be would its "sanctuary" have its own "outer precinct"? A mere living house for the personnel of the temple with all its necessary annexes? But that is not a temple. (b) There is also a difference between SDDS's translation "outer precinct of sanctuary" and Beeston's "outer precinct of the sanctuary."

Ad [3]. - This statement is irrelevant to the Min text. Such a reasoning, however, is paralleled by Müller's discussion of Sab ʿn (cf. above, [illegible]).

Ad [4]. - This statement is a mere deduction of his argumentation, and the value of the former depends on, but does not exceed, that of the latter.

All the preceding critical remarks against Ryckmans, SDDS and Beeston lead me to maintain my interpretation of bn/mn of Ja 735/12 as a composite preposition with the meaning from, and to accept A.M.A.H. Sayed's interpretation of Min mn of the sarcophagus found in "most probably the neighbourhood of the Serapeum of Memphis" as hieroglyphic mny, Coptic mone, "port, anchorage" (cf. PSAS, 14 [1984], pp. 96 and 95, respectively).

The discussion of a second feature of RES 3427 is added here to give another example of Beeston's abnormal literary production. Sayed studied at length the engraving of the text so as to assert its reading once and for all and to translate the text on the basis of "the funerary hieroglyphic texts -, using Coptic sources insofar as they conform with the hieroglyphic ones" (cf. [illegible], p. 93). In particular, he confirms the reading of kb in l.2. Nonetheless, Beeston de-

cided "to adopt the reading of Derenbourg ksl 'for him'. It is certainly true that there is no trace of the upper member of the letter sl" (p.100). The reason for Beeston's emendation of kb to his "ks" is ... his "difficulties" in understanding the original kb. Yet, the personal "difficulties" of an author do not, and should not, justify his correction of a word. Furthermore, in an attempt to explain his correction, he refers to the fact that "slight misreading on his [= the Egyptian engraver] part is intelligible." Such a "misreading," however, remains unproven and cannot be assumed on the basis of the personal "difficulties" of an author and especially of Beeston who finds "difficulties" when the text does not suit his correction more alluring. Beeston states that "the actual engraver is unlikely to have been a Minaean speaker." What kind of revelation did Beeston receive which gave him the knowledge that such was a fact, and that the author of the text did not have among his servants or friends a Min worker capable of engraving the epitaph of his master or friend? Zayd'il, the author of the text, was certainly wealthy enough to engage a professional Egyptian engraver. But, because of the great skill he had to have to engrave hieroglyphics which were much more complicated than the Min letters, such a craftman would doubtlessly have done a much better job than that which is visible on the sarcophagus. The paleography of the text points to a non-professional worker. An able workman who could handle hammer and chisel could have done such an engraving, and Beeston cannot prove that such an able workman did not exist among Zayd'il's servants and/or friends. Summarily, Beeston's suggestion is based on the despicable attitude to find perfectly normal to blame a native Min workman for an engraving error because one engraving letter causes him "difficulties," in other words displeases him.

11 - Ja 751 = 'Inân 21. - The first 3/4 of Ja 751 reads as follows:

Sym-	'bhlk/dt/dbyn/h	1 Sym- 'Abhalak, she of [the family] Dû-Bayyin, has
bol	d[nyt/]'lmqhthwnb	2 bol de[dicated to] 'Ilumquh Tahwân, mas-
	'l'wm/slmtn/dt/dhbn	3 ter of 'Awwâm, this female statue which [is] in bronze,
	dt/thw/hmdt/hyl/wmq	4 by which she has praised the strength and the pow-
	m/'lmqh/bdt/srh/wmt'n	5 er of 'Ilumquh because He has kept healthy and saved
	srhhw/thry/hryt/thr	6 her person from the severe cold she was suffering in the year
	f/smhkrb/bn/'bkrb/b[k]	7 of Sumhukarib, son of 'Abkarib, w[h]en
	n/hmdt/bn/hbtn/kwn/b	8 she gave praise in connection with the bad cold in the head [that] occurred in
	hwt/hrfn/w'lmqh/ -	9 that year; and as for 'Ilumquh - (cf. JaSTMB, p.22[illegible]).

a -Commentary.

L.1: Müller claims that dbyn should be read "Dubyân" instead of Dû-Bayyin (cf. MüRJaSTMB, p.108B). Y.M. Abdallah also lists "Dubyân" in Die Personennamen in al-Hamdani's al-Iklîl ..., Tübingen, 1975, p.49 , although there is no vocalization in the first book listed by the author. It has become Müller's anachronic policy to endorse as absolutely certain and authentic the vocalization of all SA names found in much later Ar sources (cf. above, p.132). In the present case, the vocalization of d as "Du" indicates that the name is composed of d + byn. In the vocalization of other SA names, Müller would always impose his own gratuitous interpretation of the form to others. The following example illustrates the preceding remark. He writes "Ja 629/31: lies Say'ân (statt Say'ân)." - Ja 629/32: y'rr gibt wohl ein "Ya'arrir (oder *Ya'rur) wieder, bestimmt aber kein Yu'irr" (cf. MüRJaSTMB, p.107A).

Müller could have been honest enough to say that "Say'ân" was a [illegible] because sy'n is clear in the transliteration of the text, in the commentary, the reading "Say'ân" in the historical commentary, as well as in the [illegible] Proper Names and Epithets" (cf. JaSTMB, pp.128B, 130B, [illegible]). As far as the vocalization of y'rr is concerned, Müller should have proven that it is a second (or third) verbal form instead of the first, and he cannot.

L. 4-9 are dealt with by Beeston in [illegible], 35 (1972), p.[illegible]. My commentary was not clear enough (p.22[illegible]).

L. 1 - He states that my translation of [illegible] is "ambiguous" (p.[illegible]), and questionable" (p.353A) because of two reasons.

2 - He states that my translation of hbt as bad cold in the head "is very

(a) His first reason is that "this is hardly a sufficient severe affliction to warrant a votive statue (mostly these are offered to escape from mortal danger)" (p.353A). This remark is aimed at preparing the reader to more readily accept his final verdict, viz. "by far the most likely of these ailments in this context is pneumonia, which is a typical result of extreme cold weather, and can be lethal and so warrant an ex-voto for deliverance from it." But this argumentation and final deduction are already contradicted by one of Beeston's own words , viz. "mostly." Thus, although acknowledging in general the existence of the other cases, Beeston chooses to mislead his reader to the extent that he does not give him even a single case of them, because any of those examples proves his whole argumentation and deduction to be wrong.

Ja 742: four statues and two female statues are offered by an unknown woman for her children. There is no question of disease or of sickness or of epidemic.

Ja 840: one statue is offered to the god because of ... a foot affliction.

Ja 755 is even more significative: a man and his son offer the statue of a horse and its saddle because the god protected the king's horse and saved two other horses.

Where is in those examples either the mention of a "mortal danger" or even a hint of it?

(b) Beeston's second reason is that Ar habtat "is applicable to a wide variety of other ailments" (p.363A). Since he, himself, acknowledges the meaning of Ar habt used in the translation, his argument misses the target. He could even have lengthened his list of ailments by adding "apoplexie" (given by R. Dozy's dictionary to which he refers) and even "folie" (cf. [illegible], p.[illegible]: [illegible], and his argument would still remain invalid.

(c) Finally, Beeston draws the attention of his reader to the fact that "she [= the female dedicator] was kept alive not 'from' (m) the [illegible] but 'in' (b) it" (p.353B). Indeed, SBDS does not list "from" among the meanings of b, viz. "in, at, with, by" (p.24), although the meaning of "from" is ascertained, e.g., by RES 4829/3 (cf. JaSTMB, p.103B). Another meaning of b, viz. against, is also missing in SBDS's sketchy treatment of the preposition. It is clear in Ja [illegible] that [illegible]'ly/dbn (l.11) is repeated as bdbn (ll.12 and 14) as dependent of [illegible] for [illegible] (contrary to PeWA, pp.22-23). Also missing in SBDS's treatment of b is the section of all composite prepositions involving b; see a few under [illegible]. A final note may be added here: the 3rd feminine person of the 7th form of [illegible], [illegible], of RES 4829/2 (cf. RES, VII, p.383, and JaSTMB, p.103) found no entry under [illegible] in SBDS (pp.15-16).

L. 7-8: the most drastic corruption of the text was made by A.J. Drewin in Le Muséon, 77 (1964), p.411, where he lists "smhkrb bn 'bkrb b[illegible]" here without the sligtest question mark or any sign or note which might indicate that

the last section of his transcription is his correction of the published text. If the author did not even notice the difference, preoccupied, as he is, by building up the list of his eponyms. Such an emendation is contradicted by the following epigraphical fact: the expression A.hn Y.hm.t, followed or not by the number of the year, always is the end of either a pericope (e.g., Ja 610/7, 611/9, 612/[illegible]; etc., Pakhry 71/1f; NaNG 11/[illegible]2; CIH 81/[illegible], [illegible]; RES 4727/4) or of a sentence (Ja 56[illegible]7-8, 7[illegible] and CIH 8[illegible]6-7. Furthermore, that a letter is missing at the end of l.7 is already indicated in my fieldbook (NAMB, III.p.29), where the letter is restored in pencil.

b - In 1976 was published Inscr were no.21 (pp.233-234) is Ja 75[illegible]. It is [illegible] for the author not to respect the content of each line of the original; instead he corrupts the texts as if each of them was composed of a single line. The author is [illegible] to refer to his texts according to the number of "his" lines. - The [illegible] me "hmt" is found in his copy. It has the same value as "bmhlk:" in both [illegible] author reverses the order of two continuous letters and miscopied one of them.

c - Three years later, in 1979, was published H. Preissler's paper in [illegible] tallische Forschungen, 6 (1979), pp.271-274, which contains very valuable lessons. The author introduces his study of the inscription stating that "im folgenden eine verbesserte Lesung vorgeschlagen ist" (p.273). Contrary to the author's belief, the correction of the text was already published by A.G. Lundin in 1964 (cf. above). For the author's claim that the formula of the text is "bei dem ziemlich strange Formular der altsüdarabischen Weihinschriften an diesem Ort ungewöhnlich und [illegible] dem bereits in Z. 4 erwähnten Lobpreis unnötig," cf. above, my remark on A.G. Lundin's correction. Preissler's analysis of the parallel inscriptions is very superficial, and does not seem to see that the two verbs hmdt refer to two different times. The first relates to the time of the offering, and the second to the past when the event occurred. Why should that author n o t state in her offering that she already manifested her praise to the god when that event happened?

Preissler repeats two common errors in his translation of slmtn/dt/dhbn as "eine weibliche Statuette aus Gold," as Müller would have done. It is well-known that [illegible] is not a diminutive at all; the masculine diminutive is slym small statue in [illegible] 4874/4, and that dhb does not mean "gold" (cf. already above, pp.209-210). Preissler relates hmt to Accadian "emu" schwanger sein, empfangen" (cf. W. von Soden, Akkadisches Handwörterbuch, Wiesbaden, I, 1965, p.72b) and states explicitely: "[illegible] gerade Schwangerschaften spielen in den von Frauen geweihten altsüdarabischen Inschriften eine grosse Rolle (vgl. Jamme 717, 731, 2109)" (p.273). Such a statement, which is in Müller's style, is a gross distortion of the texts; and such a mistake of epigraphical evidence is so obvious that it cannot but be voluntary unless it originates from an unbalanced mind.

Ja 717 does not speak of "pregnancy" at all: a woman promised a statue "if [whenever] He [= the god] would vouchsafe to her to grant life for her to children [which are] her offering," viz. the reason for her offering (cf. JaBMB, p.20[illegible]; cf above, pp.220ff).

Ja 731 does not speak of "pregnancy" at all: a woman dedicated a statue because "He [= the god] has saved and protected her daughter" (cf. JaBMB, p.210).

Ja 2109 does not speak of "pregnancy" at all: the second reason for a woman's dedicating a statue is that the god "had halp[ed] and protected and saved the body of His maidservant - from the childbirth" (cf. JRAS, 1968, p.13; cf. above, p.216). Who in his right mind cannot see the difference between chil(ren), childbirth and pregnancy? It is already preposterous to think of such a confusion, but to print it is madness and an open insult to the writers of those ancient times. Furthermore, it is a commonplace to point out that the safety and wellfare of children are frequently found in the dedicatory inscriptions.

d - Preissler's translation of ll.5-9, bit/arh/ - - - [illegible] "[illegible] er ihre Person bei einer Schwangerschaft, in der sie [illegible] Sohn des Abkarib, von der Sippe Hadmat befand, vor der Überfall, der in diesem Jahre war, bewahrt und erhalten hat" (p.271). [illegible] self-evident objection against such a translation is the redundancy of the [illegible]. It is amazing that Preissler would claim to have detected an "obvious fact" in my translation of the text (which exists in his mind only, [illegible]) and be unable to see that he falls in the same trap. According to his own words, the "pregnancy" occurred in a certain year and the god protected the woman from an "Überfall." Is it not a redundant, absolutely useless "tautology" to state that "Überfall" had to take place in the very same year, "in eben diesem Jahre"? It is already ridiculous to think of such a repetitious information, but to put it in writing is an aberration debasing the author of the text. Furthermore, the authors of SA texts normally indicate who their foes and enemies are. The reader of inscriptions expect to find a word - a single word would have been enough - defining who the authors of that so-called "Überfall" were. But, there is nothing of the kind.

Preissler's paper is based on a limited and distorted knowledge of the inscriptions and a misplaced self-confidence on his argumenting method. The attention given to that paper by the members of the "laudemus invicem" club-members is yet another proof of their unscientific and flattering attitude.

d - Initially, SBBS endorsed my interpretation of hmy (noun and verb) [illegible] most probably because they could not think of anything else; it also accepted Beeston's understanding of hbt (p.58) at least to a certain extent: "form of epidemic." Such an expression is meaningless: it does not at all reflect the meaning of [illegible] and the idea of "epidemic" is not to be found in the text. It must also be noted that "n. hbtn" is an error instead of hbt; the -n ending is in the article. Then, after belatedly discovering Preissler's paper, Beeston and his minions must have been thrilled by Preissler's ingenuity that they abandoned their initial stand to endorse his translation of hmy/hmyt, as indicated by their loose leaf entitled "Addenda et Corrigenda," p.1. Beeston, however, made sure to restrain the enthusiasm of his crew and succeeded in maintaining what had been accepted for ever: After all, how could Beeston have given up all his ideas made public in 1972? At least something had to be salvaged.

A final note before concluding the preceding lines. The reader of SBBS might have noticed the entry under ʿqr (p.14): "become pregnant [illegible] - -," thus presented as certain in CIH 581/9 upon the testimony of Beeston who takes his opinion as follows: "I cannot help feeling that the most probable way of dealing with ʿqrw is to render it as 'be pregnant'" (cf. Arabian Studies, 4 [1978], p.23). This is another clear manifestation of Beeston's "instinct:" it looks like the author was overrun by his feelings instead of mastering them. Beeston's elucubrations written at the occasion of CIH 581 were denounced and rejected in [illegible], [illegible], pp. [illegible]-28.

[The division "e" may be found on p.[illegible]]

e - NaNN 19/4. - The reader finds this entry in SBBS (p.151): "a. [illegible] N 19/4 (dtʾn/-n) fruitful, abundant crop - -." Note first of all that an "a." [= adjective] is rendered by a substantive! This misunderstanding of the text's scope, which was already suggested by the editor of the text, is disproved by the context which reads as follows:

2 ..fy/mdht/tʾlb/bwfym/w 4 [fn/whsʿʿ/dtʾn/tmrn/whqfn

3 [wfy/ʾhrf/sdqm/whsfqn/dtʾn/whr

The word mdht (also in Ja 600/4) is translated herd of camels in JaBMB (p.[illegible])

from the root rwh (= Ar rawiha). Quite surprisingly, this etymology is endorsed by [illegible] (p.-1), where, however, the word remains without any translation.
specified reason, and the word remains without any translation.
The verb hsfn is translated by [illegible] (p.[illegible]) "satiate with rain ~ booty - [illegible]
ideas of "rain" and/or "booty" are foreign to the root sfq and cannot be added to the translation; they come from the context in which the verb is found. Furthermore, if the ground can be "satiated" with rain, no warrior can ever be satiated with booty because he always wishes for more than what he gets or got.
The word tmr cannot be an adjective because of the following reasons.

a - The idea of "fruitful, abundant," which must be the result of the deity's action of hs'', would imply that the author of the text does not want his annual crop to be "fruitful, abundant" since tmrm is not repeated after hrfn. This is unacceptable.

b - That translation would also imply that the god would be requested to "increase" that which is already "abundant." This also is unacceptable.
On the one hand, [wfy/ hrf/sdqm [to protect] a perfect autumnal crop + hsfn/tmr, whr[fn] to make the vernal and autumnal crop abound; and
on the other hand, hs''/dt'n/tmrm whrfn to increase the abundant vernal crop and the autumnal crop.
Therefore, tmrm whrfn must be appositions to dt'n and the three nouns must have a special meaning so that they may not be a mere repeat of the two preceding terms. The meaning of dt', viz. fruits of spring, may be understood as "grain, crops, fits of spring;" the latter also are "fruits of spring." For tmr, cf. Ar tamar "fruits, wealth, possessions" (cf. J. Penrice, A Dictionary and Glossary of the Kor-ân, New York, 1969, p.252; cf. also Lane, p.353A). - For hrf, cf. Ar [illegible], pl. [illegible] "lamb, sheep," thus small livestock, as in Min RES 2952/2 (hrf) and VL 1/- (hrwf, pl. of hrf).
NaNN 19/2-3 may be translated as follows:

2 ...]. the camel herd of Ta'lab in safety, and
3 [to protext] a perfect autumnal crop, and to make the vernal and autumnal crop
4 abound, [and] to increase the vernal profit, viz. [both] in wealth and small livestock.

13 - RES 3956: the amazing saga of the god d'nyt. - RES 3956 is a bronze tablet purchased in Sanaa and conserved in the Leningrad museum. It was published by I.Y.Krachkovskiy in Izvestiya Akademii Nauk Otdeleniye obshchestvennykh Nauk, 7 (1931), pp.433-446, and the content of this paper was reproduced with minor changes which do not affect the general purport of the writing, in Izbrannive sotchinyenniya, Moscow, I, 1955, pp.401-408.
For RES 3956, cf. RES, VII, 1950, pp.9-11.

a - JaMAR, I (1971), pp.13-14, deals with M. Höfner's interpretation based on J. Ryckmans' 1956 opinion (cf. below) and also publishes for the first time the accurate reading of htm't (instead of htl't) in ll.4-5 (p.14). As could be expected, [illegible] is not listed by SDDS (p.XXXVI); for further details, cf. below, the commentary on ll. 4-5. The reader may be sure that SDDS's, J. Ryckmans's and Müller's voluntary omission of the information on JaMAR, I, is based exclusively on scientific honesty!!!

b - The text is authored by a woman called hwlyt Hawlîyat, who is 'mt/s'rm [illegible]. The word 'mt was erroneously translated rabynya (=female slave) by Krachkovskiy, [illegible] correctly "servante" by G. Ryckmans (cf. RyDIE, p.394, and RES, VII [1950], p.[illegible]). J. Ryckmans returns to the first erroneous translation, viz. "esclave" (cf. RyDIE, pp.5 and 10, and RycDYIN, pp.114 and 123); and this rendering is adopted by [illegible]

[illegible] "bondwoman, female servant." But, these two renderings are not appropriate. The first means "a female slave," but the second does not. In [illegible] (p.[illegible]) [illegible] is an outstanding example of its author's servitude to the [illegible] club. Müller renders 'mt as "Dienerin" in his translation (p.[illegible]) [illegible] footnote 1a that the woman was in fact a "Sklavin," thus contradicting himself [illegible] repeating SDDS's error of equating "maidservant" with "female slave." [illegible] consideration which demonstrates that the author of [illegible] could not possibly have been a slave, may be presented as follows. As a slave, that woman could neither enjoy freedom nor own any property. How, then, could she have been able to offer a bronze plaque to tell her story? It is inconceivable that a slave could even think of requesting his/her owner to grant him/her such a favor; a slave had no right to any favor. And, finally, if by chance such a favor was requested, no slave owner would ever consent to it since it was not a matter concerning his personality or involving the life of his property but a mere question of ritual purity of a female slave who, as such, did not have any human personality and, even less, any concern of ritual purity.

Müller considers as certain that slymm is a clan name; cf. his translation (Sippe) Sulaimum." This interpretation, however, is not certain after all for his note 1b states this: "weniger wahrscheinlich 'des Sulaimm', da weiter unten von 'ihren Herren' (nicht von 'ihrem Herr') die Rede ist." Müller's translation is not based on phrasaeology which demands slymm to be the name of a person. Müller's theory is aimed at avoiding for him and his companions their own difficulty resulting from their understanding of 'mr' (l.5) at the expenses of the consistent consequence. What Müller should have done to substantiate his opinion is to give a single example of a proper name introduced by either 'bd or 'mt (pl.: 'mm) and designating a family, clan or tribe. Without such an example, Müller's theory, presented as either doubtful or certain, is erroneous. Is it not surprising and amazing that Müller, who always wants to give the impression of being up-to-date and of having done his homework, does not know the following facts, some examples of which are given below and demonstrate that a proper name introduced by either 'bd or 'mt is a personal name when there is no word between them, but is a family, clan or tribe name if another word, such, e.g., as bn (or any of its form) is inserted between them.

'mt fwmm (CIH 504/1-2)

'bd/g'dsmsm (CIH 581/3; for this text cf. JaMAR, XII, pp.17-28)

'mt/'mh/hfrm (CIH 540/1-2)
'mt/bn/mrm (Ja 700/8)
'mt/bn/'nwm (Ja 721/2)
'dm/w'mr/bny/'r'z (CIH 416/2)
'dm/w'mr/bny/mrm (CIH [illegible])

Another example with 'bd and 'mt is found in RES 4387/1 and 2: 'bd[illegible] and 'mt[illegible].

Same formula and meaning when 'mt/'mh is followed by a noun as in 'mh/mlk (Ja 828/8) the maidservants of the king.

c - The crux interpretum is ll.3-7 which may be read as follows, including JaMAR's partial renderings:

- /thn/lbst/'tf	3 - because she put on a garment
tm'm/wrzztm/htm	4 unclean and cut [because of which] she became un-
't/thb't/mn/'mr'	5 clean. So she remained hidden from her lords
h/d'nyt/wdsmwy/f	6 Dû-'anyat and Dû-Samâwî. That He [= the latter]
l/yswbnh/n'mtm/	7 may restore prosperity to her.

(1) – L. 3: hbn is listed by SPPS (p.56, under hn), but there is no reference to hn under h (p.24). – ʿtf is usually translated "manteau" (cf. [illegible] mars, in RyDIE, l.c., and in [illegible], l.c.; J. Ryckmans in WiSOL, p.103, note 7[illegible]; RycCPS, p.5, and in RycDYIN, p.114: "plasch;" SPPS, p.23, and Müller, in [illegible]). The word ʿtf could refer to a piece of underwear if its is a ʾizar "a wrap[illegible] for covering the lower part of the body ... not sewed" (cf. LaAH, p.2[illegible]) or a piece of outerwear if it is a ridāʾ, which is an "outer wrapping garment" (cf. LaAH, p.1072A and, e.g., RyAAI, III, p.177B). Thus, ʿtf could be either a [illegible] cloth or a "cloak, mantle" (cf. R. Dozy, Dictionnaire détaillé des noms des vêtements chez les Arabes, Amsterdam, 1845, pp.59–60). The general word "garment" is retained so as not to exclude any possibility.

(2) – L. 4: the word tmʾ is correctly translated "souillé" by J. Ryckmans (cf. WiSOL, l.c., and RyS, l.c.) and J. Ryckmans (cf. RycDYIN, l.c., and RycDYIN, p.114: "netchistyi"). But, SPPS (p.[illegible]) translates it as "rein;" RycCPS, l.c., and RycDYIN, p.114: "netchistyi"). But, SPPS (p.[illegible]) translates it as "defilement, s.t. ritually impure," and it is followed by Müller who translates it as "unrein" as explained in his note 4a: "tmʾm, wie hebräisch [illegible] das ebenfalls die kultische Unreinheit bezeichnet." The idea of "ritually" does not belong to the translation, but to the commentary because it only comes from the context. To be or become tmʾ a thing simply has to be soiled and unwashed. The "ritually impure" comes from the use of such a garment in certain circumstances which are independent from the meaning expressed by the root itself.

The word gzzt is translated "râpé" par G. Ryckmans (cf. RycDYIN, l.c., and [illegible], l.c.) and also by J. Ryckmans (cf. WiSOL, l.c.: "abgenutzte"). Krachkovskiy translates the word as "odejdu cherstyanuyu" a woollen garment in his two editions (cf. Izvestiya..., p.435, and Izbranniye..., p.402A), a reading which is also endorsed by [illegible]: "SAR. gzzt: vetement de laine" (p.110B). It can hardly be a mere coincidence that J. Ryckmans changed his mind and retains as his own translation the expression of D. Cohen's, "vêtement de laine" (cf. RycCPS, p.5, and RycDYIN, pp.114–115: "odejdu cherstyanuyu," which are the very words used by Krachkovskiy). The whole expression ʿtf tmʾm/wgzztm/htmʾt is presented by J. Ryckmans as "des vêtements rituellement impurs" (cf. RycCPS, p.[illegible]). As already stated above, the idea of "rituellement" is out of place. Furthermore, [illegible] endorses Krachkovskiy's rendering of the word gzzt as "woollen garment" (p.[illegible]), but without adding the idea of "ritually impure," and Müller follows suit: "einem Wollgewand" (cf. MüS, l.c.). Furthermore, why should the lady author of the text specify that it was "a woollen garment" since she did not bother to spell out what kind of material her ʿtf was made from? The basic meaning of gzz and its cognate gdd is "to cut;" even Ar jazza's connection with shearing sheep is not exclusive of cutting hair, forelock, bunches of dates, and grass; cf., e.g., Ar [illegible] "harvested dates, scraps (of leather), clippings of paper" (cf. ReAlDAFA, II, pp. 1492–1494, and CoDRS, pp.110B–111A and 103A)). It is, thus, unjustified to select for gzzt a translation which limits its meaning to one indirect application of one use of the root, no matter how attractive the idea may be. I said indirect application because there is indeed a long way between the direct result of gzz, viz. the wool, and the result of its manipulation, viz. a woollen garment. Consequently, since the context does not contain any clue, the general meaning should be retained; cf. Ar jazzat " single cutting, or shearing, or the like" (cf. LaAH, p. 417A). ʿtf gzztm may be translated as "a cut garment," viz. a garment damaged by a single cut, regardless of the nature or the length of the cut.

(3)– Ll. 4–5: the verbal form htmʾt was, as already said above, correctly read by LaAH, I (1971), p.14. It is necessary to state again that the erroneous "htlʾt" of the editor (cf. also G. Ryckmans, in RyDIE, l.c., and [illegible]

in both publications, the text and the translation "elle revendait" (cf. Krachkovskiy's "sachtopala") was MAINTAINED by J. Ryckmans in 1964 (cf. [illegible] "geflickt hat"); thus, TWO YEARS AFTER Krachkovskiy's release of a good photograph in 1962. Then, in 1972, ONE YEAR after the publication of [illegible] (p.[illegible] [illegible]ary 15, 1971, but without any reference to it, J. Ryckmans states in [illegible] (p.[illegible] and 123) that the reading of htmʾt instead of "hlʾt" is certain "sur la [illegible] "elle photo" (p.123) and in RycCPS (p.5, note 12) that: "nous lisons sur la [illegible] "elle planche de la tablette nettoyée: htmʾt, 'qu'elle avait souillé.'" But, he carefully avoids telling his reader that he had maintained the erroneous reading in J. von Wissmann's book of 1964, viz. nine years after the release of that "revelation photo." What an impostor! What a distorter of the truth! And such a misrepresentation of the facts is repeated by SPPS: "htmʾ R 3956/4 (sic photo!) mt Partramore, the present text. Finally, in order to avoid the redundancy of ʿtf tmʾm in both RycCPS (pp.5–6) and RycDYIN (l.c.) where he uses the singular relative and personal pronoun, J. Ryckmans isolates gzztm/htmʾt from ʿtf tmʾm in both RycCPS (pp.5–6) by putting a comma after "manteau souillé" et "qu'elle avait revendu" not "souillée" and by division of the text also comes from Krachkovskiy. J. Ryckmans translates htmʾt as "qu'elle avait souillé" (cf. RycCPS, pp.5–6) = "kotoruyi ona oskvernila" (cf. RycDYIN, p.115); in both translations, the relative pronoun must be put between brackets because it does not exist. After him, SPPS gives "defile, make garment impure" (p.153). J. Ryckmans does not make any sense because it would imply that each time that a faithful had to perform whatever the lady author had to accomplish, a clean garment was obligatory and each wear of a garment soils it to a certain extent. Such a prescription would, therefore, entail in effect the washing of each piece of clothing after each wear. Furthermore, the lady author did not have to specify that she had soiled her garment because nobody else would wear her own garment.

Müller endorses Ryckmans' grammatical construction but considers htmʾt as a passive with gzztm as its subject; he translates gzztm/htmʾt as "mit einem schlechtwand, das unrein geworden war." First, the relative "das" must be put between brackets because it does not exist in the text. Secondly, as tmʾ means "to be impure," the 4th (causative) form means "to make, render something impure," the meaning would express Ryckmans' idea in a passive way (cf. above, my first rejection). Moreover, why should the lady author use two different expressions, ʿtf tmʾm and gzztm/htmʾt, to formulate practically the very same idea, viz. what she was wearing was unclean? To avoid all those unanswered question which the various authors did not even raise, I consider tmʾm/wgzztm as the complement of ʿtf, and htmʾt as an asyndetic relative with the lady author as subject indicating the result of wearing the kind of clothing described as ʿtf tmʾm/wgzztm.

(4) – The main crux interpretum indeed is fhbʾt/wm/ʾwrʾh/dʾnyt/wdzwy (ll.5–6) or the amazing story of the god dʾnyt, which is described below.

(a) J. Ryckmans was the first to suggest translating dʾnyt as "ce qu'elle a ..." (cf. RycH(1), p.97, note 13). Although J. Ryckmans's [illegible] partial translation was given without any justification of any kind and manifested his inability to even suggest a translation of his dʾnyt, the astonishing fact is that the authors followed suit and dismissed the god dʾnyt who ended up on their shelf permanently.

(b) The first to follow Ryckmans was Müller who was also the first to suggest a translation, viz. "das, was sie beklagt hatte (?)" (cf. MüWT, pp.26–27; on the basis of "Ug[aritic] ny: [Hebrew] ʾnh"). But, the object

of such a verb is normally introduced by a preposition: cf. Ar *ʿala* (i.e., *ʿalā*), *ʿalā ʿalā*, and Saf *ʿalā ʿlā*.

(d) Strengthened by Müller's endorsement of his solution, and guided by the latter's suggestion, J. Ryckmans went about early [illegible] his own proposal in a German translation published in *Bibel*, p.101, note [illegible] sie versäumt (versäumt hat)." Note the absence not only of any question mark which indicates that the translation is certain, but also of any explanation or commentary. The basic idea of Ar *ʿana* (*i*) is "to delay" not "to omit" [illegible] g., *Bibl*, 1, p.[illegible]), even in modern Ar; cf. *BAHP*, p. [illegible]: 5th form [illegible] aver (letter, temperizer, prendre son temps," and 10th form "attendre [illegible] ge" and W. Bessmer - W. Ben Chechet, *Dictionnaire pratique arabe-français* [illegible] par, 10th, p.[illegible], 5th form "prendre patience, temperiser, agir avec [illegible] tendre (qn)," 8th and 10th forms "attendre," and *taʾannī* "lenteur, retardement, temporisation, retard." Furthermore, what can possibly be the meaning of a phrase such as "was sie hat verbrannt vor ihrem Herrn, was sie versäumt (versäumt hat)" when the immediately preceding periope means, according to J. Ryckmans, "[illegible] angezogen hat einen Mantel, einen unreinen und abgeschabten, den sie [illegible]"? It does not make any sense at all. How can anyone in his right mind "[illegible]" [illegible] thing to be the "omit" and especially in view of the fact that that woman actually did two things, viz. to "put on" a garment after she did "send" it? Finally, [illegible] the simple fact of hiding something from her human masters constitute a [illegible] or ritual impurity demanding an expiation to some deity?

(e) The second author to endorse J. Ryckmans's opinion was W. Röllig who eliminates the divine name *ʾlmqt* from her study of SA deities (cf. *Religionen des Vorderasien*, I, 2, Stuttgart, 1970, p.471B). After giving the German translation of J. Ryckmans' rendering, *WUSC* adds this: "Als Erläuterung [illegible] zur Bibel: 'war die 'Ehrer' waren, wird hier nicht gesagt, jedenfalls die Tempelsetzer der Sünderin, die seine Magd war. Ihr Vergehen war, dass sie (bei einer nicht passenden Gelegenheit) einen schäbigen Mantel ansog, und dass sie die Tempelsünde (sich seinen besseren Mantel zu beschaffen?) nicht meldete" (p.103, note [illegible]).

By dismissing and rejection of Röllig's first statement is given in *Jawad*, [illegible] As to her second statement, it should be pointed out that this explanation of the woman's so-called "Versäumnis" implies that she had had the intention of getting an other garment. Such an implication is an unacceptable invention: it is impossible to prove that such was the case; and "Versäumnis" does not reflect the original meaning of Ar *ʿana*. Furthermore, why should the woman inform anyone of her so-called "omission" - even if (and it cannot be proven) she ever had the intention of getting another garment - since it is a self-evident fact because she put on the mantel?

(e) The fourth development of the amazing story of *ʾlmqt* is an about-face of J. Ryckmans. Without telling anybody anything, J. Ryckmans very quietly reverts to his original translation of *RycH(1)*, viz. "ce qu'elle avait [illegible]; cf. *RycH*, p.[illegible], with reference to his 1956 paper and Müller's remarks of 1962, which he places in 1963; and he explains that meaning in a magistral manner, viz. "quelque chose ce mal défini dans le texte" (p.10). It is so "mal défini" that he does not give even the slightest hint as to what it might have been.

(f) The fifth stage of the astounding saga of *ʾlmqt* took place in the very same year, and has as author the very same J. Ryckmans. In *RycHN* (p.[illegible]), he translates *ʾlmqt* as "to, o tchem ona sojaleet (?)" = "that which she regretted (?)," thus, choosing for *ʾlm* an idea (p.116 and note 16) very close

to (and manifestly inspired by) that of Müller's 1962 review [illegible]. Before going any further into the review of the [illegible] story of the god *ʾlmqt*, it seems [illegible] J. Ryckmans's amazing steadiness or [illegible] of his interpretation:

in 1960: "ce qu'elle a ..." (cf. [illegible]);
in 1964: "was sie versäumt (versäumt hat)";
in 1972: {"ce qu'elle avait ..." (cf. [illegible]);
{"what which she regretted (?)" (cf. [illegible]).

The year 1972 is of the utmost importance for J. Ryckmans' studies. It is [illegible] but extremely revealing, that J. Ryckmans never [illegible] the real reason behind his move; the reader had to wait sixteen long years, from 1956 [illegible] for Ryckmans at long last stooping and condescending to make his reason [illegible] was to put an end to his protracted hibernation. The reason of his move, [illegible] his convincing or convincing, as the members of the "modern [illegible]" [illegible] probable, viz.

"*ʾlmqt* devrait être un dual et
le dieu *ʾlmqt* est inconnu" (cf. *RycH*, p.[illegible]).

The truth of the matter is that
the first reason shows J. Ryckmans' ignorance of, or contempt for, the epigraphical material, and
the second contains a self-evident error.

J. Ryckmans erroneously speaks of "le dieu *ʾlmqt*," but, honey, [illegible] has ever mentioned such a name because the divine name is *ʾlmqt*. That *ʾlmqt* "est inconnu" is a stupid reason because, if [illegible] so would mean the very end of all research. It is not because a [illegible] is attested only once that it does not exist and, therefore, [illegible] rected or misinterpreted. There are other divine names attested only [illegible], e.g., *ʾlmqt*.

That "*ʾlmqt* devrait être un dual" is J. Ryckmans' certain [illegible] that [illegible] on his way. The truth of the matter is that [illegible] instead of a dual is a well-known feature in SA texts. Here follow two [illegible] which include the very same word *ʾlmqt* introducing two proper names, [illegible] the present text now under study, viz.

[illegible] 1-4: *wbmqrnt/ʾmrʾmrw bnrn* (...) *wmʿn wlq wlq*, introduced by the plural [illegible]; two persons, [illegible] sons;

[illegible] 19-21: *bqy wrq* (1.20) *w ʾlmqt/ʾmrʾmrw bnrn* [illegible] *wrqn*: two persons, *wrqn* and *bqy*, introduced by the [illegible] followed by the [illegible].

The two preceding examples are by no means exceptions; cf. also, e.g., [illegible] which reads as follows:

ʾwfʿtt/bn/bnyw/ʾ	1	Eawf^ʿatat, son of Banyaw, the
ʾrbʿ/hwrw/ -	2	Payšanites (plural, not dual), twitets (plural not dual) of
- */ bqryw/* -	3	-, HAYR (plural, not dual) dedicated -
- */lwfyhmw/* -	5	- for YHWH (plural, not dual) safety -

In his useless (cf. above, pp. 78) so-called study of Ja 24 (cf. *RycH(2)*, p.486), J. Ryckmans fails to make any remark on the [illegible]

and it would not come as a surprise to me would J. Ryckmans attempt to find all kinds of excuses to justify his error, such, e.g., as the plural ʾmrʾ explained by attraction to the plural personal pronoun -hmw (in the first case) or (a fortiori) to the plural ʾlhh and the plural personal pronoun -hmw (in the second example) OR, more drastically, ʾmrʾ being an engraving error instead of mrʾy. What a pity that those ancient writers did not consult with J. Ryckmans before engraving their texts! Cf. the same arrogant attitude displayed by Beeston in his dealing with Ja 750/7, above, p.205.

J. Ryckmans summarizes his understanding of the pericope now under study in three different ways:

The first two are printed on the same p.6 of RycCPS, the first in the text and the second in note 22, as if he was unable to word his idea completely in a single sentence:

"La circonstance aggravante à laquelle fait allusion ce texte consistait peut-être en ceci que la femme, étant en état d'impureté rituelle, avait souillé ses maîtres à leur insu par son contact;" and

"le délit est une infraction individuelle aux règles de la pureté rituelle, et non, comme on l'a admis jusqu'ici, une infraction aux regles vestimentaires à observer à l'intérieur du temple."

The third way is given as follows:

"le délit apparaît donc comme étranger au temple, et concerne l'impureté rituelle (mais non le mauvais état), des vêtements, et de la personne qui les portait" (cf. RycDYIN, p.123).

J. Ryckmans' statements are a gibberish piece of imaginative fiction contradicted by the details of the text.

Ad 1 - What an irresponsible statement! The text does not mention and does not even allude to a "contact" between the woman and "ses maîtres." As a matter of fact, as already pointed out in JaMAR, I, p.14, the woman mentions only a single master of hers, Sulaymum (l.1; cf. above, pp.230-231). Ryckmans' statement is irresponsible because he is mixing up this text with CIH 523 which deals with a man who had sexual contacts with three women during the period of their hrm (no detail is given). That hrm condition is not charged against any of the three women; it is the man who is the guilty party because he had contacts with them. Finally, since Ryckmans translates ʾnt as "esclave," how could that ... thing, which was not considered as a human being, contaminate or defile human beings "a leur insu"?

Ad 2 - Why does Ryckmans not spell out the nature of that "infraction individuelle aux règles de la pureté rituelle"?

Ad 3 - Here again, why does Ryckmans not describe what he has in mind when he speaks of "impureté rituelle"?

Furthermore, his second and third statements keep repeating that the fault has nothing to do with "vêtements." But, it is precisely of bad clothing that the woman talks about. They also keep repeating that the fault has nothing to do with a temple, but as long as an individual stays home or outside a temple, the kind of clothing does not matter.

A final remark may be made here. It is incomprehensible that Ryckmans or Müller should chose the unsuitable Hebrew ʾānāh I instead of II the piel of which, ʾinnāh, has the meaning of "sivit accidere" (cf. ZoLWA, p.68A; cf. also BuWB, p.53: "ʾnh III 'durch Zufall treffen lassen"). Such a meaning would not do too badly in the context, save the unexplained ʾmrʾh.

(g) The sixth stage of the dʾnyt saga is the verdict of the

members of the "laudemus invicem" club embodied in [illegible] (p.7, where ʾrg is "translated without the slightest hesitation or question mark "commit fault" [illegible] translation." This is, of course, the translation of "versaumen" of J. Ryckmans' translation; cf. above, p.234, where it is indicated that such a translation, also endorsed by M. Höfner, does not reflect the basic idea of the Ar root [illegible]. It is a translation based upon what J. Ryckmans dreamed that the word should mean as the result of his interpretation (sincere or made-up, but nonetheless arrogant) of the use of the plural. But, this is but an example of the pseudo-scientific argumenting method of SPBS.

In the preceding lines, the references to J. Ryckmans' papers printed in RycCPS and RycDYIN were limited to the strictest minimum. It would have taken too much time and space to redress all the inaccuracies spread throughout these two papers which, incidentally, are no more or no less numerous than in the other papers. I wish, however, to give the reader another example of J. Ryckmans' careless and inaccurate work by taking up the very first eight lines of his section of RycDYIN devoted to his museographic description of the plaque of RES 3956. These lines show how simplistic his approach to a problem really is. However, the purpose of pleasing not only A.G. Lundin who translated his paper into Russian but also his Russian readers may have something to do with the shortness of his description. Nonetheless, it remains certain that even such a political goal, which is always present in all his activities and publications, cannot justify his shortcomings and inaccuracies. Here follows the summary of those eight lines.

[1] after repeating Krachkovskiy's measurements of the plaque, "21 x 13 cm," J. Ryckmans states that [2] the plaque has four holes for suspension; [3] is well preserved; [4] has a rosette as in Ja 618, but with four petals only instead of eight, with reference to JaSTWB, pl.B (note 5) and [5] that a new photograph shows a line "20 mm" long to the right of the interlinear space between 11.2-3.

Ad [1]. - J. Ryckmans fails to mention that the outside edges of the plaque are irregular and more or less concave. Therefore, nobody knows exactly where the measurements of "21 x 13 cm" were taken, either on the two axes of the plaque or on its lower and upper edges (see below, end of [5]).

Ad [2]. - J. Ryckmans also fails to inform his reader that the text is in relief and framed by a raised rim, and also that three holes are located at the corners of the inscribed surface, while the fourth one is between the rim and the heart of the flower. - There is no reason to believe that the plaque was meant to be hung, but it is certain that it was affixed to another object of unknown material.

Ad [3]. - The statement is correct. But, Ryckmans should have mentioned that each line of the text is comprised between two horizontal, clearly traced lines.

Ad [4]. - It is incomprehensible that J. Ryckmans would choose Ja 618 as THE parallel not only because of the different number of petals but also -here again, he fails to mention it- the flower of Ja 618 is traced inside an ornamental square design. The best parallels are the flowers of Ja 591 or 709; in each of these four flowers, there are four petals only (as in the present case), but the petals are arranged as ✢, not as ✕ (as in the present case), and four small lines ornate the space between the petals. Furthermore, the tracings of the flowers of Ja 591 and 709 are shown on pl.B to which J. Ryckmans refers, respectively 2.75 (to the left) and 7.1 cm (below and to the left) of the tracing of Ja 618. Since those tracings are so close to that of Ja 618, it is impossible that J. Ryckmans would not have noticed them when he was searching for a parallel. His choice of the wrong parallel proves that J. Ryckmans does not care of accuracy, provided a refe-

rence is given, knowing very well that the ordinary reader is not going to check his work, that his friends of the "laudemus invicem" club will most probably never check his reference and, if by any mistake they do, they will complacently pass over his error and, finally, that in the past he has successfully made ample use of the axiom "mentes, mentes, il en reste toujours quelque chose."

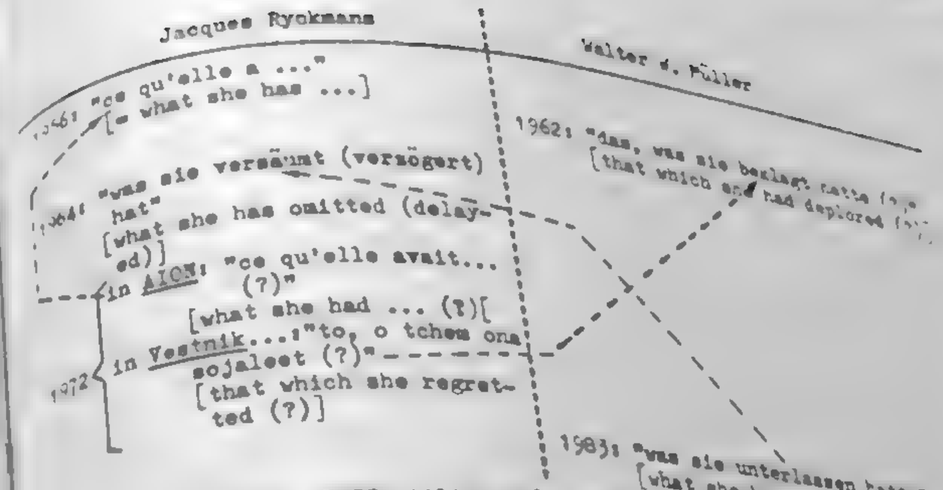
Ad [5]. - The so-called "new" photograph ("na novoy fotographii") was published THIRTY YEARS ago, in 1955!!! Here again, J. Ryckmans fails to mention that the line is in relief and at the very right edge of the rim. The measurements, "20 mm," is very approximative if one considers the measurements of the plaque on that so-called "novoy" photograph, viz. 19 (left edge) and 19.2 (right edge) x 12.2 (top) and 11.6 cm (bottom) AND 11.3 (horizontal axis) x 18.9 cm (vertical axis). The line on the right rim is 1.9 cm long.

(h) - The sixth and last (at least, for the time being) stage of the d'nyt saga is Müller's translation in MüAS. He renders the pericope as follows: "und sie verheimlichte von ihrem Herren, was sie unterlassen hatte." What Müller did was to copy Ryckmans' 1964 translation with the verb "versäumen" but in order to hide the fact from his reader, he replaced "verbergen" and "versäumen" of Ryckmans with synonyms, "verheimlichen" and "unterlassen."

My criticism of Ryckmans' theory remains valid and must be repeated here with the necessary adaptations. Müller's translation is contradicted by the text: the lady author did not say that she had omitted to do something. On the contrary, all the says is she DID things, viz. she put on an unclean garment and an impur woollen garment. Furthermore, how could she "conceal" facts from "her lords" who were the people of Sulaymun? She does not say that she hid herself ... and being a slave, she would not have hidden herself anyhow. Even were the uncleanness and impurity on the inside, she did not hide anything as nothing could be seen outside. Finally; how could the fact that she concealed from her human lords something which is not even mentioned in the text would have to be expiated to a deity? Such an omission, judging from the text, was related to some point of proper clothing and, therefore, of social ethics. Since when would such a point imply some religious impurity?

Müller attempts to justify the soundness of his translation by adding that the lady author's lords "durch Berührung damit ebenfalls unrein werden konnten" (cf. note 5a). What Müller has in mind is sexual impurity. But, in this case the preceding remark is even more pertinent: how could all the lords of the women, viz. the people of Sulaymun, have had sexual contacts with her. But, such is not the case because the woman speaks of soiled garments only, according to Müller translation. The wearing of soiled garments, being an everyday occurrence in the life of ordinary persons, could not possibly be a cause of religious impurity because everybody would be in a permanent state of impurity (except when wearing newly washed clothes), and thus, nobody had to have any contact with somebody else to be in such a state.

In order for the reader to fully appreciate the tortuous meanders of both Ryckmans' and Müller's argumenting method and how they copy each other, it seems advisable to present in a separate schema their successive opinions on d'nyt of RäS 3956/6. It is quite obvious that they started on the wrong track by not paying close attention to the wording of the text and they never succeeded in getting rid of that preconceived trend of ideas and, by inventing and presupposing circumstances which are not even referred to or alluded in the text, they just ran in the same circle all the time.



Finally, BeSG utilizes RäS 3956/7 (p.10, par 2:3) where he mentions a well-known fact: ywwb = ytwb. He lost the opportunity of suggesting that the Saraz so-called Min dialect originally was wadr where w = t is normal, as he himself points out (p.68, par H 2:2). Here, however, his remarks that w and t "are elsewhere distinct phonemes" is not quite accurate; cf. a flat example of w = t in RäS 3902, no.92 (cf. below, BaRoIY 45). Furthermore, n'at (l.7) is erroneously translated "grace" (p.20, par 7:8 in Ja 572:4) in "and may He grant grace." What does this phrase actually mean? It would be intelligible were "His grace" instead of "grace." The Sab word for "grace" is rdw (cf. JaSwa, p.448A).

14 - The verb ʾal^c. - The case of the verb ʾal^c is crystal clear in its simplicity; no commentary is needed to prove not only [illegible]'s lack of respect for the texts but also their lack of basic honesty.

The ʾal^c entry in SDDS reads as follows (p.13e):

" S'L'
v. s'l'^c C 211:2, J 2920b 3 (C) quarry stone, dig extract out [illegible]
creuser حجر (حجارة) قلع (Mu Häz 78) "

a - The first reference is erroneous: the verb is in the plural, as shown by Müller's transliteration (cf. NESE, I, p.76):

" 2. ...]lm/'dm/bn/bt^c/ʾal^cw/w^cdbn/whg[..."

b - SDDS's meaning of "quarry stone, dig - - " is followed by "'Mu Häz 78';" the braces contain "remarks by authors of articles or editors of texts" (p.XVIII'. Here follows Müller's translation of ʾal^c (cf. NESE, l.c., p.77):

" 2. ...] Klienten (Hörige) der Banū Bata^c, haben gegründet und hergerichtet und .[... "

Müller's commentary reads as follows (p.78):

" 2 - [illegible] Lexemeron die schreiben Mordtmann-Mittwoch, S. [illegible] [illegible] festzustellen sei: "Mir scheint die ein Synonym zu [illegible] zu sein, wie dieses Verbum zu arab. wāgar in Sa'īd wāgir (al-[illegible] wāgir zu sein, [illegible] al-Ḥalīl, [illegible], ed. Anastās Mārī al-Karmilī, Baghdād 1931, S. 54, [illegible] [illegible] Grund" (Eduard Glasers Reise nach Mārib, hrsg. [illegible] felsiger Grund, S. 62), "Staumauer aus Quadern [illegible] C. H. v. Müller und N. Rhodokanakis, Studien zur Lexikographie und Grammatik des Altsüdarab. [illegible] Rhodokanakis, Studien zur Lexikographie und Grammatik des Altsüdarab. [illegible] II, S. 100) und san'ānī-arab. wāgar "Fundament eines Gebäudes" (E. [illegible] "Arabo parlato a San'ā', Roma 1939, S. 159) so gehört jenes etymologisch [illegible] zu [illegible] arab. sāq "Felsspalt", ich möchte es wie [illegible] "auf Fels, fest" gründen, das Fundament legen" übersetzen."

It is self-evident that "(auf Fels, fest) gründen, das Fundament legen" cannot in any way, shape or form correspond to "quarry stone, dig - - ." Therefore, the reference is erroneous. Where does SDDS's meaning come from? It is also self-evident that it comes from my commentary in JaMAR, XI, p.13, which reads as follows:

" 3 - ṣl'. - The verb is attested in CIH 211 (11) = DJE 5 (12) /2, where [illegible] Müller states that "mir scheint ṣl' ein Synonym zu hwtr zu sein" [illegible] without giving any reason (cf. above, p. 6, another case of gratuitous affirmation), and he translates it as "gründen." The author presumably bases his interpretation on the parallel between ṣl'w/w'dbn of CIH 211/2 and hwtr/w'db of DJE 12/2, etc.

Such a reasoning is manifestly oversimplistic; otherwise, hhdt "to renew, remodel" should also be synonymous of hwtr "to found" on the basis of yet another parallel, viz. hhdtw/w'dbn of CIH 391/2 (14).

For ṣl', cf. Ar sala'a "to break, split, crack," and sal' = sil' "crack in the mountain." The verb may thus be translated "to quarry," "to quarry stones for," [illegible] "to be a quarryman," depending on the context. The second translation fits very well into CIH 211, where the object of the verb, while missing, was some kind of building. The first translation applies to all the texts of the present group with the exception of 2920 b where the third translation is most appropriate."

Here follows the edition of Ja 2920b (cf. JaMAR, l.c., p.37), a text which is referred to by SDDS:

" Ja 2 20 b: immediately below the preceding text [illegible]

—	m/ḫrm	1
—	ʾṯʾmr/ʾwl	2
—	/ʿlḥ/nf	3

[illegible]

Here follows one example of ṣl' with a direct complement, Ja 2920b/2 (cf. JaMAR, p.42):

" b: immediately below the preceding text and in an irregular, rectangular cartouche the left section of which is the size of the parallel [illegible]

—	lkw/nb/nybrg/mnbq/	1
—	m/ʿtd/amhʿly/[illegible]/ṣlʿ	2
—	yrhms/mlʾ/yfq	3
—	m	4

[illegible] "

It is plain dishonesty and plain highway robbery to voluntarily attribute to Müller an interpretation which JaMAR, XI, has established against Müller's understanding. Similarly, it is plain dishonesty to give a transitive meaning to a verb which remains without any direct complement, ṣl' of Ja 2920, because the verb was translated correctly was a quarryman, and those authors did not wish to refer to an outsider of their "laudemus invicem" club. However, this is another case of their well-known attitude: those authors do not seem to be able to deal with a single question without deliberately distorting the facts victoriously and systematically.

5 - AM 221. - The following equations are found in SDDS:

"AM 221 (= Gl 1656)" (p.XX);
"AM 221 (Gl 1656; AM 221/2 = Gl 1656/1)" (p. XXX);
"(Gl 1656) AM 221 (AM 221/2 = Gl 1656/1)" (p. XXX);
"AM 221/2 = Gl 1656/1" (p.92, under nfq).

a - First of all, what is the purpose or the advantge of repeating the same equation all over again, viz. "AM 221/2 = Gl 1656/1)" and especially when that equation is erroneous. Indeed there is no line missing in Gl 1656; cf. M. Höfner in CIASA (p.104): "Der Abklatsch von Gl. 1656 (A 532) zeigt von Z.1 nur wenige unleserliche Spuren." Whether "unleserlich" or not, those "Spuren" are there, and it is erroneous to eliminate the line, which is l.1.

Had SDDS given on p.XXI an entry to Gl 1656, the reader would have found the place where Gl 1656 was published without any acknowledgment of l.1. But, since SDDS refers to "CIASA I, p.103-104" (p.XX), the aforementioned equation implies that SDDS rejects the existence of those remains in Gl 1656. Of course, SDDS can do anything! Why not? SDDS's henchmen are not going to denounce those errors.

b - L.2: Höfner's reading of "Tʾ•RNʾ/" and the commentary speaks of the personal name "TʾRN." Since tʾrn is preceded by a dot, the personal name should be .tʾrn. The dot mentioned by Höfner obviously refers to a part of a letter. Furthermore, the letter n is not doubtful at all: the whole central section of the letter is still on the stone; thus, the letter is certain. Moreover, although the name

t³rn is well attested, thrn (e.g., Ja 2821d) cannot be excluded. Finally, after the word divider, there still is on the stone the lower half of another vertical stroke which most probably belongs to b of bn son of.

c – L.3: Höfner translates nfq as "Forderung." The noun may be related to Ar nafaqa, 1st = 4th form "donner ... une gratification" (cf. DoCDA, II, p.704B), and be translated simply as gift. SDDS (p.92) provides the reader with yet another imaginative concoction of J. Ryckmans who suggests that nfq would mean "sarcophagus" and, as expected, this crazy translation became the first rendering of [illegible]. Where did J. Ryckmans his crazy translation? His interpretation is a genial adaptation of Ar nafaq "burrow of a mole, underground," nafqat "burrow of a mole;" nafaqa "to come out of its hole (mole)" and nafaqa "to enter its hole (mole)" (cf. HaAE, p.789B).

d – After dn/nfqn, read f,l,(/?)[... so that [... What Höfner took for the edge of the appendix of the letter d is but the edge of the damaged spot. The text most probably belong to a dedicatory inscription.

e – Ll. 3-4: ...](1.4)nn/bn/rydn ...](1.4)nān, son of Raydān.

f – Museographic description of the fragment: brownish sandstone; broken off on each side; longest width: 21.9 cm; height of the right edge: 20.9 cm; thickness: 5 cm. Inscription: letter height: 4.2 (11.2 and 3) and 4 cm (1.4); interlinear space: 0.7 cm.

16 – Ja 2147/7-9. – Ja 2147 is a Sab bronze plaque bearing a dedication to "Attar, Him of Qabḫ[um]" (11.2-3) and 11.7-9 read as follows:

– /whqrf/lhw/fl/t'ṣ 7 – And he has made gifts of utensils to Him so that
[qnn/ʾ]inhw/lkl/ḫystrbnh 8 his [un]derstanding [may ardently] pur[sue] all
that He will order
9 h[in] –" (cf. RSO, 45 [1971], pp.92-93 and pl.1).
[w/ –

a – hqrf. – G. Garbini has the ominous honor of being the first to formulate the error of reading q as ḫ. He writes that "la parola che Jamme legge hqrf va in effetti letta hḫrf: la foto mostra chiaramente che il tratto superiore del segno si trova spostato sulla sinistra e non al centro della parte inferiore" (cf. AION, 34 [1974], p.299). Note also that Garbini does not seem able to copy a text correctly: in his quotation of my translation of the pericope, he eliminates "He" of 1.8.

Then, Müller stepped into the affair. Without even referring to Garbini's paper – although he always wants to give the impression of being meticulously up-to-date – Müller informed his colleagues that he reads the verb as hḫrf and translates it as "to offer incense" (cf. PSAS, 6 [1976], p.128). "W.W. Müller is so deeply convinced that his discovery is of major importance that he repeats it, in German this time, so that nobody in the German scientific world could possibly miss his great achievement" (cf. JaMAR, X [1979], p.31). As a matter of fact, the same German text was printed in two different publications as indicated in JaMAR, l.c., p.33, note 3. JaMAR (l.c., pp.31-33) denounces the "many errors and irregularities of Müller's German text, and reproduces in pl.6 an enlargement of 11.6-8 of the bronze plaque. This photograph clearly shows that the short stroke between the upper circle of the letter ḫ and its lower half is perfectly vertical and in the vertical axis of the letter.

What is SDDS's anwer to that indisputable evidence? Ja 2147 is listed under the root "ḫrf" (p.172) and is followed by BOTH the siglum "{sic photo}" AND the references to Garbini's and Müller's papers.

b – ystrbn. – The second reading error came from Beeston who reads the verbal form as "yktrbn" with the following comment: "thus in the photograph, though Jan-

has mistakenly read ysltrbnhw)" (cf. al-Hamdānī, Ṣifat Jazīrat Arab, Geburtstag, Graz, 1981, p.26). The photograph referred to is that printed in the edition (cf. RSO, l.c.), NOT the enlargement of 11.6-8 published in [illegible], where the reading of ystrbn is unmistakably certain. As expected, [illegible] Beeston repeats and his henchmen approve) Beeston's reading error and erroneously transcribes it as "ktrb" (p.78).

The preceding case of both hqrf and yktrbn once more proves in a vivid relief the servile and basically dishonest of [illegible]'s authors.

H – The 24 YM texts utilized by SDDS.

1 – YM 281(cf. Beeston, in CIASA, I, pp.207-210) = Radt 69 = CoPA, p.42, no.14. CIASA does not list the reference to CoPA. – Height: 2[illegible] cm; width: 55 cm. – Letter height: 2.2 cm. – Top: the sides of two small cavities are very damaged.

a – L. 1: tl]tn is erroneously translated "subdivision" by Beeston. SDDS fortunately does not repeat such a fancy translation (p.150). Beeston introduces in SDDS (p.150) the word ..."'thirding'." This is ridiculously anachronistic or, as he himself said, "absurdly pedantic" (cf. above, p.129).

The word "thirding" (in the singular), used in 1847-1878, was " a custom practised at the universities, where two thirds of the original price is allowed by the upholsters to the students for household goods returned to them within a year" (cf. The Oxford English Dictionary, XI [1970], p.318A). The word "thirdings" (in the plural) is still in use today with the meaning of "a heriot consisting of the third part of the corn or grain growing on the ground at the tenant's death" (cf. Webster's Third New International Dictionary of the English Language Unabridged, Springfield, MA, 1976, p.2378A). Beeston's absurd etymological method is identical with that which he exhibited four years later, in 1981, in the case of mqm (cf. above, pp.187-188), viz. he isolates a single word from two explanatory sentences without paying any attention to the rest of those phrases.

Similarly, RoHT erroneously translates rbʿ as "fraction" (I, p.164) with reference to pp.45 and 72. On p.45, the word is correctly translated "quart," but is is not on p.72. The only result of the two translations is to inform the reader that he equates "fourth" and "fraction."

Instead of "dh[g]rn/...n/wml[ʾh]mw" and "ʿsym[hmw" (p.208), read dhrn/[illegible]/wml ʾhm,w and ʿsymnm[w. As noted by Beeston, ml,ʾ,hmw already exists in [illegible] facsimile. The word mlʾ is translated "plenary assembly" by the pan-arabist Beeston (cf. also SDDS, p.85), who refers to "Arabic malaʾ, the plenary assembly of clan-heads which constituted the sovereign body of pre-Islamic Mecca" (p.208). The parallel is obviously invalid because

(1) the text does not originate from, or refer to, Mecca;
(2) the ʾdm servants did not take part in any governing assembly;
(3) there is question of one clan only.

Ar malaʾ means "multitude, le peuple, le public" (cf. ChMAP, p.1168B; cf. also RMAL, IV, p.203A). mlʾhw means their people.

ʾdm is erroneously translated "clients" by Beeston (even The Oxford English Dictionary, 2 [1970], pp.497C-498A, does not mention a single case of "client" in relation to a deity; cf. also "servant, client, serf" in RoHT, p.27, par 101'3) or "vassals" by SDDS (p.2), which also adds "servants." This word is correct. The first translation is adopted by RoHT (I, e.g., p.183, and II, p.190), according to which (I, pp.183-184), ʿbd, and possibly rbb, rqb and hw nouns with the mean-

ing of "esclave." These four nouns are listed in the "Index des mots sudarabiques définis ou réexaminés." What pompously ridiculous adjectives to characterize the actual work that was accomplished!

(1) - For ʿbd, cf. pp.89-90, where the reader finds no proof at all to substantiate the author's verdict according to which ʿbd "s'emploie très certainement pour nommer les personnes de condition servile" (p.89). Note 242 (p. 141) simply states that "nous nous situons toujours dans le Pays de Hamdān"; Robin's understanding of ʿbd, either within or outside Hamdān's borders, is preposterous and cannot but be explained by a blind pan-arabism and a total ignorance of the whole epigraphical material. A single example suffices here to put an end to such an idiocy. Ja 557 is written by a man who claims to be ʿbd of five m-karribs: he describes his contribution to the building of the enclosure wall of Maḥram Bilqīs, including the building of two towers and of their recesses. How could a man "très certainement ... de condition servile" be able to achieve such a feat? Finally, Robin does not even allude to the fact that ʾdm and its variants serve as the plural of ʿbd. It is at the end of his so-called "study" of ʿbd that RoHT (I, p.90) repeats A.G. Lundin's opinion on hgn being the "fils d'une esclave et d'un homme libre" (cf. also p.183 with a question mark). What particular reason or excuse does Robin have to sweep under the rug the etymology presented by JaSWI (1966, p.57): "hgn, cf. Ar hijān 'born from a noble and illustricus family'"? Robin's attitude is adequately explained by the fact that the director of his thesis was J. Ryckmans. "The opinion which A.G. Lundin keeps repeating is excluded by the present text" (cf. JaSWI, l.c.), viz. Ja 1031a.

(2) - For rbb, cf. p.89; cf. also above, p.85, and "hostage" in text (p.69). The context of CIH 308/24-25 shows that the tny/r(1.25)bbn were in fact sent as hostages, but this does not at all prove that rbb means "hostage," as Robin (p.114) has it, as ReWA claims it to be. These two persons were actually important. They could not possibly have been mere "esclaves," as Robin thinks because, if they had been slaves, their sending as "hostages" would have been an insult to the Sab king to whom they were sent. RES 4176 indicates that they formed a group of persons also socially important in a trite, certainly not "esclaves" because they slaves did not have a mr³ lord; cf. mr³/ʾrbbw/smʿy (1.12). The personal substantive rbb may be referred to Ar ʿarbāb ad-dūlat les principaux officiers de la couronne, les membres du gouvernement" (cf. ChEAF, pp.315-316) and be translated magistrate. Finally, ʾrbbw is the plural of rbb (compare ʾkbrw), contrary to (p.114) which lists the two words rbb and rbbw in two separate lines as if they were not related to each other.

(3) rgb (cf. p.141, note 242) can safely be discarded because its reading is too uncertain.

(4) For hw "tribu(?), esclave(?)" (p.183), cf. p.141, note 242. If the first meaning was suggested by N. Rhodokanakis who considers hw "als Synonym von s̄ʿbm ... 'Zeltdorf'" (cf. Sitz. A.W.W., Phil.-hist. Kl., 206, 2, Vienne, 1927, p.99), the second is contradicted by an earlier publication of Beeston to which Robin nevertheless refers because the meaning given in both pages is "serfs," and it is this interpretation which is adopted as dubious by SDDS (p.74). The meaning of "esclave" comes from RES's inaccurate translation of hw in Min RES 2771/7 (cf. Vin, p.113). Neither rendering is acceptable. On the one hand, the first rendering, "tribe," cannot be derived from a word meaning a village of tents, nor can Fayšan be considered a mere village of tents. Furthermore, s̄ʿb is used in RES 4176/1 and 4 while hw is attested in 1.3. Were the same reality intended in those three passages of the text identical, why would the author of the text use a special word in one

case? On the other hand, the second translation, "esclave," cannot be derived from any root to which hw might be related, and it does not make any sense that Karibʾil Watar, author of RES 3946 and the great builder of the Sabean confederacy, would have expanded "his slaves, Fayšan" only. Since RES 3946 and 4176 are respectively from Karibʾil Watar and the god Taʾlab, the two highest authorities, it seems to indicate the special relationship which those two authorities had toward Fayšan, if one considers that mmʿy is said to be in the second text a-hw trite, viz. Taʾlab's. For hw, cf. Ar hawiya "to collect, bring together; hold in one's possession" (cf. LaLL, p.6780). In both texts, hw may be translated flock, congregation.

b - L. 2.

(1) msʾl is translated "consultation" by RoHT (II, p.203) with reference to "Kānit 6,3; 8,3; al-Kurbāt 1,4;" but it is mlʾ, pl. ʾmlʾ, which are translated "oracles (favorables)" in "Kānit 8,12; al-Ḫiras 1,4" (p.222). Both translations are erroneous; msʾl and mlʾ mean oracle and favor, respectively. The translation of msʾl as "consultation" would demand the initiative be always taken by the worshipper(s) as if the deity could never take the initiative of such a consultation.

The expression bmsʾlhw is found in the first reference, RoHT 15/3 (the photograph is such too dark to ascertain the reading of the whole left side of the text) where it depends on yqh[hmw (1.2) of which the subject is tʾlb (1.2), the whole line reads as follows: ʿyr/myt/wmyr/yqh[hmw/tʾ]lb/[ʿ]l/hdt(1.3)tn, contrary to Robin's transliteration and commentary (pp.53-54). The length of 1.2 is ascertained by the connection of 11.8-9, based on the location of the last visible letter of 1. 4 compared with those of 1.1: -/wwqh[hmw/t](1.9)ʾlb/-. The expression is also found in RoHT 15/7, a reference not listed on p.203. In the second reference, RoHT 17/2-11: w[qhh](1.3)mw/bmsʾlhw, and the third reference, RoHT 57/4: wlqhhmw/bmsʾlhw; although bmsʾlhw is an act of the deity normally preceded by the verb wqh with the deity as subject, Robin translates the expression as "dans sa [instead of "ta"] consultation" in the last reference, thus, erroneously referring -hw to someone else than the deity, in spite of the fact that the subjects of the text are two brothers who always use the plural; cf. hqnyw in 1.2, the personal pronoun -hmw repeated 4 (four) times in 11.4, 5, 7 and 9-10, and there is not a single -hw except in 1.4. Myt of RoHT 15/2 is translated by Robin "vin" on pp.53 and 204 without any question mark in either place. This fact proves that "je traduis de manière quelque peu hypothétique" of the commentary (p.54) is a mere polite, empty expression rather than an objective affirmation. SDDS's translation is "? wine ... ? pressed dates"; "two mutually exclusive interpretations" (p.XVIII). On the one hand, the basic meaning of Ar mata (i) is "to soften and dissolve in water." On the other hand, because of its second element, the enumeration myt/wmyr, which was probably chosen because of the alliteration, must refer to produces in their natural condition before being in any way treated and also to produces from which beverage and food were made. As myr includes several different types of farinaceous seeds suitable for human consumption as food, so myt must also include all produces, herbs as well as fruits, suitable for drink, such as nabīd which is made of dates or raisins which one throws into a vessel or skin of water, and leaves until it ferments or not so long as to become intoxicating (cf. LaFL, p.2737A); for the unfermented type of nabīd, cf. also WARS, p.489, which also refers (p.429) to another kind of nabīd which is reported to be "made from the sap of dūm-palms, and probably of other palm-trees." Therefore, SDDS's two suggested translations of myt are unacceptable because they are specific intead of being generic, and "wine," already suggested by Robin, also

refers to the result of some manipulation instead of the produce itself. The word
ayt may be translated potable stuff, potable meaning that which is suitable, ar
or prepared for drink.

(2) hqen/bn/w'ln is translated by Beeston "assigned from, and insis-
tent upon." The rendering of the verb hqen as "to assign" does not convey the
basic idea of nqp, which is "to take away, deprive" (cf. M. Höfner: "abnehmen, ber-
sen" in Sabaica, III, Hamburg, 1966, p.36B). Beeston's translation is also unne-
cessarily complicated and erroneous because the verb "assign" demands a complement
mentioning the peron or persons to whom that assignment is directed and especially
because hmhw whqen/bn/w'ln actually means He [= the god] has vouchsafed to them
to levy from and upon.

'dmhw is erroneously translated by Beeston "his clients" instead of His [= the god]
servants; the singular personal pronoun cannot be related to the plural subject.
Cf. also above, p.244.

'b[... cannot be restored, as Beeston does, "'b['l/hqrn because these persons are
most probably the subject of the text. Note also that "'b['l" becomes certain in
his translation, "the lords."

c - L.3: instead of "...]ym" read "...]myn. — wrq/'rdn/dfrmmm/dyqbln is repro-
duced by Beeston in Le Muséon (88 [1975], p.197) where the two d's be-
come "d"'s, and he does not refer to M. Höfner's edition of the text. wrq is trans-
lated by Beeston "vegetable produce," which becomes "vegetable crops, vegetable
plot" in SDDS (p.162), as if "crops" and "plot" were synonymous. It should be point-
ed out that there is no justification for "crops" in the plural... and "plot" is in
the singular. Furthermore, Ar waraqa means "frondes emisit arbor; frondes arulsit,
foliis spoliavit arbores; fronduit, frondosa fuit arbor" (cf. FrLAL, IV, p.457).
Such meanings have nothing to do with "vegetable produce" or "vegetable crops" and
even less with "vegetable plot." Since the text does not give any detail on wrq, it
is better and safer to choose Ar warāq "verdure, vegetation" (cf. SaAAL, p.1174)
or better "luxuriance of a land" (cf. HaAE, p.864B). For wrq in RhPM 111/2, cf. be-
low.

d - L. 4: instead of "...]/bn/b[... read ...r/bn/bk ... br... l/... bn/'...

2 - YM 333 = Lu 3 (cf. A.G. Lundin, in Epigrafika vostoka, 15 [1963], pp.38-39, and
Petracek, in Archiv Orientální, 32 [1964], pp.358-361) = Sharaf 1 = Sha-
raff, fig. 144, cf. JaCMYE, p.124.
For the museographic description of the plaque, cf. JaCMYE, where l(1.3)thrn/'l
'wl(1.4)dhw is translated may it remain interdicted thanks to her children.

L. 1: hlt coffin is related by CIH (I, p.35A) to Ar hillat "theca... vel capsa" (cf.,
e.g., FrLAL, I, p.510B), from the root hll (cf. also M. Höfner, in Polegeschichte-
terbuch..., Vienne, 1980, p.65). The Assyrian and Phoenician parallels are well-
known: if the single l is noted in Phoenician hlt, the double l is found in Assy-
rian hallatu. Now, SDDS relates hlt to "hlw/hly II" (p.60) with the following no-
te: "√ hlyy," which means: "dubious. Root hll." The fact remains that Ar hillat
derives from hll, not at all from either hlw or hly.

L. 3: thqr is translated "be reserved for ('alà) s.o." by SDDS (p.67). This inter-
pretation has already been rejected by JaCMYE because hajara 'alá means "to
prohibit from" and it does not make any sense that children be prohibited from
their mother's coffin, which was Lundin's interpretation. To turn around that ob-
jection, SDDS distorts the meaning of the Ar expression and suggests that a woman's
coffin "be reserved for her children"!!! This does make even less sense than Lun-

din's interpretation. An expression, such as hlt/l means that l was interred in
that hlt. But, a coffin, or even a sarcophagus, is not built to receive an undet-
ermined number of persons. Furthermore, how would that woman know where certain
women would die? Here again, to turn around the preceding difficulty, SDDS tra-
nslates hlt as "funeral chamber, burial place" (p.60). But, this is the mean-
ing of qbr/mqbr, not of hlt.

3 - YM 349 (cf. F. Bron, in CIASA, I, pp.59-62); cf. 'Inān 78 (cf. Inscr., p.4..).
Height: 49 cm; width: 24.9 cm; constant thickness: 9.5 cm. Letter heights
1.1 (1.2) and 2 cm (1.14). Each line of the text is engraved between two finely
traced lines. - Bron notes that 'Inān 78 "se rapporte aux mêmes événements" (p.6..)
but failed to realise that 'Inān had given only two sections of a text and joined
them together. 'Inān 78/1-4 (minus the end) and 4 (end) -end are YM 349/1-4, and
'-16, respectively.

1.1: h of bnyh[w is certain on the stone.

1.1-2: the brother's name was most probably composed of five letters, including
the last m; two letters are missing at the end of 1.1 and the two others
at the beginning of 1.2.

qw'rn (11.4-5) instead of "qw'rn;" m(1.6)lk instead of "[mr]k;"
hn (1.7) instead of "'[lhn;" b'm(1.9)hw instead of "b'm hw;"
hn(1.10)rnhw (with n) instead of "[hm(1.10)r hw;
m(1.12)/wglmm instead of "[m/wgn]mm; the mention of a youth fits well after
that of four soldiers;
'bdhw (1.12) instead of "'bdhw;" lwa' (1.12) instead of "'lwt';
wlherhw (1.13) instead of "whmrhw;" and finally r.b't (1.13) instead of "rb 't;"
'l(1.16)[hn/n],hfn, instead of "['l(1.16)hn/nhf]n."

The only word difficult to read is that which precedes ahrrn (1.10). If 'l-mn is
followed by a word divider, as it should be, then there is place enough for two
letters only. The first is r, but I cannot read either r, l, y or h in the sec-
ond.

4 - YM 358 = Fakhry 119 (cf. A.F.L. Beeston, in CIASA, I, pp.47-50). - The equiva-
lence YM 358 = Fakhry 119 is not listed in SDDS (pp.XXXI and XXXII). -
Beeston's paper was discussed extensively in JaCIASA (pp.274-275), which is com-
pletely disregarded by SDDS. For 1.8, cf. also above, p.212.

5 - YM 363 (cf. A.F.L. Beeston, in CIASA, I, pp.219-220) = NaNAG 19 = In 17.
The bibliography does not mention the identity of this text with In 17,
which was published in 1966, but the equivalence is duly noted in SDDS, p.XXXII.
Letter height: 4.3, 4.5, 4.5 and 4 cm; interlinear space: 0.4 cm. Each line of the
text is engraved between three finely traced horizontal lines. - In the
empty space to the left of the text, the siglum "Ma'rib 49" in Ar can be seen.
Beeston still translates dhb (1.3) as "golden" instead of "bronze" (p.220) and ob-
viously SDDS still gives the same translation and even as the first meaning of the
word (cf. above, pp.209-211)
Beeston does not translate mqtr (1.2) although the meaning of the word as incense
burner was etymologically well established; cf. also PeOS (p.4?, par 2?..(a)): "
qtr-altar," a translation which is manifestly contradicted by the small size of
these objects.
Finally, he erroneously translates 'byt as "villages" (cf. above, p.?..) instead
of houses.

6 - YM 387 (cf. A.F.L. Beeston, in CIASA, I, pp.203-205).
Letter height: 4, 3.6, 3.3, 3.4, 3.7 cm; interlinear space: 0.4 and 0.3 cm.

L. 1: Beeston translates hskt as "consort" instead of the normal meaning wife because of the expression ʾnsm hskm (RES 4194/2) which means a male image on the wife side. There is thus no justification for rejecting the ordinary meaning of hskt here. The plural form ʾhskt in Ga 67/2-3 and Proche-Orient 1/5 is understood by SDDS as "wife - - - relation - - " in the singular! (p.72). The second meaning, which is exclusive of the first, is unfounded because of the polygamic character of the society. Therefore, ʾhskt must be reported after hsk instead of being given a separate line, as it is in SDDS.

L. 2: mʾdbt is translated by Beeston "dependents," but "vassals" by SDDS (p.1) probably(?!) on the basis of Ar ʾadaba "to invite to a banquet." But, this meaning does not, and cannot, justify any of the two relations implied by the two aforementioned translations. I refer mʾdbt to Ar ʾaduba "to be, become, characterized by what is termed ʾadab," and the 5th form taʾaddaba "to learn, be taught, what is termed ʾadab," and ʾadab means "discipline of the mind" (cf. LaRL, pp.340-354). mʾdb, pl. mʾdbt, may be translated learned man.

L. 5: hykl is not translated by Beeston, whose commentary states that "it is uncertain whether it can be regarded as related to Arabic haykal 'temple' and to HYKLT of Ja 629/26-9; or possibly to Arabic hakura 'enclosed plot of private grounds'?" (p.204). These two hypotheses are unacceptable because h is not ḥ and l is not r. SDDS (p.74) relates the word to the inexistent root "hykl" probably because the word is considered as a "loan-word" (but, from where, nobody knows) and, instead of providing a translation, it limits itself to describing it as a "type of building." But, the hypthesis of hykl being a loanword undoubtedly comes from the word hyklt. What a magnificent contradiction: the relation between hykl and haykal remains "uncertain," but it is because of the second that the first is declared a "loan-word." Furthermore, since SDDS does not know where the word hykl comes from, the precision of "building" is plainly unjustified; and this precision is plainly contradicted by Beeston's own translation of ll.4-5 of the text: "their house ŠN ʿN ... (l.5) which is in the (.?.)" (p. 203). How could a house (l.4) be "in" ... another "type of building"? Furthermore, it is quite surprising and beyond understanding that SDDS's authors do not take the liberty, of which they avail themselves so often, of incriminating the worker of an engraving error. There cannot be any doubt that, were the text known only by a copy, the correction of hykl to hykl would have been made without the slightest hesitation and presented and accepted by the whole chorus of the "laudemus invicem" club and all its supporters. I suggest relating hykl to Ar hukl "having no voice, or sound, to be heard" (cf. LaRL, p.646; cf. also FrLAL, I, p.410B). hykl seems, thus, to be an isolated place; thus, noiseless.

7 - YM 375.

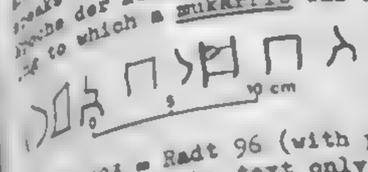
A - Text A, cf. A.F.L. Beeston, in CIASA, I, pp.225-227 = MüED 3 (photograph only).

To the bibliography of both CIASA and SDDS (p.XXV), add the following information: = YM 1044 = JaMYS, pp.156ff. This publication is a good example of an error of copying a wrong number and a wrong letter at the start, which are repeated in the following pages, viz. correct "1064" to 1044 and "mmyn" to brmyn in l.2, and also in the indexes. - Heights: 84.1 cm; width: 40.3 (top) and 39.7 cm (bottom); maximum thickness: 9.1 cm. Depth of the central hollow: 0.4 cm; width of the raised frame

(top), 5.2 (right) and 3.1 cm (left). Letter height: 5.2 cm. The inscription is in relief in a hollow located below and slightly to the right of the inscription; length: 11.4 cm; width: 5.8 cm; and depth: 0.2 (top) and 0.5 cm (bottom). Text A is the text studied in CIASA.

Ll. 4-6: ywm/h(1.5)wfr/mwfrt/ʾl(1.6)mrh is rendered by Beeston "what he performed the (..?..) of ʾIlumquh" (p.225). J. Pirenne's theories developed in relation with the preceding pericope, referred to by Beeston (p.226), briefly rejected by their author in PSAS (4 [1974], p.134) and endorsed unanimously - of course and without any question mark by SDDS (pp.157-158, wfr 1), are rejected by JaMAR, pp.156-158, where the pericope is translated as follows: when he has increased the cultivated plots of ʾIlumquh (p.156).

B - Text B is not mentioned by either J. Pirenne who gave all informations to Beeston for CIASA or W.W. Müller in AfO, 23 (1970), p.[illegible], no.2, and p.152B, where he shows that he does not know what he is talking about when he speaks of "aus der Mukarribzeit - ,also such der Zeit der Priesterfürsten, die der Periode der Könige vorausging." He still holds on the old, erroneous opinion according to which a mukarrib was a "Priesterfürst." - Text engraved on the upper side of the stone; 22.4 x 2.3 cm.



ʾbdrb ʾmr/ ʾAbdarib has ordered [this].

8 - YM 383 = Radt 96 (with photograph on p.35, bottom left, and the transliteration of the text only by W.W. Müller) = MüED 12.

The note "Radt Katalog p.19 no.96" of SDDS's "Addenda et Corrigenda" (p.2) completes the information given on YM 383 (p.XXV) and should be reported there, instead of on "p.138," as it is requested by the "Addenda..." This inaccuracy seems to indicate that SDDS's authors had forgotten the content of p.XXV. Furthermore, on p. [illegible] of the same note, cf. above, p.208. Finally, add "no.120" after "p.5" in SDDS (p.XXV).

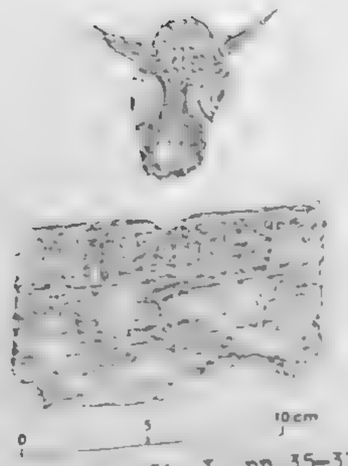
Stone: 40.3 (left) and 38 (right) x 25 (top) and 27 cm (bottom). - Text: 2[illegible].5 x 2.5 cm; distant to the upper edge: 2 cm. - Bucranium: 12 x 18.5 cm in a relief of 0.[illegible] cm. SDDS translates the word śhr as "talismanic stone" (p.138). First of all, this expression should be printed in italics because it is not a translation but a mere description of what "they" think the stone is used for. Furtermore, that description is those author's adaptation of M. Höfner's translation "Lauteremotz." This opinion was discussed and rejected by JaMAR, I (1971), p.9, where the word is translated offrande par giration. Since this opinion is not suggested by any of the "laudemus invicem" club members or supporters, it is quietly, but surely, swept under the rug by SDDS.

Ja 2969 is another śhr yellowish alabaster votive plaque with a bucranium in relief in the upper half; from al-Jūbah. - YM 387.

For the reproduction of my pencil rubbing of the antiquity, cf. next para. - Plaque: [illegible].6 (right) and 17.8 cm (left); width: 12 (bottom) and 12.2 cm (top); thickness: 6 (top) and 7 cm (bottom). - The upper half: 9.5 cm in height; bucranium relief: [illegible] x 8.6 cm; distance from the bucranium to the raised surface: 0.6 cm; the text is engraved in the upper section: 11 x 2.2 and 8.8 x 2.2 cm; distance the upper edge: [illegible].4 cm; interlinear space: 0.5 cm.

śhr/hmn/bn/ 1 Offering by giration of Hamman, son of
h m n 2 Hamman.

hm, e.g., Ja 2644a.



9 – YM 386 (cf. A.F.L. Beeston, in CIASA, I, pp.35–37, and J. Pirenne, in l.c., pp. 453–454).
Bleuish alabaster plaque: 10.5 x 24.5 cm; almost constant thickness: 3.5 cm. – Letter height: from 0.8 to 1.3 cm.

Text with one restoration suggested by Beeston:		Beeston's translation:
[n]kl/lhy'tt/sb'yn	1	Work of LHY'TT the Sabaean
l'sm s/'lht	2	for Šms the goddess of
'tb ht/'tt	3	'BEHT wife
tb'm/wsmw//'ltn/'ġn	4	of TB'M: now he offered
m/hrn/thlfy/whd/w	5	to the goddess (his) booty, as the two of them had sworn
tqbn/ws' dh/n'mtm	6	and interdicted and vowed. So may (the goddess) grant favour to her.
tb'm/bn	7	TB'M bin
ṣbhm	8	ṢBḤM.

L. 2: "for" of Beeston's translation must be put between brackets.
Ll. 4–6: Beeston's translation does not even respect the content of each line although it is so easy to do it. – His translation contains three active verbs without any direct complement!!! This complement cannot be the plaque itself because nobody in his right mind would "swear" a plaque nor "interdict" a plaque. – He claims that the subject of the verb smw (l.4) "seems to be TB'M" (p.36). Needless to say that "seems" is hardly a valid reason. – 'ġnm is undetermined, and Beeston's "(his)" (between parentheses) means that the pronoun is dubious. The pronoun does not exist and should be put between brackets. – "The T at the end of the line [= l.5] is a dittography and has been deleted by a vertical line through it" (p.36). This is incorrect: the letter engraved first was h which was crossed by t.
L. 6: Beeston erroneously translated the personal pronoun -h as "her" instead of

[illegible] the exception of his phrase on l.4, which repeats a commonplace, Beeston's commentary on ll.4–8 is an acrobatic feat which does not deserve any consideration.

The discrepancies between Beeston's translation and SDDS should be noted.
(1) "[n]kl (l.1) is translated as the substantive "work." [illegible] of "addenda..." of SDDS lists "n. nkl completion of constructional work." This meaning does not make any sense here for the making of a plaque. It cannot be considered as a "constructional work."
(2) thlfy (l.5) is a dual verbal form, but SDDS lists it under the singular form thlf (p.67).
(3) hd (l.5) is translated "has interdicted." It becomes [illegible] "sacralize – – ?" in SDDS (p.65). It is to be hoped that the SDDS's authors to not take these two verbs as synonyms.
(4) tqbn (l.6) was referred to "Hebrew naqaḥ" (which means "to [illegible] a hole], designate, distinguish") = "a by-form of qbs 'execrate'" was translated "vowed." In SDDS (p.102), it is listed under "qb" as follows: "[illegible] ?vow? ?✓ ?." How is it possible for anyone to suggest even as [illegible] an interpretation while acknowledging that he does not know where it comes from, viz. to which root to refer it? SDDS's authors do it quite frequently ... and the probability of their interpretation is based exclusively on what they think that the word should mean.

The text may be translated as folows:

1 Has (ma)de [this] Laḥay'atat, the Sabaean,
2 for Šams, the goddess of
3 'Abbahit, wife of
4 Taba'um, and he had presented the goddess with goats
5 because both of them [= the husband and his wife] were bound together by an oath and confined and
6 had entered a round pavillon, and it [= the deity] had made them happy with prosperity,
7 Taba'um, son of
8 Ṣabḥum.

L. 1: for nkl, cf. JaSIMB, p.33B.
L. 2: the initial l is certain; only the upper right corner of the letter is missing.
L. 4: smw, cf. Ar samā (o), 4th form "to raise, upraise, uplift" (cf. LaAEL, p. 1434A). The subject of the verb is still lhy'tt of l.1.
Ll. 4–5: 'ġnm, cf. Ar ġanam ,pl. 'aġnām "sheep;" one of the goats is represented above the left hand of the seated woman. The ordinary meaning of hrn, which is retained by Beeston (p.36), is not applicable here because the booty text does not mention any warlike activity or razzia.
L. 5: hgm introduces the reasons for Laḥay'atat's actions on behalf of the couple mentioned in ll.3–4 and who is the subject of the dual form thlfy. For this form, cf. Ar ḥalafa, 6th form "to unite in a confederacy, league, compact, or covenant" (cf. LaAEL, p.627C). – hd, cf. Ar ḥadda "to prevent, hinder, impede, withhold, restrain;" here, in the passive voice.

L. 8: tbhn, cf. Ar sabba, 5th form "to enter a qubbat" (cf. LaAM, p.2477d). The three verbs describe the activities of the couple: togther they made an oath entailing their confinement which took place in a qubbat. That confinement, which was of religious nature, prevented them both from any outdoor activities and that situation is the reason why Lahay'atat acted on their behalf not only to make the plaque himself but also to present it to the goddess with their gift. The text does not give any detail on the most important elements listed in ll.5-6, viz. the nature of the joint oath or of the confinement, the length of that confinement, the origin and the location of that pavillon wherein their confinement took place and, finally, whether or not the couple could have spent their consonment elsewhere. - wtbh: the w is the simple copulative conjunction and introduces the mention of the cause of all the previous activities. The personal pronoun can obviously not be related to the lady 'Abhabit, as in Beeston's translation, for her name is too far away, separated as it is from the present pronoun by two phrases involving the verb srv (masculine singular) and thlfy (dual). It cannot either be related to thy'tt because of the intervening phrase with tbhy. Furthermore, th'm bn sbhn, if isolated from the rest, would be some kind of signature, an hypothesis which is contradicted by l.1: tb'm/bn sbhn is an apposition to -h of s-bh. The prosperity granted to th'm was the cause of the generosity of the couple, which is described in the first part of the text. But, the wife prevailed upon her husband in the choice of the deity and it was to her favored deity that went the gratitude of the couple. Finally, Beeston's list of the personal pronouns (cf. BeAM, p.vi, par 23:2) puts both -h (singular masculine) and -hm (plural masculine) ... between parentheses (?!?!) as if they were doubtful. The reason given by his distorted mind is that "the use" of either "is rare" (p.40). Such a manner of mentioning a feature of which "the use ... is rare" is plainly stupid. Who in his right mind would dare to put between parentheses not only every hapax legomenon but also any "rare" feature? Why does Beeston fail to apply his irrational initiative to all "rare" and a fortiori to all hapax legomenon mentioned in his grammar?

L. 8: sbhn is a well-known personal name (e.g., Ja 2148b/1). To interpret it as a clan name is to miss the obvious.

In her study of the antiquity, J. Pirenne (p.454) considers the female represented in relief as "la déesse solaire." In JaCIASA (p.267), I pointed out "la hantise de J. Pirenne de statues de dieux et de deesses." What is more natural than to see in the man and the woman represented on the antiquity the man and his wife mentioned in the text? Furthermore, it takes a lot of imaginative power to see that the man (on the right) has "un geste d'offrande." All that he does is to hold his spear! Moreover, as pointed out above, one of the goats mentioned in the text (l.4) figures also in the representation. Here again, there is no reason expressed by J. Pirenne to prove her interpretation which misses the obvious.

10 - YM 390 (cf. A.F.L. Beeston, in CIASA, I, pp.51-53).

Letter height: from 2.2 to 2 cm; interlinear space: 0.4 cm.

L. 1: end: read [mhdm]/wrh[1] Mahdam and Šarah-. The vertical staff of the second letter is almost at the center of the space between m and d, and the width of the empty space suggests that the letter was h. Both the circle of y and the fork of h are too narrow to fit the space.

ll. 2-4: instead of "tfrqw(l.3)...sn'w..kdnn/t'wln/'rd..b(l.4).. (dispersed?)(...)...(?)...return to the land ..." (pp.51-52), read tfrqw(l.3)[bn/'sn'(?)w/t[w]kdnn/t'wln/'rd/'b](l.4)[st]/ were driven out [from] San'a' and Kidnan to re-

[illegible] to the land of Hata[bat]. tfrq was translated by Beeston first as "[illegible] there, then "abscond, desert, be a fugitive" (cf. BeAL, p.[illegible]) and finally "save" (cf. SDBS, p.46). What a magnificent example of [illegible]. Reader may rest assured that it is not the end of the series. The preceding [illegible] proves - if more proof was needed - that Beeston's work is guided by a [illegible] "instinct," viz. by whims which are, by definition, capricious and [illegible]. The restoration of bn/ fits perfectly the beginning of l.4. For [illegible] is not translated by Beeston, as anown above, and the commentary refers to [illegible] kin in "Ja. 574, 6-7, Ja. 575, 5: 'hump (in landscape)' with reference to BeWA, p.66. First, correct "575" to 577. As expected, this translation is criticized by SDBS: "hillock, hump" (p.76). Another good example of Beeston's furious and haughty method is his mistreatment of Ja 574/[illegible], which reads as follows: - wyhrb/hmt/ - - /tkdnn/dwdftn/wwtyt-(l.7)wfrt/kin - they fought these - - in the two pounded fields of sandstone and [illegible] and (in) the green field of Lagan" (cf. Ja [illegible], pp.[illegible]). - BeWA's translation reads as follows: "coming into conflict with those ... a - the twin humps of WDFTN and WDYYN and the fresh of [illegible]" (p.2[illegible]).

[illegible] the commentary is well adapted to the whole phrase: "cf. Arabic [illegible] 'to put [illegible] to the plough" and its derived noun kadarat 'one day's ploughing' (note the [illegible] connection between kdn and frst" and "frst, cf. Arabic fars 'field, plain, field [illegible] covered with plants and herbs'" (cf. LaAm, p.624). What does Beeston's fancy [illegible] to oppose to the preceding interpretation? He refers kdn to "ir. [illegible] 'hump of a camel'" (cf. BeWA, p.66) and he does not translate frst but the noun becomes "[illegible] country" (p.65) without any reference to any Ar word!!? First, Ar [illegible] means "fleshy, plump" (cf. also kadn), and the camel's hump is "[illegible]." Beeston's [illegible] is so great that he rejects out of hand a perfect Ar parallel, and retains [illegible] the wrong word for a camel's hump, a word which is forced to use metaphorically in order to fit it in the text. Secondly, how could a battle take place on a "hillock, hump"? Of course, it can if those men were Lilliputians! A "hillock, hump" might be large enough for the establishment of an observation post, but certainly not as a battleground. Furthermore, in spite of Beeston's translation of kin as "the two humps" (the dual was already in JaCIASA's translation, [illegible] [illegible] this passage below the singular kin (p.76)! Finally, frq is translated "cultivated countryside - - ?" by SDBS (p.46), which is precisely the meaning of [illegible] [illegible] also that SDBS adds after kin the note that the noun is "obscure." Yes, it is obscure for those who do not want to see.

b - Although NOT listing Ja 574 in his "Index of Inscriptions Cited" (p.[illegible]; cf. already above, p.126), BeSG discusses the last three words of Ja 574: 5 on p.[illegible] [illegible], which starts with the following statements: "There are - instances of a descriptive noun in the absolute state followed by a proper name introduced by [illegible] might be preferable in such instances to take d as the 'genitival periphrasis' (27:1) implying 'belonging to', so that the proper name would not actually be that of the feature described." This is a good example of Beeston's devious reasoning process.

The very first example quoted by him in par 27:1 (p.44) is "[illegible] 'the statue of bronze'." It is so obvious that such an expression does not contain a proper name" and that d does not means "belonging to" — Beeston may call [illegible] wishes, either "a simple-noun phrase, instead of a relative clause" (p.44) or a "genitival periphrasis" or any other fancy concoction of his, the truth of the matter is that the expression is a relative phrase with hwn understood with the meaning of "that [which is] of bronze." The present text now under study is another good example of the self-evident error of Beeston's understanding, viz.

vis. [illegible] (ll.7-8, cf. below) which he himself translates as "in Wādī
Ashanat" (p. [illegible]), who is stupid enough to follow Beeston who claims that the wi-
di is "belonging to" ʾAšanat?
Beeston ends his note as follows: "kdn should be seen as an absolute du[al]
('two hills,(one) of W. and (one) of W.)." Beeston is so inflated with his own
ego that he cannot even see that his interpretation is identical with that of
JaSIMB (cf. above). The treatment of kdn + n (dual) in JaSIMB, vis. the erro-
neous change in the commentary (p.66A), the erroneous listing of kdn (p.446A) and
the absence of kdn under n (B) [noun dual ending]" (p.441B), is one of the nu-
merous changes brought about without my knowledge and/or my approval by an inco-
petent, yet dictatorial editor of the Press who confronted me with an accom-
plished fact.

ll. 4-5: Beeston has "wkbw bʿs ʾlmqh ʾmrn..(1.5)... they (.?.) from ʾIlmqh ...
(1.5) ..." (pp.51-52). The verb wkb remains untranslated, but it is
translated "receive, gain, get" in SPDS (p.150); cf. JaSIMB, p.435A: to recei-
ve." The noun ʾmr also remains untranslated, but it is rendered "sign, omen,
oracle" in SPDS (p.6). These three renderings are erroneous. In the first two ca-
ses, the word used would have been a substantive derived from the root ṗly or
a word, such as ʿdt manifestation (cf. JaSIMB, p.446A) and "oracle" is mnʾl. For
ʾmr order, command, cf. JaSIMB, p.427A. An adjective with the meaning of "pleas-
ing" is expected after ʾmrn, and I suggest reading [/hn(1.5) ʾm]. The pericope
may be translated they received from ʾIlumquh a [pleasing] order.

ll. 5-6: instead of "bʿd/dstmlʾw.kbw ths.(1.6)..bʿm/ʾlmqh after they had bescourt
...(1.6)... from ʾIlumquh" (pp.51-52), read bʿd/stmlʾw/[w]wkbw/tbs[r(1.6)
ts bn ʾlmqh after they had bescought and received [an] announce[ment] from ...
quh." G. Garbini had already noticed that the word divider was missing in Bees-
ton's reading before the dot introducing "kbw," and he read "/(w)kbw" "per parti-
ton's parziale con ll.4-6 c"(cf. AIUN, 38 [1978], p.340). The truth of the mat-
ter is that there are signs after the word divider. Contrary to SPDS (p.33, tar
ligiano parziale con ll.4-6 c"(cf. AIUN, 38 [1978], p.340). The truth of the mat-
ter is that there are signs after the word divider. Contrary to SPDS (p.33, tar
XI), tbr is the plural of tbrt, and SPDS's translation of the word as "good
news" is too restrictive.

ll. 6-7: instead of "fʾhd[w/w]htlf..(1.7)..ʾhdrn they took and destroyed [?]...
(the Ḥaḍramites?)," read fʾhd[w]f/ʾwhtlfʿnʾ[/k(1.7)l[f/ʾhdrn And (they)
captured and demolished [all] the dwellings. The w of ʾhd was forgotten for there
is no place for it on the stone. Beeston refers (p.52) to J. Ryckmans' suggestion
according to which ʾhdrn means "Ḥaḍramis" and he endorses it but with a question
mark,"(the Ḥaḍramites?)!" but the mark mark has disappeared in BeSG (p.26, par 10
15): "ʾhdr "Ḥadramites'" with reference to Ir "13 par 8" (to be corrected to 9).

ll. 9-17 are commonplaces, but Beeston again shows his fanciful method when trans-
lating hsn/tbrhmw/ʾ(1.10)lmqh as "according to the favourable declara-
tion made to them [10] by ʾLMQH" (p.52). This translation distorts completely the
grammar of the pericope and also the value of tbr which is a verb, not a noun.
This extremely simple pericope means as ʾIlumqun had announced to them. L. 10:
tʾmn is rendered by Beeston as "assurance (of gratitude)" (p.52); cf. tʾmn as "ex-
pression of gratitude, confidence" in SPDS (p.66) as if "gratitude" and "confiden-
ce" were synonymous. tʾmn means testimony of confidence.

11 - YM 391 (cf.A.F.L. Beeston, in CIASA, I, pp.55-58) = Ir 35 (cf. IrFTY, pp.177-
179); cf. also J. Ryckmans, in RycH(5), pp.215-216, and JaCIASA, pp.
275-277.
To the remarks already made in JaCIASA, add the following notes.

CIASA's introduction, the word "Bibliography" (p.55) contradicts the reference
to "Donnée fournies par J. Pirenne)." The same is to be found on p.47, with the
reference that "(Données ... Pirenne)" is missing. Also from Beeston, not from
Pirenne, comes the remark on G. Garbini on p.15.

l. 2: ʾhd is erroneously translated "troops" by Beeston. The word ʾhd [illegible]
(cf. JaSIMB, p.427B) is followed by the following remains of a letter: vis.
the median slant stroke of n followed by a hole which could have had [illegible] or w; the
the lower half of a vertical staff located in the center of the space between the
the mentioned hole and the following hole which, like the preceding one, indica-
tes the place of either ʿ or w. Compare those remains with Ryckmans' verdict ac-
cording to which the word "knw (notre restitution)" (p.216). Of course, for this
author, the remains of letters are of no importance; only his concoctions count.
Furthermore, Beeston suggests (p.56) the restoration of the verb "[illegible]" (copied
from Ryckmans) without giving any reason at all. I suggest reading [illegible]. Ryckmans had already
(p.[illegible]).- The last word of the line is "[illegible]" but without specifying whether it was b or ʿdy.
I suggested "(dans?)" but without specifying whether it was b or ʿdy.

l. 3: correct "bgrn" to bgr (cf. already IrFTY, p.179). - Beeston erroneously trans-
lates ʾbʿl as "citizens" (cf. also RekA, p.62; cf. also [illegible], p.2[illegible]; "citizen",
"servants of a town - - ;" as if the two substantives were synonymous; the word means
masters.

l. 4: Beeston omits ʿbdn after hgrhmw; the reference to this name is found in
CIASA's "Tables," p.27.

ll. 3-4: t of hdrmwt is not doubtful as in Beeston's transliteration.

l. 7: instead of "ʿbʾdʾnʾ" of Beeston's transliteration, read [ʿbʾdn; the diacri-
tical part of d is still on the stone.

l. 8: Beeston translates hbʿlw/ʿwtqhmw as "they seized hostages from them," thus,
distorting the grammar of the pericope. The meaning of "hostages" is also
given by RekA (p.72) and SPDS (p.166) to wtq. As indicated in JaSIMB (p.441A), wtq
means pledge. The pericope means they seized their pledges.

ll. 8-9: instead of "ʾl(1.9)mqh" of Beeston's transliteration, read ʾ(1.9)lmqh.

l. 13: instead of "šʿrm" of Beeston's transliteration and translation (cf. also
CIASA's "Tables," p.47, and IrFTY, pp.178-179), read šʿr.

It is very interesting to note Beeston's complete, silent about-face twice on
CIASA. (1) In his edition, the six lines of his commentary on 1.3 (pp.56 and 58)
are aimed at proving that Ryckmans' interpretation of hys (1.3) is unfounded and
that his own is justified. Yet, it is precisely Ryckmans' interpretation which is
endorsed without any question mark or even any mention of Beeston's idea in SPDS
(p.64), where the preposition following hys is erroneously given as "bʿr" instead
of bʿhr. (2) In his edition, Beeston translates hmlw/hmn/qrm (1.7) as "they pla-
ced in a town a garrison force" (cf. J. Ryckmans: "Ils amenèrent (dans") la ville
une garde"). Now, hml is translated "to storm" in SPDS (p.68): The reader may rest
assured that they will change their translation again and again whenever the wind
will blow from any other direction.

12 - YM 392 (cf. A.F.L. Beeston, in CIASA, I, pp.67-69) = Ir 36 (cf. IrFTY, pp.
180-183). The reference to Ir 36 is not to be found in CIASA's biblio-
graphy (p.67) or in Beeston's commentary (p.68) or in SPDS (p.XIV)
Stone: 19.5 x 29.5 cm; maximum thickness: 13.5 cm. Letter height: 1.5 cm; interli-
near space: 0.3 cm. - Top still retains the bottom of two rounded slots not ren-

tioned in Firenne's description; diameter: 2 (back) and 1.5 cm (front); depth: 0.5 (back) and 1.3 cm (front).

It is worthwhile to put side by side Beeston's translation of the edition (right column) and his translation exhibited near the original in the Museum of Ṣan'ā' (left column). The text in the Museum of Ṣan'ā' is accompanied by the caption: "(Translation by A.F.L. Beeston)." - The division of the two continuous texts into sections is mine so that the reader may very easily compare the expressions used in the two translations.

Beeston's translation in the Ṣan'ā' Museum:	Beeston's translation in CIASA:
" - - - - - - of the family of RSM belonging to Riam,	"... RM, of (the family) RSMM, members of (the tribe) ʾRʾM,
have dedicated to (the god) Ilmaqah Thahwan, lord of ʾAwam,	dedicated to ʾLMQHTHWN lord of ʾWM
these two bulls of bronze,	the two golden bulls,
in gratitude for his granting them safety	in gratitude because He granted them their deliverance
from the war which took place in - - - - - - - - - - ,	for the war which took place in [...].
and for Ilmaqah's granting them killings and booty	Also because ʾLMQH granted them slaughtering and booty
such as contended them;	[5] which contented them.
and for Ilmaqah's granting them abundant crops in their land;	Also because ʾLMQH granted them fine crops in their land.
and for Ilmaqah's granting them all the help they have asked of him.	Also because ʾLMQH granted them the furnishing of them with all the oracles they sought from Him.
May Ilmaqah grant them the goodwill of their two overlords Ilsharah Yahdhub and his brother Ya'zil Bayyin, kings of Saba and the Raydan, sons of Far' Yanhab, king of Saba.	May ʾLMQH grant them the favour and goodwill of their lord ʾLSRḤ YHḪB and his brother Y'ZL BYN kings [10] of Saba and dRYDN sons of FRʿM YNHB king of Saba.
May Ilmaqah continue to grant them all the help they ask of him.	And may ʾLMQH continue to grant them copious thunderstorms in their land their fields.
May Ilmaqah lord of ʾAwam defend them from the malice of any enemies	And may He continue to furnish them with all the oracles they seek from Him.
far or near,	And may ʾLMQH [defend] them from abasement by, and malice and [...] [15] of any enemy,
both those from whom they have prayed for deliverance	both such as is far from them and such as is near to them,
and those from whom they have not prayed for deliverance."	both anyone whom they are aware
	and anyone of whom they are not aware."

Here follows for the benefit of the reader the systematic presentation of the SA words and their renderings in Beeston's translations. It is very rare indeed that Beeston offers two different translations which are almost contemporary of each other. The first translation is that from the text in San'ā' and the other from CIASA.

l. 1: hm/rsmm: "of the family of RSM" /// "of (the family) RSMM," - that was because of the second m in no.17

his "ʾrʾmn: "belonging to Riam" /// "members of (the tribe) RʾM," - that was become of the first ʾ, the second ʾ and the final n in no.17 in no.2, the initial ʾ belongs to the Rantific Dural Dural; thus, the tribe name should be rʾm.

l. 2: ḫhb: "of bronze" /// "golden," as if the two expressions were synonymous; cf. above, pp.209-210.

l. 4: hwfyhmw: "safety" /// "deliverance"

l. 5: qhrg: "killings" /// "slaughtering." - The plural of no.1 is erroneous for the word, cf. above, pp. 211ff.

l. 6: ʾ[twr]: "crops" /// "crops;" cf. above, p.229.

l. 6: gdq: "abundant" /// "fine," as if these two adjectives were synonymous

l. 6-7: hwfynhmw: not translated /// "the furnishing of them," cf. above, 1.3 for an entirely different translation.

ll. 7 and 13: ʾml': "help" /// "oracles," as if the two substantives were synonymous; the noun is in the plural contrary to no.1; ml' means favor. SDBS (p.85) endorses all possible translations, viz. "help, fulfilment; divine favour; oracle" and in so doing, it confuse hwt' or hrd', ml' and mʾl.

l. 8: hyy: not translated /// "favour." But, "favour" is ml', and hyy means sanction. SDBS (p.75) has "favour, goodwill;" thus, there would be no difference between ml' and hyy.

rdw: "goodwill" /// "goodwill." The noun means grace.

ll. 8-9: his "mr'[hmw]: "two overlords" /// "lord." The noun is in the singular, not the dual.

ll. 11-12: not translated in no.2.

l. 11: gdq: in no.2: "copious." This is third translation in the same text; cf. above, 1.6.

mymt: in no.2: "fields." The word means "arable lands."

l. 15: his "s]n'": "enemies" /// "enemy." The word is in the singular, not the plural.

l. 16: dʿw: "to pray for deliverance" (twice) /// "to be aware of" (twice), as if the two expressions were synonymous. The verb means to know. SDBS (p.34) has "know, be aware of (acc/bn)."

This is an outstanding example of Beeston's dilettantism, carelessness and irresponsible, viz. childish, attitude toward a text based on temperamentally erratic or capricious impulsions or "instinct;" in other words the work of an author who actually pesters SA research instead of contributing something helpful and worthy of reading.

The present text is referred to once in SDBS, viz. p.166, rgh, not the preposition bn is not listed after rhq (p.1117), although 1.5 has qrhq. - In his restoration of the missing letters of the text, Beeston reduces widely with what he thinks should be restored without taking the actual width of the missing sections into consideration.

l. 1-2: the width of the missing symbol was that of three letters (e.g., l.1 or

maybe 4 letters (e.g., 1.9).

L. 1: instead of "rb]hm" (p.67) which becomes ".hm" (p.68), the initial name is [rb]hm Rahimm. - Instead of Beeston's "ʾrʾmn," read ʾremn (cf. already IrFTY, p.181) hasnites, and suppress Beeston's useless commentary.

Ll. 4-5: in Beeston's reading of "wgn(1.5)mm," the two m's must be put between brackets because they do not exist on the stone; cf. also IrFTY, p.181. Furthermore, the width of the missing right edge of the stone demands the restoration of wgn(1.5)[atm/], plural of Atm. Note also that the word divider after Beeston's "wgnm" must also be put between brackets.

Ll. 5-6: instead of Beeston's restoration of "ʾ[tmr]" (cf. also IrFTY, p.181), read ʾ[hrq] lightning stores on the basis of ll.11-12;

11.5-6: hmrhmw/ʾlmqn/ʾ(1.6)[hrq/]gdqm and

1.11-12: ʾlmqh/hmrhmw/ʾhrq/gdq(1.12)[m].

L. 6: gdq: is an adjective; for the adjectives, cf. my papers in JSS, 2 (1957), pp. 176-181 and 4 (1959), pp.264-267. ReSG (p.33, par 17:1-4) practically repeats his views printed in JSS, 3 (1958), pp.142-145, but not without injecting here again his pan-arabism in the last section, 5 of par 17, in spite of the obvious difference of expressions. More important than the repetition of his 1958 ideas is the fact that SDDS does NOT EVEN mention gdq as an adjective (p.141), a fact that ReSG does not deny. Instead, SDDS translate the "n. gdq" both as a noun and an adjective!

L. 7: Beeston erroneously translates the imperfect ystmlʾnn as a perfect, "they have asked" = they sought," thus, transforming the whole pericope which contains a prayer for the future into an act of gratitude for the past; thus, ll. 6-8: wldt/hmrhmw/ʾl(1.7)[mqh/]hwfynhmw/bkl/ʾmlʾ/ystmlʾnn/bʿ(1.8)[mhw] means and that may grant them ʾilu mquh to bestow upon them all the favors [which] they will beseech fr[om Him].

Beeston's translation of mlʾ as "oracle" is another error which is repeated in SDDS (p.85).

Ll. 8-9: instead of "mrʾ(1.9)[hmw] of Beeston's reading, read mrʾ(1.9)[ytmw] [their two] lord's], as in IrFTY, p.181.

L. 10: y of rydn is engraved upon d; thus, the letter had been forgotten.

L. 11: g of gdq is engraved upon ʾ.

Here follow four more corrections to be reported in Beeston's transliteration:

in ll. 13-14: instead of his "w(1.14)...]hmw," read w[h](1.14)wfyn]hmw, as in 1.7;

in ll. 14-15: instead of his "wʿ(1.15)...ʿ]nʾm," read [w](1.15)[ttʿt/]ʿnʾm [and the fear of] any enemy; for ttʿt, cf., e.g., below, YM 438/10;

in 1.16, beginning: instead of his "wdb]nhw," read Flower wd]bʾnhw. For the flower at the beginning of the line, cf., e.g., YM 438/14.

13 - YM 394 (cf. A.F.L. Beeston, in CIASA, I, pp.71-73).

Letter height: 1.9 (1.1), 2.3 (1.6) and 2 cm (1.16); interlinear space: from 0.3 to 0.4 cm.

As in YM 392, Beeston's restoration does not reckon with the width of the right missing side in ll.1-3, the presence of the symbol at the beginning of ll.1-2; and all his restorations become certain in his translation! - The restorations in ll.

1-2 do not present any difficulty.

ll. 1-2: Beeston's restoration of "[r](1.2)[...]m" is materially impossible for there is space for four letters only; thus, [illegible] official of the king, cf., e.g., Ja 749/1.

ll. 2-3: instead of Beeston's "[ʾ](1.3)[wa/glmn/]," read [illegible] e.g., Ja 578/4. Note that glmn/[illegible] is here again translated from Phoenician image" with the erroneous translation of each of the two sentences.

l. 4: bn after a personal name normally means son of, without any justification. Beeston translates it as "of the (family)," which should at any rate be "of the family)."

l. 12: Beeston erroneously reads "tgft" instead of the well-known tft (cf. [illegible] p.45CA) because of his avowed inability to distinguish between g and f. The error is corrected in SDDS (p.148); cf. above, pp. 75-78 for other examples of the same error.

ll. 13: instead of Beeston's "[.../bʾ]lmqh," read [illegible] ʾilumquh. The noun ʿbt immediately precedes [illegible] in Ja [illegible], relatively, by [illegible] sufferings also precedes immediately tlf|t| in Ja 7[illegible], but it was one letter too much to fit the space here. ʿbtt of Ja 635/45 is not listed in [illegible] (p.11) as the plural of ʿbt; the same remark is valid also for the two following words, viz. bʾst (1.13), plural of bʾs, and nkyt, plural of nky, in SDDS, pp. 25 and 96, respectively.

14 - YM 396 (cf. J. Pirenne, in CIASA, I, pp.211-214).

The upper side has a rectangular cavity: 2.5 x 1.3 cm and 0.6 cm in depth. To the right of that cavity there is a circle in relief; the two diameters are 1.8 and 0.9 cm, and the height is 0.3 cm. Pirenne states that "un trou rectangulaire et un autre, plus petit et circulaire, ont servi à sceller les pieds de la statue" (p.211). This cannot be accurate. The rectangular cavity must have received the mortise of the base of the statue itself which, incidentally, must have been very small to fit such a small hole, but the circular ring must have been the holder of a staff of some kind and certainly not of what ... should have been the end of ... a wooden leg! - Text: letter height: from 1.5 to 2.5 cm. The lines of the text are separated from each other by a finely engraved line. Another horizontal finely engraved line divides the letter height into two practically equal sections. - The right side has the Ar number "[illegible]" written on it. Note that ʾdm (1.1) is here also translated "clients."

The only difficulty of the text is wm(1.5)mwn. Pirenne translates it as "(illegible?)" (p.212) after endorsing Beeston's idea that it is "perhaps a noun from 'water'." SDDS, however, rejects such an etymology by listing "mw" (p.56) without any reference to "mw" because it indicates that the etymology is dubious while listing the word "mmw" which cannot possibly be a root. However, the initial w is not necessarily the copulative conjunction; wmwn is an adjective applied to glmn; thus wmmw + n. Cf. Ar wamma = wamma'a "to make a sign to someone" (cf. LaAEL, p. 3061A and 2968A, respectively). glmn/wmwn could be translated this approved statue, viz. a statue which was approved by the god Sagarm before being offered to Him. Furthermore, w introducing the following pericope is translated by Pirenne "alors que." This is erroneous because "alors que" indicates a relation of opposition, but w of the present text introduces the reason for the offering; thus, because.

[illegible] – YM 438 (cf. A.F.L. Beeston, in [illegible], I, pp.[illegible]).
Letter height: from 1.5 to 1.4 cm; interlinear space: 0.3 cm. Upper side: [illegible] x [illegible] (maximum) 5 cm (center); in the center there is a cavity (cf. the photograph on p. [illegible]) of 1 x 2.4 cm containing two small elliptical holes, and [illegible] those holes are aligned perpendicularly to the front edge. As in YM 142 and [illegible], the restored sections of the text are considered as certain by Beeston's transliteration.

L. 1: suppress the brackets on b.

L. 3: b-thw their sister is translated "their fellow-clansmen" by Beeston whose commentary states only: "hitherto unattested scriptio defectiva for [illegible] (p.[illegible]). And this opinion becomes "m.p. f.p." in SBHS (p.4). What could have triggered such an idea in Beeston's mind? What is behind such an impulse? Beeston does not say a word about it. His opinion is unjustified and absolutely unnecessary because hwt is exclusively used for the feminine of hw(w) and never the plural of the same hw(w); there is no reason at all to make an exception here. Furthermore, the understanding of hwt as a plural is also unnecessary because the authors are three brothers. Finally, how is it that it is the very first time that Beeston thought about his new genital idea although there have been many other occasions where he could have done the same? But, who can foresee the possible effects of a whimsical attitude?

L. 4: the worker had first engraved ḥ which he corrected to d.

L. 10: Beeston does not translate ṯ'ṯ but declares that "the variant spelling [illegible] suggests a root ṯ'y" (p.[illegible]). This etymology is retained by SBHS where the word is translated "slander, calumny" (p.149). But, there is no root ṯ'y as "ṯ'y," and SBHS does nothing but repeat E.Y. Kaal's opinion which refers the word to Ar ṣlāḥ from the root ṣ'y. But, Sl ṯ does not correspond to Ar ṣ, as already pointed out by JaSHWB (p.[illegible]). Apparently, SBHS does not care about making an irregularity of consonantal equivalence. Furthermore, Beeston's affirmed opinion according to which [illegible] suggests a root ṯ'y is not necessarily exclusive of another opinion. One example is rwsy of CIH 392/5, which is referred to the root rws by N. Rhodokanakis (cf. WZKM, 48 [1936], p.24; cf. also W. Eilers, Iranisch-Semitisch... p.[illegible]). SBHS declares rwsy to be a "pp.f.p." from rwy, "Iranisch-Semitisch... p.[illegible]) and, therefore, revives E. Winckler's opinion according to which rwsy should be emended to rwy. Here again, such a theory is grammatically heavy on [illegible] and, therefore, unacceptable. Note that Müller very quietly rejects this opinion of WZKM, p.[illegible]. Furthermore, the suggested translation does not [illegible] anything at all because it is derived from the meaning of "m calamities" what else could it be except except oppressive? Moreover, the "pp.f.p." a "participle feminine plural" cannot be found in rwsy for no letter is added to the form that might indicate the feminine plural. Finally, the w remains unexplained. 5. Rhodokanakis' opinion does not present any difficulty, and wst'h(1.5)w/bn/kl/[illegible] rwsy of CIH 392 4-5 may be translated as follows: and He has saved him from all capital calamities which were against him.

[illegible] – YM 440 (cf. A.F.L. Beeston, in [illegible], I, pp.79-81).
Letter height: 1.8 cm; interlinear space: 0.5 cm. Upper side: [illegible] x 4.8 (left) and 7.8 cm (right) with two small cavities which are, respectively, rectangular (right) and square (left).

L. 2: suppress the word divider before b'l in Beeston's transliteration.

L. 6-8 contains the only pericope presenting some difficulty, viz.
wmkw(1.7)'qm 'lqm kalnnw/bn(1.8)qblm/dwdq/'lhmw, which is translated by

[illegible] as follows: "And they praised the power of Ilumquh because he [illegible] (1.7) which had befallen them." [illegible] "set free";" cf. also [illegible] release, deliver n.a.; [illegible] n.a." [illegible] have either hlw or [illegible] which [illegible]'s translation as "protector," [illegible] texts, Cairo, 1952, p.4"), does not [illegible] "hlw bly I." As a matter of fact, [illegible] (p.[illegible]), which suggests hlt be translated [illegible]. Furthermore, Beeston [illegible] present verb is also related to [illegible]. Furthermore, Beeston [illegible] hlt is a calamity of some kind" (p.[illegible]). That it [illegible] evident, but that it is "clearly ... a calamity is [illegible] unjustified. Since the root qbl implies the idea of [illegible] it is natural to refer this qbl to Ar [illegible] (p.[illegible]), and we do not have, as Beeston wishes to do, "[illegible] idea of its nature" (p.80) since the authors of the text [illegible] what happened. The pericope may be translated as follows: [illegible] power of Ilumquh for having [illegible] them.

[illegible] and 10: the two plural b'et and nqyt are translated by [illegible] above, YM 394/13 on p.259.

[illegible] note to YM 438. – L. 12: in [illegible], the worker had first engraved [illegible] which he corrected to [illegible].

[illegible] – YM 441 (cf. A.F.L. Beeston, in [illegible], I, pp.[illegible]).
Letter height: from 1.5 to 1.4 cm; interlinear [illegible]. The text is engraved between three horizontal finely [illegible] [illegible]'s description of the plaque, her "4 cm" as the letter height is a [illegible] of the measurement of the width of the stone. – Upper side: [illegible] x 1.4 [illegible] rectangular cavities very close to each other; 2.1 x 1.5 cm (left) and 2 x [illegible] (right).

[illegible] are three errors in Beeston's transliteration of the text:
L. 2: correct his "'lagh" to 'lag (cf., e.g., [illegible]);
L. 6: correct his "qbly" to bqbly; and
L. 9: correct his "'lagh" to 'lagny.

Beeston's commentary (p.88) is particularly amazing. The initial [illegible] is that the pronouns in this text are somewhat puzzling." What is "puzzling" and what is that "somewhat" is his gross ignorance of the morphological facts, a [illegible] "somewhat" amazing fact for someone who dares to write a grammar of these very inscriptions; and that ignorance proves that the writing of a grammar does not [illegible] that its author knows the basic facts.

The balance of the commentary reads as follows:
"[1] It seems clear from line 8 that -Ø here is a common-gender form... [2] hence the pronouns from the end of line 1 onwards appear to refer to the [illegible] the dedicants. [3] Similarly, -hmw in line 7 seems to be a dual [illegible] a dual... [4] But HQNYTW instead of the expected HQNYT leaves in open question whether it is an engraver's error or a genuine variant form." The divisions are mine.

[1]. – That -hw is both feminine and masculine is a well-known fact: cf., e.g., JaSHWB, p.432. It is pedantic to repeat such a commonplace.

[2]. – It is another well-known fact that, in the case of two or several sub-

jects, -hy refers to the first-listed author as to the main author.
Ad [3]. - The plural form -hmy is well-known as being used instead of the dual -hmy; cf., e.g., Ja 632/1-3: mqtwyY/ʾsdm/..(1.2).hqnyY/...(1.3)ṯwrm/ dibhm/bn/ṣmmyW. The ignorance of such basics was also the reason invocated by another bluffer, J. Ryckmans, in RES 3956 (cf. above, pp.235ff).
Ad [4]. - The plural verbal form used instead of the dual is also a well-known fact and Beeston's "open question" is preposterous; cf., e.g., Ja 700: X and Y ... mq(1.2)twyY/nsrm/...(1.3) hqnyW/... ; cf. also J. Ryckmans in RES 3956.

Ll. 2-3 and 6: Beeston translates ṣlmt as "image," as if "image" and "statue" were synonymous. The preceding translation shows that Beeston still is unaware of a fact which has been known for decades, viz. ṣlmt means female statue. It is consoling, however, that SDDS acknowledges such a fact(p.143); cf.also above, p.228.

L. 6: the composite conjunction bqbly (cf. above) is not listed in SDDS, p.103, where d and dt in the four expressions under qbl are not translated. Beeston's translation of his "qbly" as "in respect of" is erroneous because it does not take the basic meaning of qbl into consideration.

L. 9: ṯy is translated "clean" by Beeston without any etymological commentary. SDDS refers this adjective to the root "ṯwy/ṯyy" which does not exist as such, and lists the present text with Beeston's translation. The present case vividly illustrates Beeston's and his henchmen's method which, regardless of any etymological research, would impose as a certainty what he, and obviously they, think the word should mean. Of course, the text indicates that something was wrong with the clothes of that woman; but what? Beeston, who always tries to find "something more individual or personal" (cf. CIASA, I, p.80, in YM 440; cf. above, pp.260-261), something well defined, something accurate, prefers to draw from his own imaginative fantasy rather than from the words themselves. For ṯy, cf. Šhauri "ṯey riehen" (cf. M. Bittner, Studien zur Šhauri-Sprachen, IV, Vienne, 1917, p. 67) and Soqotri "teʾe, flairer, sentir"(cf. W. Leslau, Lexique soqotri (sudarabique moderne), Paris, 1938); thus, the idea of "smell" is certain. The pericope ʾlbshw/ʾ(1.9)l/ṯy may be translated her clothes (were) not smelling or presumably her clothes (were) not perfumed, viz. they did not give off the proper smell or odor which apparently was requested before entering into the deity's temple.

As a consequence of his interpretation of YM 441, Beeston suggests his new translation of "C 506" (to be corrected to 504) which reads as follows:

"QYLZʾD ...	1 qylzʾd/ʾmt/fwqm
dedicated to DT BʿDN	2 n/hqnyt/dt/bʾdrm
this votive tablet as a penalty because	3 mándn/ʿdbm/bdt
her daughter ʾBʿLY had improperly drawn (water)	4 ślbt/bth/ʾbʿly/b
from the cistern of ʿDN when she was	5 n/mbhr/ʿdn/wʾl
impure."	6 ṯyt

The continuous text of Beeston's transliteration is divided into sections to fit the content of the lines of the inscription.

L. 3: mánd is not a "votive tablet" but an inscription and, by extension, an in-

scribed plaque regardless of the material used. When writing his suggestion, Beeston must have been under the fascination of a mighty powerful, dominant, idea or phenomenon to forget all about his pan-arabism: the Ar word mānad is an exception. But it is difficult to understand how such a phenomenon could ever happen. Furthermore, SDDS does not seem to be able to coordinate its material: "mānad" alone is given as the meaning of mand (p.127, with reference to "mānad") and becomes "inscription, inscribed votive tablet - - " under mnd (p.[illegible]), without any cross-reference to "mānad"!

L. 4: ślbt: SDDS endorses Beeston's translation but considers it as doubtful ("douteux"), viz. "ʾdraw water properly - - ?" In [illegible]'s notation of the text, the word "-t/bn/mbhr" to -t/-/bn/mbhr. Note also that the word "(water)," which is interpretiously injected into his translation to give it some appearance of meaning, has become ... certain in SDDS ... probably as the result of the magic touch or wand of the authors. Furthermore, Beeston's translation of ʾbʿly remains unjustified by any etymology (cf. Ar salaba "to seize, carry off, by force" in Lane, p.1398C) but was imposed upon him by his interpretation of mbhr as "a meaning which immediately follows that of "feature of a [illegible] in [illegible] d'un tombeau, ʾpuits?" (cf. SDDS, l.c.). Incidentally, the French rendering of "ʾpit" as "puits" should be admired (cf. already above, p.2[illegible]). Obviously enough, the word "puits," which betrays the meaning intended by Beeston, was well chosen, instead of "fosse," to introduce the next interpretation, "citerne." However, the addition of the adverb "improperly" cannot be justified by the root ʾbʿly. Finally, how could the drawing of water from a "citerne" even improperly would be subjected to any kind of ritualistic regulation or ordinance rather than, e.g., cooking, washing clothes or feeding animals ... unless the citerne belongs to the deity? But, such is not the case for ʿdn is, according to Beeston, a proper name which remains unspecified.

The verb ślb may be related to Ar saliba "to put on black garments which women wear at assemblies for the purpose of mourning" and tasallaba "are abstained from the wearing of ornaments, and the use of perfumes, and dye of the hands etc, and put on the garments of mourning" (cf. LaAEL, p. 1399A). The noun abhr may be referred to Ar bahira "to be terror-stricken," and buhran "crisis of illness, delirium" (cf. Lane, p.31B). Then, ʿdn may be interpreted as the present participle of ʿana cf. Ar ʿaana "to remain, stay, dwell." Consequently, I would tentatively suggest the following interpretation of the text:

1 Qaylzaʾid, maidservant of Fawqā-
2 nān, has dedicated to Dāt-Baʿdamm,
3 this inscribed plaque as a punishment because
4 her daughter ʾAbʿalay put on mourning garments in
5 consequence of a persisting delirium, and she was not perfumed.

L. 4 - YM 451 (cf. J. Pirenne, in CIASA, I, p.91, and II, pp.39[illegible]-392).
The small fragment is 14 x 13 cm, and the larger one 26 x [illegible] cm; thickness: 7.5 cm. Letter height: 7 cm; interlinear space: 1.2 cm.
Nothing in the edition of the text or in CIASA's "Tables" (p.49) indicates how Pirenne understands her "wkbm°" (1.2) either as a noun or as a proper name. The "Tables," however, list the "vocable" wkbm under the "racine" wkm, which is a minor error. SDDS (p.159) refers the text under "wkb, "n." with the sign indicating that the word is obscure. Alabaster plaque bearing a boustrophedon text, bulls heads and crouching ibexes are never very wide and especially when the letters are

as high as in the present case. Furthermore, wkbm belongs to l.2. The presence of a "n." in such a place is virtually impossible. The clan wkbm Wakabum is well attested in the inscriptions from J. 'Amud al-'Ayraf which is not very far from Marib (cf. JaMAR, XII, pp.2-60), where the antiquity comes from. The reference to this text under wkb must be suppressed in SPDS.

19 - YM 453 (cf. J. Pirenne, in CIASA, I, p.92, and II, pp.395-396).
Letter height: 7.8 cm; interlinear space: 1.7 cm.

L.2: the restoration of "hqny/'lmqh" immediately before 'rdhw (p.92) is erroneous. Pirenne's first error is to consider the vertical stroke to the left of 'rd as complete; its upper extremity is missing. Pirenne's second error is to have overlooked the position of the cup in relation with the nearby letters. The cup of the two h's (l1.3 and 4) is 6.5 mm wide, and its upper corner is at least 3.5 mm away from the nearby letter. Therefore, the 2nd fragmentary vertical stroke cannot belong to h. On the other hand, the width of d is 6 mm, which is also that of the letter b formed with two fragmentary vertical strokes. Thus, [b]'rd(l.3)hw in his/her land.

L. 3: y of rdy[is not doubtful, as indicated by Pirenne, for the right part of the circle is still on the stone.

L. 4: SPDS (p.125) lists hsfr as a "v." of their root "sfr III." Since those authors indicate that the word is obcure, how can they justify not only the creation of a "sfr III" but also the categorical affirmation that it is a verb rather than a proper name or a noun?

20 - YM 467 (cf. J. Pirenne, in CIASA, I, pp.275-278).
I took as the front the side bearing the YM siglum and kept turning the burner to the left; J. Pirenne started with side C and kept turning to the right.
A: 8.8 x 8.5 cm; slht: 6.1 x 2.8 cm; B: 8.7 x 8.9 cm; qst: 5.7 x 2.9 cm;
C: 8.9 x 9 cm; lbny: 6.3 x 2.6 cm; D: 8.6 x 8.7 cm; rnd: 4.9 x 2.7 cm.
SPDS lists the four names; cf. respectively, pp. 126, 108, 81 and 117.

21 - YM 544 (cf. A.F.L. Beeston, in CIASA, I, pp.201-202).
Limestonesaid to have been brought from al-Bayḍat. Letter height: 4.7, 4.5, 4.1 and 4.3 cm.; interlinear space: 0.2 and 0.3 cm.

L. 1: instead of Beeston's "sdq' < l >," read sdq'/. Beeston states without any hesitation that "the last letter has been omitted owing to an engraver's error" (p.202); thus, he omits the word divider in his transliteration. The only proof of an engraving error would be that the qtl' nominal derivation would be onomastically impossible. Such a proof does not exist (cf. above, p.153). Furthermore, how could Beeston explain that the engraver did not notice his so-called error as the text is composed of 38 letters only? How could Beeston explain that the owner did not notice the so-called spelling error in HIS OWN name when receiving the plaque? It would have been so easy to correct the so-called engraving error: only a short aslant stroke to the upper left of the word divider was all that would have been needed to transform the word divider into a l. It was most inconsiderate and most unfortunate of Beeston to formulate his opinion in such a categoric manner: here again, what a pity that the unfortunate engraver did not consult Beeston before delivering his plaque! But, Beeston's emphatic statement proves once more - as if the reader needed another proof - that what counts for him is what he thinks the text should have or mean even if it entails to most irresponsibly accuse the engraver of an error he did not commit. In the present

case, Beeston faithfully follows into the footsteps of another eminent Orientalist, E. Littmann as well as of F.V. Winnett who made their [illegible] of texts, of finding at all cost well-attested names and expressions even if it meant correcting the original.

22: 'ht: Beeston suggests on the basis of this word that the 2 wells were complementary parts of a system of water-exploitation" (p.[illegible]). Why would these two wells not stand each by itself? They may have been called [illegible] for a number of reasons.

[illegible] 'bb is translated by Beeston "(catchmentarea?)" (cf. also [illegible]) referring to Ar "ṣabba 'pour out', and also ṣabab 'declivity, [illegible] going down' (i.e. surface down which water flows)." It is only in exceptional circumstances that a well is dug b in a catchment area. It stands for reasons the normal place to dig a well is where the water accumulates; thus, [illegible] catchment zone or in the place facing such a slope. I relate [illegible] to Ar [illegible] ṣabab "a long and narrow track of land abounding with plants or herbage" [illegible], p.1820B); such a place indicates that there is moisture in the ground and, therefore, is a most likely place to successfully dig a well. Thus, [illegible] may be translated fertile tracks of land.

23 - YM 546 (cf. A.F.L. Beeston, in CIASA, I, pp.9-10).
Letter height: 5.5 cm in l.1, 2 and 4, but 6 cm in l.3. There is no interlinear space; finely traced horizontal lines delimit the height of the letters. Nowhere in Beeston's study is the mention of the text being boustrophedon. The text was published as "MIN." but later he was "adjuring my erroneous reading [illegible]qay in YM 546/3 (CIAS I,9), and consequent classification of the text as [illegible]. W.W. Müller has pointed out to me that the palaeography is Sabaean, and the correct reading almost certainly [ʿ]qqy/hrwrm 'Die Zwei Sammelbecken von [illegible]' (cf. ReOTAU, p.13, note 18).
On the one hand, the reader just wonders why Beeston fails to show the same willingness of "abjuring" his mistakes when they are pointed out to him by someone outside the flattering circle of the "laudemus invicem" club members and supporters. The reader also wonders whether or not Beeston is going to exhibit the same willingness for all his errors denounced in the present publication.
On the other hand, the reader cannot but note with some amazement that Beeston did not seem very sincere about his "abjuring" his error because [illegible] (p.[illegible]) states that "its [= YM 546] classification by Beeston in CIASA I,9-10 as [illegible] is highly dubious." What is much more than "highly dubious" is his understanding of the words he used in PSAS!
The reading of ʿqqy (l.3) is certain: the lower 2/3 of ʿ can be seen on the photograph. However, Müller's translation of the word as "the two reservoirs" remains unjustified because the mention of mwy water (l.1) does not prove at all that the text was speaking of reservoirs, and hrwr/m is a place name in [illegible] 526.41 [illegible] hrwrm (published in 1961). The text does not give any details; and nobody has the right to supply any. The word ʿaqiq may be given the more general meaning of "valley" (cf. LaAEL, p.2096C); thus ʿqqy/hrwr/m the two valleys of Hawrir[illegible].

24 - YM 547 (cf. A.F.L. Beeston, in CIASA, I, pp.15-16) = Ja 66 = JaMYK, p.[illegible]; JaCIASA, p.247.

SPDS does not even refer ONCE to JaCMYK (cf. above, p.74) and JaCIASA, where it is stated that "malgré un commentaire exceptionnellement long de presque quarante

lines, Beeston est incapable de suggérer une traduction complète." I maintain my interpretation of *hgr*(11.2 and 5) as *to rape* (cf. above, p.74) contrary to [illegible] (p.75: "incur a ban – – ?)." The noun *hgr* (1.4; cf. above, p.74) is not listed in *SDBS* (*l.c.*) Also contrary to *SDBS* (p.cc, "*mn* I"), *mn* of *mmm/ʾns* (1.2) *any man* is "the indefinite adjective" (cf. *ʾanyone*, *l.c.*) and cannot be a "pron.rel."

24 – YM 590 = *CoPIA* (p.31, no.44) = *RoPH* 167 (cf. *RoPH*, pp.424–426).

RoPH's squeletal and inaccurate museographic description of the antiquity should be replaced by the following details. Plaque: 91.8 x 31 cm, but 38.8 at the bucrania; thickness: 10.3 cm; depth of the cavity of the upper side: 1.2 cm; the average width of the lateral edges is 1.5 cm; the perfectly rectangular discharge gutter is 8.8 x 2 cm; width of the bucranium: 7 cm at the top. – Inscription: letter height: 2.5 and 2.8 cm in 11.1 and 2, respectively; distance to the upper edge: 1.3 cm; interlinear space: 1.5 cm.

a – The authors of the text are *sʿdmsm/ʾwkn/wyhʿn/wtwb/wbnhmw/krb* (1.1). Robin erroneously translates *bnhmw* as "leur fils" (p.425 and also p.581) without a single word of commentary. Is it necessary to say that a man cannot be the "son" of three different persons? Since it would be unusual and most unlikely to have four generations represented here, the genealogical tree of the authors may be presented as follows:

sʿdmsm/ʾwkn
|
yhʿn + his wife *twb*
|
krb

bn of the present text means *descendant of*.

b – The only particularity of the text is the noun *mhdrt* (1.2) which is translated by *RoPH* "table à libation," and this translation is endorsed, but as doubtful, by *SDBS* (p.66). After endorsing J. Ryckmans' fancy theory on *hdr* (cf. above, pp.176ff), *RoPH* states that "peut-être est-il possible dès lors de voir dans la table à libation *mhdrt* un objet de culte lié à ce type de pèlerinage" (p.425). Were *RoPH* really convinced of the correctness of Ryckmans' theory, he should have translated *mhdrt* as "pilgrimage offering."

c – *RoPH* states that "deux autres mots sont utilisés dans les inscriptions pour désigner des tables à libation: *msrb* et *mslm*" (p.425).

(1) – The preceding statement is erroneous because *RoPH*, himself, notes that "CIH 337,9 est une stèle où il est fait mention de l'offrande d'un *msrb*" (p.527, note 21). This statement is accurate: *msrbn*, with the article, indicates that that *msrb* actually is the inscribed slab itself with its frieze ornament in the upper section. But, the word *msrb* does not mean "table à libation" but instead an offering which is *presented* in the *form* of a "table à libation." Moreover, *RoPH*'s notes 20 (p.527) refers to M.A. Ghul's affirmation according to which "I hold that *msrb* there [in RES 3459bis/1 and 2829/5], and in 2980bis,3, too means 'spout'" (cf. *PSDAS*, 22 [1959], p.4). Such a translation cannot be taken into consideration because the expression "I hold," which in itself is nothing more than a mere statement of the author's feelings – unless, of course, it would mean what Beeston expressed by the word "instinct" – is not a proof at all, is not substantiated by any kind of justification. On RES 4182 (cf. *RoPH*, p.527, note 19), *RoPH* should have referred to E. von Wissmann (cf. *Zur Archaologie und antiken Geographie von Südarabien*, Istanbul, 1968, p.44), whose facsimile clearly shows that there is space for two letters missing as a consequence of the break after "*ʿdn*" (cf. G. Ryckmans, in *Le Muséon*, 75 [1962], p.217); thus, *ʿdn[yn]* [the] *ʿAdan[ite]*. –

[illegible] note 17 (p.527) reminds the reader that I had suggested correcting [illegible] 1000/2 to *msrb* (cf. *BiOr*, 17 [1960], p.42). It would [illegible] could have made the same remark! – that G.W. Bawer's reading of [illegible] (cf. [illegible] *nayatniki i problemi istorii* [illegible], p.24; GrB 44) confirms H.Y. Manî's reading (cf. [illegible] 19 [1957], p.93).

(2) On *mslm*, *RoPH*, himself, lists three cases of the word being [illegible] on objects which are *definitively not* "autel à libation."

(a) Fakhry 124 is a slender stela of [illegible] cm wide and [illegible] wide at the top of the upper section.

(b) On CIH 692 and RES 3459bis, *RoPH* speaks of a "[illegible]" (p.426) and note 24 (p.527) contains an astonishing statement: "[illegible] que j'ai pu en juger, car je n'ai pas consulté les éditions anciennes de CIH [illegible] afin de me rendre compte de l'allure du monument; tant à CIH 692, la planche [illegible] ne permet guère de se faire une idée."

[illegible] admission is actually incredible: *RoPH* "n'a pas consulté [illegible] work on the inscriptions of the Vienna museum, which was published in [illegible] 1899!!! *JaCIASA* (pp.278–282) gives examples of entries in Robin's bibliography [illegible] which Robin simply copied, including the mistakes, from RES, V. [illegible] is another example: now it is certain that Robin never saw the volume and, therefore, [illegible] he copied literally (p.140) the title from RES, V, p. xxxv, including the error of "*Altertümer*" instead of *Alterthümer*. The preceding remark is also valid for [illegible] Sommel's paper "Vorläufige...," which Robin copied literally (p.[illegible]) from [illegible] (p.xxxi), including the latter's four errors:

"vitteilungen" instead of "vierten;"
"4." instead of Glaser's; and
"Glasers" instead of p.105.
"p. 103" instead of

RES 3459bis is 31 x 13 cm; the beginning of the text (possibly two lines) is [illegible] [illegible]. CIH 692, which is supposed to be in Le Louvre, is a small cubic block looking very much like an incense burner, measuring 9 x 9.5 x 9.5 cm; in CIH 693, it is still called "petit autel portatif." How could such small, tiny objects be ... "altars" [illegible] they are mere votive objects.

(3) The last paragraph of *RoPH*'s commentary brings another astonishing statement. In spite of having himself pointed out that several objects *mslm*, one of the three nouns belonging to three different roots, do not belong to the type of "autel à libation," he still speaks of "trois noms différents ... donnés à une type de monument .., la table à libation" (p.426). Thanks to such a clear manifestation of irrational behavior, the reader can now understand better how the scientificities of all kind encountered in Robin's publications are possible. After making the last irresponsible statement, *RoPH* seeks an explanation on the diversity of [illegible] in this question: "Est-ce que le choix de chacun de ces termes devait s'imposer dialectaux ou bien est-il fonction de la destination de l'objet" (p.426). His second alternative refers to G. Garbini's position expressed as follows: "Ciò significa che *msʿlm* indica non la forma dell'oggetto cultuale, bensì la sua funzione" (cf. *AION*, 33 [1973], p.33, commentary on Ga 65).

Ga 65 = YM 6. – Garbini does not give the slightest museographic detail on the antiquity because some were given by *CoIMAN* (p.25).

Plaque: 85.1 x 36.4 cm, but 44.6 at the bucrania; height: 12.6 cm. Depth of the cavity of the upper side: 0.5 cm; width of the lateral edge: 3.8 cm. Each gutter

has a trapezoidal form with the small base in front of the bucranium; length: 12 cm; width: 3.5 (back) and 1.5 cm (front). Text: letter height: 5 cm; interlinear space: 1 cm; distance to the edges: 1.1 (top) and 0.9 cm (right); each line of the text is engraved between three finely traced lines. - In Garbini's description (p. 31), add a word divider at the end of l.1, and suppress the word divider after *ʾmdyn* (l.2).

(1) - Robin's first hypothesis. - What is the meaning of "usages dialectaux"? How is it possible to resort to such a possible explanation for, e.g., *mgrb* is found in Haʿir, Min and Saba, a fact which is pointed out by Robin himself? That Qat has its own vocabulary has been known for a long time already. But, nowadays almost everything that has to be explained is referred to "usages dialectaux"!

(2) Robin's second hypothesis or Garbini's thesis. - After 119 lines of text and 28 more for the notes, Garbini describes the "funzione" of *mslm* as follows: "il *mslm* doveva essere un'offerta o un sacrificio con connotazione prevalentemente sociale, mediante cui una o più famiglia entravano in qualche modo i più stretti contatti economici con il tempio" (p.37). Here again, what is the meaning of "in qualche modo ... con il tempio"? Those objects were gifts to a deity; when they were delivered to a temple to finalise the act of offering, the temple accepted them. Where could those so-called "contatti economici" be?

(3) SDBS's solution of the problem is edifying. - *mhdrt* "?libation table--?" (p.66); thus, Robin's translation is endorsed only as doubtful. - *mslm* "type of altar - - " (p.126). This is not even a good description of the form of the object, since none of them is an altar. Obviously enough, it is definitively not a translation. - *mgrb* "altar with spout - - " (p.144). This translation is manifestly erroneous because, e.g., Ga 65 with two spouts is called *mslm*, and RoPH 167 with two spouts is called *mhdrt*. Note also Ryckmans' pedantry using the high-sounding word "dégorgeoir" instead of the technical one "gargouille." Finally, BeSG (p.43, par 23:6(a)) translates *mgrb* as "*mgrb*-altar," which is not a translation and it is also contradicted by the fact that none of those objects... is an altar.

The preceding authors have in common that they remain fascinated by one aspect or another of the objects involved; and no attention is paid to the basic question, viz. the etymology of the words themselves, and this attitude is an outstanding characteristic of those authors' research process. No consideration - at least for the time being - other than etymology is of any help at all because all those objects, regardless of their actual shape or ornaments, are in fact offerings to the deity and the intentions of the donators, whether expressed in the texts or not, were as diverse as the authors themselves. The presence of bucrania is not surprising in offerings intended for ʾIlumquh; beside their cultual value, they also were fine ornamentations added to plaques that would otherwise be simple stone blocks. Finally, neither the shape nor the size of those objects resemble even remotedly those of an altar.

The solution of the problem lies in the etymology of the nouns themselves.

mhdrt: the basic meaning of *hdr* is to be present (cf. JaSIMB, p.436B). *mhdrt* donor-represented offering may be considered as the permanent material representation of the donor in the temple.

mslm: *slm* meaning peace (cf. JaSIMB, p.443A), *mslm* peace offering can be considered as the permanent representation of the prayer of the donor requesting

from his deity peace for himself, as it is done so often in the Sabaean texts. *mgrb* meaning fruits of autumn (cf. JaSIMB, p. 446B), RHB [illegible] may be seen as a special thanksgiving offering for the [illegible].

It is, thus, in my opinion, the name itself of each of these objects that explicits its nature and purpose regardless of the physical shape or form the donor chose for it. All these objects were votive objects because none of them show any sign of having been used. The actual ceremonies in which they could have been involved are those of their offering to the deity which there is no proof - nor is it likely - that such a ritual did exist as those offerings made by individuals could have been deposited simply and quietly in the temple of the deity involved.

Finally, RoPH duly describes the form of Ḥ 1 and of Ḥ 1 bis as the first form (cf. also RoHT, I, p.111): Robin states that the form "[illegible] attestée par ... Lu 3." This is erroneous because 1 of that text, on 333 (cf. above, pp.246-247), has two aslant strokes, not one only. The second form, however, is represented "Ḥ" in RoHT, I, l.c.! Robin also gives other references for the two forms. They cannot be checked for the photographs of the texts involved were not sent along with the photostatic copy of Robin's text (cf. below).

XV - Remarks on C. Robin's publications.

A - Introduction.

1 - The first most obvious nonsensical extravaganza of Robin's publications is his transliteration system; cf. above, pp.69-70.

2 - The second most obvious nonsensical extravaganza of his publications is the sigla system. This system includes such a great variety of different sigla that it is difficult to imagine a messier situation. Obviously Robin never had a well-devised plan for publishing his texts and, as he went along, he used expedient sigla of all kind. To make the situation even worse, he sometimes uses two different sigla for the same text, and SDBS invents a third one. A major preoccupation of Robin is to include the name of the place where the text was found. Both the great number of those place names and especially the absence of many of them from presently available maps or onomastic lists makes the use of that device irrational and imposes yet another burden upon the reader who would still have to know where the texts are published. Furthermore, his choice also amounts to ridicule when he ends up with a siglum as long, e.g., as "Robin - al-Balaq al-Qamiṣ" or when his instability is demonstrated by "MAFRAY/" = "MAFRAY-," or when he uses "MAFRAY" and "MAFY," two abbreviations having the same meaning. The whole situation is so messy that ... even SDBS already made an attempt at shortening some of Robin's extravagant sigla. This initiative, however, is hardly worthwhile for it practically leaves intact Robin's many categories of sigla. A drastic and more systematic reshuffling of those sigla is necessary. The actual impossibility of knowing the chronological order of Robin's writings (not publications) precludes the use of a single siglum, such as Rob + a number for each text, as I have done for the texts published by G. Garbini, viz. Ga 1, 2, etc. Incidentally, the reader notes that Robin, even with the help (?) of J. Ryckmans, "qui a suivi de très près toute son [= RoHT] élaboration" (cf., l.c., I, p. IX unnumbered) - what a joke! - still

does not know where more than half a dozen of the Ja texts were published (it is
fig. II, pp.[illegible]). There remains, thus, another method which I have consistently
used in the past, viz. the texts are given successive numbers preceded by the
sigla of the work where they are published; e.g.,
the 66 texts published in RoRH, II, are RoRH 1-66;
the 171 texts published in RoRH are labeled RoRH 1-171.
The obvious and substantial advantage of such a method is to make immediately
known where the text is published since the first half of the siglum is the
work itself.

3 - Robin's reasoning and argumenting method was already characterised and denounced in JaMAR, X, pp.34-70, and especially in the summary (pp.65-66). The following pages will abundantly demonstrate that Robin continues - and why should he stop doing it since he has the full support of all the "landemus invicem" club members, and using "an assorted collection of ugly irregularities, voluntary and involuntary blindness, slanders, distortion of the material, partisanship, etc., that the reader can hardly believe his eyes." The last section of the preceding chapter (cf. above, pp.[illegible]) already gave the reader a preview that nothing has been changed.

4 - The case of RoRH deserves a special mention. - In spite of my efforts, my request for the photostats of the photographs used in the book was turned down because of the following pretext: "C. Robin, dans sa publication de Leiden, a publié ses propres photos. Toutes celles de M. Pirenne doivent être publiées dans le 'Corpus des Inscriptions et Antiquités Sud-Arabes,' et elle ne pense pas pouvoir les laisser utiliser avant la parution de l'ouvrage" (letter of February 2, 1985, received the following February 11). I wish to most vigorously denounce the deviousness manifested in the case. That Robin never intended to keep his thesis as a private or personal writing is self-evident; e.g., RoRH lists the work simply as a "These" (p.XXXIX), not as a personal writing; RoRH utilizes no less than 16 texts (p.XXXII); Beeston discusses one of the texts, RoRH 111 (cf. below) and again repeats the word "These" (cf. Le Muséon, 94 [illegible] p.79, note 29) without the slightest indication that it is a personal or private writing. In such a case, what right does Robin have to utilise most of the unpublished texts in his RoRH (cf. their list in II, pp.149-151)?; what right does he have to utilise many texts still unpublished?, what right does Pirenne have to withhold the illustrations of all those texts? Absolutely none. However, RoRH in fact remains unpublished since the verb publish actually mean to declare publicly, to produce for publication or allow to be issued for distribution or sale. Therefore, any work which is not put at the complete and free disposal of the public is not a publication. When an ordinary person is not allowed to get a copy without passing through the Cerberus forks of the personal placet of the author or someone (like Pirenne in the present case) or any organization, the work involved is not a publication. The dishonesty is further evidenced by the two following facts.

a - Robin himself keeps repeating that many of my publications, including the collection JaMAR, belong to the category of "publication personnelle;" cf., e.g., SHAR, III, a bibliography published under the direction of J. Pirenne, pp. 32, 36, 136, 154, 176, 181, 186, 209, 246, 274 and 394; RoRH, pp. 343-345, and RoRH, pp.158-160; thus, systematically).
If by "publication personnelle" he means that I publish my writings myself, he is quite right, but that is none of his business or concern, and that detail has nothing watsoever to do with the fact that it is published.
If by "publication personnelle" he means that the public needs my placet to get one of those publications, he knows well that he is telling a qualified

[illegible] it is a well-known fact that, from the very beginning, my works was put at the disposal of the public for sale and that, [illegible] each of them, inasmuch as it still is available, can be obtained through the services of a bookdealer who even includes the titles in [illegible]
Robin himself declares that "une publication d'inscription sera toujours [illegible] est inutile" (cf. RoRH, p.390, and RoRH, II, p.[illegible]); of course he may [illegible]. I am not quite certain of what it is that Robin tries to hide [illegible] certain that he, himself, does exactly what he condemns.

The preceding facts leave Robin no escape: if he does not want to be considered as a dishonest person, he must then admit that he does not understand the actual meaning of the ordinary words of his native tongue. As to the photographs, the facts are well in line with the normal attitude of the "landemus invicem" club members who are convinced that the laws of decency are for others, not for themselves.

5 - The deities of irrigation m(a)ḥḍ(a)ḥ.

The names of the deities m(a)ḥḍ(a)ḥ have long been recognized as those of secondary deities as well as appellations of other deities (cf., e.g., JaP, pp.125-127), and the meaning of these names has safely been determined more than a century ago by D.H. Müller as "'Bewässerer' oder 'Mit der Bewässerung [illegible]'" (cf. WMAG, 3[illegible] (1883), pp.171-173) from Ar. naḥḍa "to irrigate."
[illegible] - with a bewildering simplemindedness, Robin writes that "[illegible] n'est plus difficile, et souvent vain, que de déterminer la nature [illegible] d'après l'étymologie. On en a encore eu la preuve en [illegible] dont il est clair désormais qu'il n'a aucun rapport avec l'eau" (cf. [illegible], p.28).

[illegible] with such startling and sweeping statements, the reader cannot but [illegible] to note 16 (p.443) which reads as follows: "Pour m-ḥḍ-ḥḍ, [illegible]. These pages contain 28 lines introduced by the title "les dieux protecteurs" [illegible] what a surprise to see that Robin, who always likes to give the history of any question, fails to inform his reader that his comment is but a [illegible] of a distorted resumé of A. van den Branden's opinion (cf. [illegible]) to which he adds two erroneous statements (cf. below). He also fails to inform his reader that all that he does is to revive an old theory which died peacefully at the the beginning of this century. van den Branden's resuscitative attempt of 1959 is a good proof of the precarity of Wincker's theory. Neither one of these arguments is valid and acceptable.

Robin's statement, viz. "m-ḥḍ-ḥḍ, pluriel m-ḥḍ-ḥ, est un nom commun dont le sens varie [illegible] 'protecteur'" (p.76), is very surprising and even shocking when compared with the initial affirmation of p.28, reproduced above; viz. how does he dare to accept a rendering on the sole basis of an etymology? Really, [illegible] a very short memory or does not understand the words he uses.
Robin's statement is followed by the reference to note 16 (p.443) which refers to van den Branden's paper, "p.186." If Robin's reference to "p. 186" is correct as far as van den Branden's interpretation of m-ḥḍ-ḥḍ is concerned (cf. "le sens de m-ḥḍ-ḥḍ est "protecteur"," p.1843), his reference is erroneous as far as "pluriel m-ḥḍ-ḥ" is concerned; cf. van den Branden, [illegible], p.1841: "Nous pensons donc que m-ḥḍ-ḥ est un singulier ou un pluriel feminin et m-ḥḍ-ḥ-t, 'protectrice(s)'" (cf. also p. 1864, twice: "la (les) m-ḥḍ-ḥ-t"). It is rather strange to see van den Branden contradicting himself in the very same paragraph (p.1841) when,

after mentioning "la (les) mundihat ... in RES. 3441" he immediately mentions "leurs deux mundihay Ḏāt Ba'dān et Ḏahrān (RES 3958)"! Were mndht singular feminine, then RES 3958/9 should have "mndhty" instead of mndhy before the two names of the solar goddesses (cf. already in M. Höfner, in Religionen Altarabiens, Altaramäer und der Wanderer, Stuttgart, 1970, p.278, note 86). Furthermore, the reason of van den Branden's rejection of mndht as a plural is that "ce type [of plural, mqāṭilat], qui est une variante du type muqāṭil constitue les pluriels habituels des noms provenants d'adjectifs relatifs et de certains noms étrangers" (p.184B). Here again, one particular rule of the Ar grammar is brutally imposed upon SA although there are numerous SA words of the type mqtl having their plural with an appended -t; e.g., mhrg, pl. mhrgt; m'hd, pl. m'hdt; mhfd, pl. mhfdt.

Independently from the statement of p.76, Robin deals with the same problem in another place without any cross-reference. In the commentary on RoPH 169/4 (p.412) Robin states that m(n)dh "n'est donc pas un nom propre de divinité mais un nom commun." The text involved has dt/hmym/mdh/b(1.5)ythmw and this text does not support the first half of Robin's statement because m(n)dh could easily be "un nom propre de divinité" in some other inscription. Robin continues as follows: "Le sens de ce mot a-t-il un rapport avec l'eau comme on a pu le penser en se référant au sens de la racine NDḤ en arabe? Rien dans les inscriptions ne le permet de le soutenir. C'est pourquoi j'adopte la traduction de A. van den Branden, 'protecteur'" (p.412 with reference to note 10 (p.528), where mention is made of M. Höfner's paper listed above. Thus, no cross-reference to other places of RoPH. The reason invoked by Robin, viz. the testimony of the inscriptions, is invalid as explained below.

2 - van den Branden's etymology is explained as follows: mndh is "un participe de la IVe f. du verbe ndh. Ce verbe a deux sens différents, celui de 'aroser' et celui de 'éloigner, écarter, defendre'. Nous croyons que ce dernier sens doit être considéré comme la signification fondamentale du verbe ndh auquel se rapporte l'hébreu nsh, au piel 'surveiller'. Le sens de 'aroser' [sic] lui semble être secondaire. ... A la IVe f. le verbe ndh signifie 'défendre qn et écarter les injures et le mal qu'on veut lui faire'. Le participe mundih a donc le sens 'qui défend, protège', 'défenseur, protecteur' et mundihat, 'protectrice(s)'" (p.184A).

The following remarks are in order.

a - The meaning of "éloigner, écarter, défendre" is not, contrary to van den Branden's "nous croyons," which is not a proof at all, "la signification fondamentale du verbe ndh because that very meaning is represented only by two references (involving the preposition 'an) at the very end of ndh, 1st form, and not at all in any of the derivations in LaHEL (pp.2806A-2807B), SaAAL (p.1072) and FrLAL (IV, pp. 291B-292A).

b - What could have been the reason for the SA people to choose an obviously secondary meaning of ndh to express an idea which was directly given by verbs, such as gadda, mana'a, hamā (i), etc.

c - van den Branden speaks of the "verbe ndh auquel se rapporte l'hébreu nsh, au piel 'surveiller'." This equivalence is contradicted by BuWG (p.517A), who relates the Hebrew root nsh to Ar nsh, not ndh. Furthermore, van den Branden "'surveiller'" is erroneous as the meaning of Hebrew nsh, Piel because the French verb does not necessarily imply the idea of authority which is essential to Hebrew nsh, cf. "praefuit aliis, direxit eos" (cf. ZoLHA, p.528A).

d - The meaning which van den Branden gives to the 4th form of ndh manifestly belongs to a secondary meaning of the root.

The main thrust of van den Branden's argumentation is that, in

[illegible], the content of the inscriptions alone can determine the nature of a deity [illegible] cf., e.g., "il sera donc difficile, à partir de l'étymologie du nom seul, de [illegible] une divinité d'irrigation. Il faudrait la confirmation des textes [illegible] dans le mndh" (p.184A). It is true that the details gleaned in the inscriptions are of [illegible] importance for the delineation of the stature and the particularities of a deity. Those details, however, do not seem to be very useful in our understanding of that deity. For instance, the prerogatives of the lunar god seem to be practically identical in each kingdom and there is no major exclusive particularity in creating the various names of the lunar god; those same basic qualities leave intact the basic difference between, e.g., wd(d) and 'm, viz. between "love" (cf. Ar wadda) and "uncle" (cf. Ar 'amm).

A central point in van den Branden's argumentation is that "'A' [illegible] n'y a pas de classe spéciale de *mndhn ... le mndh n'est pas une divinité à [illegible] d'une autre divinité, [B] il n'est pas un être anonyme puisqu'il est personnel et un dieu personnel ne saurait être anonyme, surtout pour des esprits qui sont [illegible] [sic] de l'abstraction grecque. [C] Le mndh porte un nom propre, qui, il est vrai, n'est pas toujours exprimé dans les textes, mais qui est toujours sousentendu [sic], [D] comme il en est le cas pour le syn, le patron. C'est bien cela que suggèrent les textes" (p.184B).

Ad [A]. - It is precisely what van den Branden should have proven; his simple affirmation is not at all a proof. The full answer to [A], however, cannot be given without also referring to [C] here. That the so-called personal name of mndh "est toujours sousentendu" is erroneous because van den Branden does not even raise the question as to why the so-called personal names are not mentioned in the texts, viz. why would the authors of the texts - all of them and always - hide the personal name of those deities ... IF it ever existed? What kind of tabou could be so strong as to be obeyed by all engravers at all time? Unless van den Branden can come up with good answers, not mere lame excuses, his statement remains gratuitous.

Ad [B]. - A name is not necessarily personal since it may only be the description of a quality or prerogative, and "un dieu personnel" may remain anonymous if his name remains unknown and he is known only through a word describing his function.

Ad [D]. - van den Branden expands his information on syn when he states that "syn, comme mndh, est employé à l'état isolé, c-à-d sans qu'il soit suivi d'un nom propre (RES 4638; CIH 562)" (p.186B).

RES 4638 is very fragmentary and cannot, even at first sight, be brought up by van den Branden in favor of his affirmation. Indeed s of ʾyn is restored and this restoration is all the more gratuitous in that yn could also belong to a substantive, such, e.g., as msʾyn. Most importantly, however, a great deal of the left half of the letter preceding y of yn is still on the stone and makes it certain that the letter is z; thus, ...[zyn camel herd; cf. Ar zimat "camelorum agmen, quorum minimus numerus duo et tres, maximus quindecim" (cf. FrLAL, IIn p.217A).

CIH 562/5: syn designates a human being, not a deity.

These two blunders undermine the value of van den Branden' statement "c'est bien cela que suggèrent les textes." van den Branden's whole argumentation is a pro domo in favor of the preconceived thesis of someone who is still far from being able to handle the SA material properly.

3 - It is also symptomatic that it is such a distorted presentation of the facts that is retained by Robin. It was already noted above that Robin did not even understand van den Branden 's position on mndht. There only remains now to present

the two other errors added by Robin to all those of van den Branden, as if these were not enough already.

After stating what was already known, viz. m(n)dh(y/t) is connected with "des gens tout comme des biens" and also mdh is an epithet of the name of the solar goddess, Robin pompously states that "ces constatations ruinent définitivement toute interprétation du mot m(n)dh par la racine NDH et en particulier toute possibilité de rapport avec l'eau" (pp.76-77). Faced with such statements, the reader can unfortunately not escape from the evidence that Robin does not know what he is doing or talking about. (a) His so-called "constatations" which are not have nothing to do with the etymology of the divine appellation. (b) If no interpretation of the name is possible from the root ndh, although it is self-evident that the name is related to that root, where is it going to come from? Why does Robin not indicate the root he relates the name to? (c) How can Robin claim that no interpretation is possible from the root ndh while admitting in the preceding page that the name means "protecteur" which is derived from the very root ndh? How is it possible to find a clearer or better proof that Robin contradicts himself or that he does not understand the meaning of the words he uses although they are simple, very simple, words of his native tongue?

Robin's final comment relating to the question at hand reads as follows: "il n'est pas impossible que les formules 'b'l de la maison', 'm(n)dh de la maison' et 'm(n)dh seigneur de (nom de la maison)' soient synonymes et interchangeables, mais il n'est pas encore possible d'en avoir la certitude" (p.77). This is a good example of a vicious circle, viz. after disemboweling the name m(n)dh from its meaning based on sound etymology research, Robin cannot but consider all these words as perfect synonyms. What else can he do since he has bulldozed different realities into a single unfaced phenomenon? By applying his disembowelment process to other realities, Robin could easily say that "il n'est pas impossible que" the two following expressions "soient synonymes et interchangeables," viz. "chien de ferme" et "cheval de ferme." Furthermore, Robin does not even realize that, according to his genial theory, he also creates a self-evident tautology or redundancy, e.g., in the case of mndhhrw/b'l (CIH 159) which should mean, according to him "leur protecteur, protecteur de." As a matter of fact, whatever the meaning he would or might give to mndh or b'l, the result is identical since the two words are declared to be "synonymes et interchangeables."

For Beeston's opinion on mndhw of Qat H 2 c, cf. above, pp. 102-103.

C - The theophoric names with 'm.

Robin's simplistic reasoning based on incomplete knowledge of the facts is demonstrated by the case of the theophoric names with 'm. The question is dealt with above, pp.142-144.

RoPH's relevant passages are long, but worth reproducing at length:

"[1] Un simple sondage démontre la fragilité de cette affirmation [= mine according to which 'm is the name of the Qat lunar god]: à côté de 'mkrb sont attestés 'hkrb, 'hkrb ou hlkrb, où 'm permute avec 'b, 'h et hl qui tous expriment des rapports de parenté(39" (p.246)

Note 39 (pp.491-492) reads as follows: "[2] On y ajoutera Ddkrb si on interprète dd d'après le suqupri dado 'oncle paternel' (W. LESLAU, Lexique Soqotri..., à la racine; ce mot se retrouve dans de nombreuses langues semitiques). Mais dans cette hypothèse, il faudrait admettre que dd et 'm ont été en concurrence pour

[illegible] le même rapport de parenté, à moins que le premier terme ne soit propre à certains dialectes et le second à d'autres (ce qui est encore [illegible] à rencontrer)."

[3] Il en est de même avec les autres composés de 'm. Il est [illegible] que dans un certain nombre au moins des noms propres sabéens [illegible] ment 'm, ce dernier ne représente pas la divinité qatabanite mais signifie 'oncle'.

[4] On peut d'ailleurs s'interroger sur le sens du nom que porte le dieu lui-même: serait-ce pas une simple appellation liturgique signifiant 'oncle' qui aurait remplacé son nom véritable?" (p.246).

Ad [1]. - It would be very naïve of Robin to even think that he is the very first to have done what he calls "un simple sondage," the result of which represents only a secondary aspect of the problem. Furthermore, the "liens de parenté" remain unspecified; it would have been so easy to spell out that these relations were those of the deity with mankind. Since 'm uncle is the Qat main god, there no way for Robin to divide that unity and to ascribe a single name to one aspect without ascribing it to the other at the very same time.

Ad [2]. - Both W. Leslau (cf. l.c., p.123) and M. Bittner (cf. Sitz. Akad., Phil.-hist. Kl., 173, 4, Vienna, 1913, p.29) transcribe dado, not "oncle." Furthermore, the interpretation of the name ddkrb with dd uncle did not have to wait for Robin's research to be stated. It was already affirmed some two hundred years ago, in 1883 to be precise, by J.H. Mordtmann and [illegible] in Sabäische Denkmäler (Vienna, 1883, p. 28) as follows: "Von der Wurzel [illegible] 'heim' vor, vgl. ddem (H. 353,2), dds H. 684, 2 und in Eigennamen ddkrb (H. [illegible] 1 = Fr. 2), welcher wie 'mkrb zu erklären ist." The preceding opinion was repeated in 1889 by CIH (I, p.14A): "ddkrb = 'mkrb; in priore hebraicum [illegible] 'patruus (syriace dodô) eumdem locum tenet quem in posteriore arabicum 'am, quod [illegible] let; vide Mordtmann und Müller, Sabäische Denkmäler, p.28." There is the source where Robin copied his idea.

Ad [3]. - What is the actual meaning and purpose of his initial statement? How is the logic of the conclusion justified? It is indeed very easy to speak of "un certain nombre au moins" without giving even a single example. Of course, the reader cannot figure out what that example might be and, therefore, is put in the impossibility of judging the value of Robin's yardstick and of knowing which names are the lucky ones. In fact, Robin's opinion is a step backward: at least Lundin had tried to find a yardstick to identify those two so-called categories of names and he failed. At least, he tried; Robin did not even try: cf. above, p. 144.

Ad [4]. - This is pure dreaming or speculation for the sake of speculation. What a pity that Robin does not give a single example of that evolution! Who has ever heard of the name of a deity being "une pure appellation liturgique"? What kind of revelation did he receive to the effect that the origin of 'Amm was something else? Where in the inscriptions did he find a trace or an allusion of such a drastic change?

D - trh grieving or grief.

In a paper published in CRAIBL (1982, pp.611-615), J. Robin claims that on the basis of the J. al-Lawd texts "il convient . d'analyser b-trh comme la préposition b- suivi de trh" (p.615).

Robin fails to mention that the analysis of brth as b + trh already is clearly

given in [illegible] (p.150): out of grief; thus six years before his paper.

Robin's unacceptable argumentation aimed at proving that trh is a proper name reads as follows:

"[1] Il ne est trh, dans l'expression hnr(-hw) b-trh, alterne avec [illegible] 'Il mont Ewr' - - - Comme trh alterne avec un toponyme, il est vraisemblable qu'il en est un lui-même. [2] Il pourrait être le nom du complexe cultuel supérieur. [3] Le fait que trh soit un nom propre rendrait compte de l'absence de mimation; dans toutes les traductions proposées, trh ou btrh aurait dû en comporter une." The divisions are mine.

Ad [1]. - This argument is invalid because a material similarity of context does not necessarily imply a formal identity of words which has to be otherwise proven before being accepted.

Ad [2]. - This suggestion remains unsupported by the fact that Robin should have proven not only why the complex at the top should have a special name different from that of the whole mountain but also why the complex at the foot of the mountain does not have a special name. Last but not least, it is not reasonable to believe, what is implied by Robin, that wherever the expression contains btrh is found there should be a "complexe cultuel" called trh or that any person who would perform the act btrh would have to travel to J. al-Lawd to do it, return home and engraved his commemorative inscription home.

Ad [3]. - That "trh ou btrh aurait dû en comporter une," viz. the mimation, is a gross error: it is a well-known fact that many undetermined words do have the mimation. That trh or btrh has not so far been found with the mimation may be explained by the fact that it belongs to a stereotyped formula or periphrasis which is repeated over and over again, and if the word trh does not have the mimation, it was the consequence of a free choice of those Sab individuals who did not have - fortunately - to reckon with Robin's disapproval.

The Sab king ḫrr'ly/drb engraved two texts, the so-called [illegible] 32 (p.[illegible]) the end of which is " ywm 'ly Trh b-kn ʾlm 'ttr w-hrr b-Trh" (p.6[illegible]). I apologize for copying Robin's abnormal "transliteration," but I have no choice because the text is not published and, therefore, I do not know where the lines are and how many word dividers are. According (of course) to Robin's theory, the pericope would imply a manifest tautology: viz. "at the time he ascended to Trh when he celebrated a ritual banquet for 'ttr and offered Him a burnt offer at Trh." The composite conjunction hrr indicates the contemporaneity of the two acts [illegible] ed by 'ly and ywm, viz. the ceremony at the top of the mountain immediately following the climbing of that mountain, and both are the two phases of the same ceremony. There is thus no reason at all to repeat the very same place name twice in the same narration. According to my understanding which is here maintained notwithstanding the contrary opinions of the "laudemus invicem" club members, the pericope means at the time he made the ascension grieving when he expressed sorrow to 'ittar and branded himself out of grief. The repetition of trh is not a tautology because the acts involving trh and btrh occurred in two different locations, viz. during the climbing of the mountain and the ceremony in the upper complex. The repetition stresses the continuity of the psychological attitude of the worshipper throughout the phases of the ritual.

The whole ritual was composed of three physical and one psychological elements. The general atmosphere in which everything happened and which inspired everything is grief, and the physical elements were the ascension of the mountain, the manifestation of sorrow (in a way still unknown) and the final self-branding which was the [illegible]

[illegible] of the whole ritual.

[illegible] Additional notes. a - "M 18" (cf. the photograph on [illegible]) [illegible] was added to "les monuments commemoratifs /ʾwf/" on p.[illegible] and [illegible] read as follows: 1 [illegible]

2 [illegible]

[illegible] line has 10 letters and 2 word dividers.

b - The reader certainly noted the variety of [illegible] mentioned in "les monuments commemoratifs /ʾwf/." There are many different types of [illegible] "monuments;" ʾwf is only one of them and a special one: it is a stela.

5 - CIH 152+.+151.

For the text in [illegible], cf. above, p.204.

RoPH deals with this text on pp.[illegible], but note [illegible] the reference to RoPH 98/1, commentary (p.106; in fact, instead of [illegible] read ll. "1, 2) and p.622. [illegible] (ll. pp.[illegible] and 2[illegible] [illegible] the six lines of p.306 of RoPH by the 17 lines of the commentary to [illegible] p.[illegible]; the photographies of the two known sections are on p.[illegible]

Introductory notes. - [illegible] (cf. also the partial [illegible]) almost consistently repeats the same error by referring to the text as [illegible] (pp. 85; 87, twice; 88, twice; 19[illegible] on [illegible] and [illegible] on [illegible] 88 on [illegible] and 2[illegible] on wly). The only exception is on p.[illegible] [illegible] the present text is not listed in the index under the four following [illegible] [illegible], mr³ (p.195), hmr (p.199) and [illegible] (p.20[illegible]). - The two following [illegible] the text are not given an entry; viz. [illegible] (p.206) and [illegible].

Robin's commentary states that in the past the [illegible] recognized that CIH 151 and 152 belonged to the same original text [illegible] s'apercevoir que les deux fragments s'ajustaient" (p.[illegible]). This is another error which cannot be condoned because Robin had the photographs at hand and I had already referred to "the central missing part being composed of proper names [illegible] and of the title of ʾlm (line 2)" in a paper published in [illegible] 12, to which he, himself, refers in note 298 (p.[illegible]). Indeed it is self-evident that the right edge of CIH 152 and the left side of CIH 151 do not fit together because that a central fragment is still missing is determined by the following facts:

ʾlm is always followed by a determinative, as shown by the following examples:

ʾlm/mr³/sryn/w³rḍn in RoPH 98/(+2) and 3 (pp.[illegible]); [illegible] this expression is repeated by Robin in [illegible] p.93) where ʾlm is presented as a "variante de [illegible]." This is unacceptable; it has to be ʾlm. I do not have the photographs of the text to see whether the last [illegible] is damaged or missing for another reason.

ʾlr/b'l/sryn in RES 4[illegible]07/4, 5085/8 and Ostal [illegible]; [illegible]

ʾlm, ʾlhw sryn/w³rḍn in Ja [illegible]/4 and RES 4[illegible]; [illegible]

<ʾ> ʾlm, ʾlhw sryn, w³rḍn in Kawkab [illegible]; and

ʾlm, b'l/sryn/w³rḍn in CIH 540/[illegible]-c2.

Note that Ostal 1/4 is the perfect parallel of CIH [illegible] because both texts have mr³hw introducing ʾlm; therefore, the expression mr³hw mr³ [illegible] cannot be referred to as suggesting that ʾlm of the present text did not have to be followed by a title.

In his commentary on RoPH 08 (p.307), RoPH writes: "voir aussi CIH 6,1 - où le nom de Dieu est écrit ʾlhn." The text cannot be easier than it is:

ʿbdkllm/wʿthw/ʾbʿly/ʾlh/[...

Yet, Robin accumulates four errors:

a - he must have understood bt daughter as bt (byt) temple;
b - he takes ʾlh/..., the name of the woman's father, as the name of God;
c - he gratuitously restores /, which belong to ʿ, b or l, to "n;"
d - he considers his restoration as absolutely certain.

I maintain my restoration published in RiOr.

RoHT devotes 41 lines of his commentary (pp.88-89) to his theory on mkrb being a synagogue, a meaning which SPPS accepts as one rendering of the noun mkrb.

Robin opens his long tirade by referring to Beeston's genial remark, which is self-evident to anyone, that mkrb derives from the root krb and, therefore, that it is a place where people gather. Obviously enough, such an etymology cannot corroborate Robin's theory.

The first objection that comes to mind against Robin's theory is that the Yemeni Jews did not have to invent or to borrow a noun to designate a synagogue since they already had one in their own literature, בית כנסת (cf. M. Jastrow, A Dictionary of the Targumim, Brooklyn, 1967, p.650, and J. Buxtorf, Lexicon chaldaicum..., New York, 1977, p.1055).

Furthermore, Ga 3/5, et qu'il n'arrive rien à son gîte et au sanctuaire royal (mkrt/mlkn), la chapelle ʾAhlak (lmkrtn/ʾhlk)" (cf. JaMAR, I, p.49) contradicts Robin's theory: a private royal sanctuary cannot be called a synagogue.

RoHT also states that "dans cette inscription très certainement judaïsante, on ne peut qu'être frappé par la permanence de la phraséologie païenne: wfy, hmr et surtout bry ''dnhm w-mqymtm" (p.89).

(a) One would surely laugh at Robin's reaction were it not ridicule. Indeed, there is absolutely no pagan connotation of any kind in the words listed by Robin and certainly no more than mrʾ, smy, bʿl and ʾrd which enter into the title of God, as exemplified above, p.277. A good example is Ja 489A which proves that the Christian South-Arabians had kept ... the common formula of the inscriptions used in these circumstances" (cf. Dumbarton Oaks Papers, 8 [1954], p.[illegible] for further developments on that antiquity, cf. JaMAR, VIII, pp.38-53). There is indeed absolutely no reason whatever forbidding either Jews or Christians from using the vernacular vocabulary, except of course in the case of the activities specific to their respective religious practices.

(b) Robin's reaction is all the more surprising in that he, himself, writes that "la survivance de noms théophores païens après la conversion au monothéisme est un phénomène fréquent" (cf. BaRoIY, p.65). Compared with this statement, Robin's reaction is pharisaical.

F - Ja 548.

Ja 548 is a short text engraved in the mountain near Mârib (cf. Cahiers de Pyrsa, 5 [1955], p.279 and tracing on pl.2). The beginning of the text reads as follows:

hyrt/ʿlmn/wʾtkrb/wʾ(1.2)yfʿ/- Ḫayrat ʿAlmân and ʾAbkarib and ʾAyfaʿ -.

BaRoIY (p.21, commentary on BaRoIY 4) states that "hyrt désigne ce que ʿlmn, ʾtkrb

et ʾyfʿ possèdent et n'est pas un nom de personne comme le suppose l'éditeur." At first sight, such a statement may appear plausible. The question remains: why does Robin not tell his reader that is "ce que" in fact is a "camp, encampment"? A few more letters whould have sufficed to inform his reader; more than half of the following line of Robin's commentary is blank; therefore, the addition of a few letters would not have forced Robin to add a single line to his text. It is understandable, however, that Robin did not wish - if he ever thought of it - his reader to laugh at his suggestion ... of a camp being settled in the mountain! Indeed, it is ridiculous to think that that some SA people established their camp at such a place.

G - Ja 2868 (cf. JaCMYE, p.123 and pl.18; RoPH, pp.389-390 = RoHT,II, p. 90).

In RoHT (l.c., p.218), correct "89" to 90.

Robin reads 1.2 as follows: "...]b.n kl m.h.[b]'.|sim instead of my reading ...b]n/kl/bytn[/..

A very important remark should be repeated here: Robins never states that the reading he publishes is his decipherment made from the original and checked against the photograph(s) at his disposal.

Robin's reading erroneously suggests that the text would end with his "sim." — His initial "b." does not exist on the stone and must be included in the brackets. The stone is broken off immediately to the right of the empty space introducing the letter n, and nothing of b is left on the original. — His "m." is b because the two lateral sides of the letter are vertical; the left one of m is concave (cf. m of l.1). — His "h." is y as I read it from the original. — His "|b" is b: the general outlook of the letter can still be seen on the stone. — His "'." is n: the stone still shows the upper 2/3 of the letter.

Robin's commentary reads as follows: "Ces erreurs de lecture de A.Jamme, qui sont reproduites et amplifiées dans ses fac-similés, démontrent une nouvelle fois que seule la photographie est fidèle et qu'une publication d'inscription sans photographie est inutile." Robin's erroneous statements are nothing but a voluntary act of plain dishonesty ... unless, of course, he does not really know the meaning of the words he uses ... and I am inclined more and more to believe that such is the case.

a - That "seule la photographie est fidèle" is nothing but a pro domo in an attempt to justify his handling of inscriptions; cf. above, the "very important remark." It is also a self-evident error which indicates one of the basic defects of his training. No photograph really shows the inscription as it actually is when there are shades which can easily hide or distort parts of letter. Also, the photograph has to be clear and be taken at right angle to be at its very best. Moreover, no photograph can match the naked eye inspecting the letters. Finally, a negative or diapositive cannot be enlarged too much without losing its sharpness and the size of the enlargement still clear is much, much smaller than the original. Thus, the study of the original is by far the best.

b - When writing that "une publication d'inscription sans photographie est inutile," Robin is manifestly dishonest because he does exactly what he condemns.

(1) It is Robin himself who published in Semitica, 28 (1978), pp.103-128 and pl.3-6, 32 (thirty-two) rock inscriptions without any photograph, and 26

(twenty-six) more with the support of [illegible] (seven) photographs where [illegible] ters cannot be either found or read. My vigorous denunciation of Robin's [illegible] method as well as of the poor quality of the photographs published may be [illegible] [illegible], I, pp. [illegible] and pl.[illegible].

(2) In the very publication containing his aforementioned statement, Robin's performance is even much worse.

In [illegible], three texts are published without any photograph at all, viz. [illegible] (p.[illegible]), 142 (p.[illegible]), "Renaud" (p.145, note 2.), and a [illegible] graphs NOT reproduced in [illegible] are [illegible] to the ordinary purchaser of the photostatic copy of [illegible] (cf. above, pp.[illegible]).

In [illegible], the three preceding texts are repeated without any photograph, viz. [illegible] 31 (cf. 11, p.70) and 45 (cf. l.c., p.82) and "Renaud" (cf. [illegible], p.[illegible] to 106).

In these two publications, there is not even the fac-similes of the texts!

(3) In BaRoIY, pp.19-20, Robin himself publishes three inscriptions "sans illustration," viz. BaRoIY 1-3! Here again, no facsimile is reproduced!

(4) The characteristic of the photographs of [illegible], II, is that they are of very poor quality and much too dark and, therefore, in the 92 photographs of texts, not all letters are distinct even in the better ones;

out of these 92 photographs,

14 are almost useless (pl.4, center; 7, 12b; 22; 29; 36c; 45a and b; 48a and b; 50a; 63b; 66b and c);

6 others are practically useless (pl. 6a and b; 12a; 21a; 34b and 63a);

22 others are difficult to read and partly useless (pl. [illegible]; 19; 20; 21a; 25; 26; 28; 30; 31; 32; 46a and b; [illegible]; 52; 63a; 65; 68b and c; 70b and c).

Summarily, the greatest majority of the texts published in RoRy, II, cannot be fully checked in the published photographs and that a t l e a s t [illegible] (sixteen) c a n n o t b e c h e c k e d a t a l l. The logical deduction to be drawn from the preceding survey is unescapable:

> with such a record, Robin cannot state that "une publication d'inscription est inutile" without giving a clear proof either that he does not understand the meaning of the words of his mother tongue OR that he does not shrink from indulging in despicable duplicity.

The reader will be patiently awaiting his answer.

H - RÉS 4905 = RoRycIA 11.

The text RoRycIA 11 (cf. RoRycIA, pp.136-[illegible] and pl.12, bottom), which is the republication of RÉS 4905, gives another example of the whimsical, dishonest dilettantism of Robin and Ryckmans, and of the pesterin[illegible] prose of Beeston (cf. BeSG, note 101 on pp.54-55).

The text may be read as follows:

[.]bqdṣ/rm³klh	Sym¹	⟵ 1
[./]bny/kl/b^c l/ṣb		⟵ 2
nd̲ḫ,⌜³l⌝m/nd/n^c	bol,	⟵ 3

1 Sym - Ba'lat'anat Qadis b.[illegible]

2 [illegible] has built and erected for the lord of [illegible]

3 bol [illegible] this hearwater.

The text is boustrophedon.

a - RoRycIA (p.136) makes two voluntary errors of reading, viz. [illegible] (1.2); thus four letters which are ... [illegible] [illegible] exactly the value of the gimmics, the dot atop of a letter, [illegible] never cared to explain their gimmics to the reader; and to confuse the [illegible] even more, RoRycIA transcribes "qdqb" in the commentary: the dot has vanish[illegible] as if there was nothing wrong with the letter. The same treatment is accorded to [illegible] which becomes "bny" in the commentary. Whatever the value of that dotted [illegible] the editors' transliteration is erroneous: the four letters are absolutely [illegible] on the photograph contrary to Robin's and Ryckmans' transliteration which is [illegible] endorsed by Beeston (cf. l.c., p.54).

b - RoRycIA notes on qdqb that "ces lettres n'ont pas été lues correctement [illegible] par Beeston ... Ni par James" in [illegible], p.[illegible]. Here Robin and Ryckmans [illegible] suggest, they would also have told the reader - but they do not - that Beeston and James had ONLY Philby's copy (no photograph) to work from and also that my reading "qdqb" does justice to Philby's copy without changing a single letter; on the contrary, Beeston's and RÉS' interpretations, viz. "[illegible]" and "[illegible]" (cf. respectively, H.St.J.B. Philby, Sheba's Daughters, London, p.[illegible], and [illegible], VIII, p.[illegible]) followed by RÉS, VIII, p.123A) correct two and one letters, respectively.

c - RoRycIA states (p.137) that "le second mot du texte pourrait se lire [illegible], mais l'interpréter comme une esthète de Sk'm paraît être un anachronisme dans ce texte sabéen ancien." The first statement is erroneous: whether Robin and Ryckmans like it or not, the reading is certain; it is qdqb, not at all "qdq(.)." The second statement is as gratuitous as it is empty: the coauthors carefully avoid to explain where the anachronism might be and for what reason. The only answer to those two questions which may be detected in RoRycIA is their preconceived idea of interpreting qdq as a verb; if so what is presented as a reason introducing their opinion actually is the deduction from their unjustified invention. RoRycIA also fails to point out that not a single word divider is missing in the whole text and, consequently, they also fail to justify their interpretation which is based on the omission of a word divider. There is no reason whatever against admitting that qdq[.(1.2).] is the second name of hlk²ur. Note also that, according to my interpretation, ll.1 and 2 have each 11 letters.

d - RoRycIA's rebuttal (p.137) of Beeston's interpretation of kl is easy since it is farfetched and contrary to what is known on deictic particles, viz. it is another outburst of his "instinct." Yet, Beeston persists (cf. l.c., p.54) in his opinion which he tries to defend by referring to ... some English idiomatisms ... as if they had any value for SA! But, such is typical of Beeston: "il fait feu de tout bois."

e - RoRycIA (p.137) claims that my translation de bny/kl is "a érigé et achevé." Robin and Ryckmans are not even able to copy someone else's text correctly since they consider "et" as certain; my text has "[and]."

f - Finally, RoRycIA rejects my interpretation because "le mot bny introduit sans préposition le nom du destinataire de la construction, ce qui n'est pas admissible" (p.137). Beeston (cf. l.c., p.55) completely distorts their reason when he claims their reason to be "a double accusative government of the two verbs." As can be seen in their quotation reproduced above, they mention bny only. Beeston further

ther encourses RoRycIA's reason since he does not criticize their opinion. Yet, RoRycIA' statement is erroneous as shown by this Min example, Ja 404/4:

ywn bny ʾsl ʿttr - - - šlty ʾ=hn bnn ʾytl

when he built for, and dedicated to, ʿittar - - - three cubits in the wall of Iatil.

My interpretation of kl = kll is all the more plausible in RoRycIA 11 in that the very same verbal form is also found in RoRycIA 8. Obviously enough, RoRycIA carefully avoids to inform the reader of that fact.

e - In order to make their interpretation of the text more digestible, RoRycIA

(1) eliminates from the translation the verb bny which is staring them in the face;

(2) considers as absolutely certain the existence of an inexistent preposition since kl is translated "par tout;" and

(3) erroneously translates bʿl as "habitant" instead of lord. Here again, Beeston cannot remain silent: he has to inject his grain of salt doubtless inspired by his "instinct." He rejects RoRycIA's translation of bʿl because it is attested "only once as a clan-house, and never as a town" (cf. l.c., p.[illegible]). Beeston cared to give the reference to the text mentioning his "clan-house," the reader would have known what his expression actually means. Furthermore, here again, Beeston's argument is based on a gratuitous preconceived idea, viz. that it is "a town;" the text does not have the word hgr town, and šbʿn of the text is the name of a house. Finally, Beeston is dead wrong because šbʿn is known as the name of a house; cf., e.g., Ga 42: a king and his two sons brʾw/whqšbn/wtwbn(l.5)bytnhm šbʿn have built and made and completed their house Šabʿan;

Ga 69: a man and his wife brʾw/whq(l.5)šbn/bythmw/šbʿn have built and made their house Šabʿan;

NaAN 28: a series of individuals brʾw/whrbbn/mšwd(l.5)bythmw šbʿn have built and made their incense-burner sanctuary of their house Šabʿan.

Incidentally, let us not miss the lesson of Ga 69: TWO subjects and BOTH the verbs and the personal pronoun in the PLURAL; cf. Jacques Ryckmans' posterous opinion on ʾmrʾh of RÉS 3956/5-6 above pp.235-236.

Beeston's second reason for rejecting RoRycIA's erroneous translation of bʿl as "habitant" is even more obviously wrong; viz."while the collectivity of 'inhabitant's of a place constitute its owner, one could hardly use the same term for an individual inhabitant" (cf. l.c., p.55). Beeston's first error is his protasis which is manifestly contradicted by the fact that not only the slaves and permanent servants but also most of the low people were not "owners" of the place where they lived. Beeston's second error is his apodosis which is based on his erroneous assumption of bʿl being a collective substantive.

I - Ja 2869 = RÉS 4979 (cf. JaCMYE, pp.123-124 and tracing on pl.19; RoPH, p.389; and RoHT, II, p.[illegible], photograph on pl.55c).

The text of RoHT is identical with that of RoPH, except for the addition of the 4 and 1/2 lines of commentary on l.3. If the references to "CIH 40, 3" and "Moretti, Mariya 1,2" are already mentioned in the commentary of RoPH 82 (cf. RoPH, p. 257 and notes 63-74 on pp.494-495), those of "Lab [illegible] et Pa 55,3" are new additions to the commentary on RoPH 82, and that to "CIH 46 = Gl 799,3" is "CIH 46 = Gl 799,4(?)" in RoPH (p.257). Why did this reference become

certain" No reason is given.

a - Robin's corrections to JaMYW's readings (p.[illegible]) are erroneous.

Robin states : "lire Brain et non Bmin ... [illegible] ce suit pas une erreur du lapicide pour Brain." There is no "error" [illegible] and the second letter is y. Of course - who could also [illegible] the staff of y, a feature that looks like a small circle. But, it is [illegible] evident that that circle does not belong to the letter because it is [illegible] of the vertical axis of the staff of the letter; cf. the two [illegible] of the same [illegible].

b - Robin states: "lire w-thg.t.[.. et non w-thg.[..." [illegible] final word divider from my transliteration which reads as follows: [illegible] Robin's correction is a voluntary distortion of the facts: my tracing [illegible] part of grt/ is accurate. About the upper 2/3 of g, the upper third of [illegible] and the word divider are clear on the stone. The letter "t" should have been [illegible] trograde, e.g., as in Ga 21 and 67. But, then, a great section of the [illegible] of the diacritical appendix of the letter should be visible; but it is not. [illegible] (l.c.) only does Robin allude to "ce substantif [illegible] dont le sens demeure obscur," and the reader has to go to the indexes to find that "[illegible]" is couverture(?): RES 4979,3" (p.210; incidentally, in the line below "[illegible]" as well as in RoPH, p.609, under "tsʿy," correct "quatre-vingt dix" to "[illegible]-dix). One cannot but wonder what an expression, such as "and the roofs [illegible] 'couvertures(?)'" (Ja 2869/3) might or would mean in a text dealing with [illegible] tions?

c - RoPH (p.389) refers his "thgt" to "MAFY/Yasil[illegible] 5,1 comm.," which is [illegible] 82 (cf. below). The following remarks are in order.

(1) Robin refers to my interpretation of Ja 4[illegible]/2 and [illegible] as dependent from N. Rhodokanakis's translation "munir d'une rampe ([illegible] dehors)" (p.255), with reference to note 67 (p.495) where my translation is [illegible] ed as "refaire la declivité." Here again, Robin does not understand French; [illegible] he missed the point: "refaire" does not mean "munir de" but "remettre en état," thus, to repair. Robin is, thus, wrong when he writes that "[illegible] faire à renoncer à cette [= N. Rhodokanakis's] interprétation en traduisant [illegible] 'réparer'" (pp.255-256), with the refence to "Ja 603,5" in note 70 (p.[illegible]). The change already occurred in 1955 (for both Ja 411 and 528), thus, seven years earlier than the publication of Ja 603 in 1962.

(2) Robin's note 70 states that my translation of hgw of Ja [illegible] as "to repair" "n'est pas justifiée" (p.495). No reason is given to justify his [illegible] cle. But, the reason is given later on, in p.257, where he refers to "Ja [illegible] sgh pourrait être une faute pour sgf." The reason for such an opinion is his [illegible] viction expressed as follows: "je crois que ces termes [= hgw and derived [illegible] concernent la couverture des constructions, soit toit ou terrasse." But, how could Robin have such an opinion if his aforementioned statement (cf. above, [illegible]) "ce substantif, dont le sens demeure obscur," is true? Furthermore, the verb [illegible] to indicate to cover a building is well-known, hgr, and certainly not hgw. [illegible] nally, it is somewhat refreshing that SBDS accepted the word sgh of Ja [illegible] 128), but declares the noun to be obscure. What else could those authors have done?

(3) Robin brings the question of Ga 21 published by [illegible] "Astrologia oroscopo himyaritica" (cf. ALON, 10 [1970], pp.4[illegible]-4[illegible] and pl.[illegible]). In the following lines, the reader will find more shocking positions taken by Robin, [illegible] SBDS.

(a) Robin's interpretation of Ga 21:

Robin formulates his opinion in two different places which are supposed to present the very same idea, viz. in Bible et terre Sainte, no.177, January 1976, p.4D, no.6, and in RoPH, pp.256-257 and notes 71-74 on p.495. In the second place, where "p.5" must be corrected to p.4, the author indeed refers "cette opinion" to the first place. Here follow the texts of those two places.

Bible ...	RoPH, p.256
"Le Sagittaire est accompagné du mot hazayyan, celui qui lance des fleches (comparer avec l'hebreu hes et l'arabe huzayya, fleche), traduction du mot Sagittaire."	"Hayyn...ce mot désigne manifestement le sagittaire qu'il accompagne (voir l'arabe huzayya, hébreux hes et hezi(y) 'flèche'."

It is Bible... which is referred to by SDDS where the preceding interpretation is endorsed as certain, viz. "Zafar 77 Sagittarius (Zodiac) - - "(p.75).

The word "hazayyan" of the first place is absent from the second, and Robin does not inform his reader where that "hazayyan" comes from. In fact, not only did he ban give SA hayn the form and the vocalization of Ar hazzā' (from the root hzy, "hzy") but also he transforms the meaning of the Ar noun, "qui ex membrorum et ... ciel signis hariolatur" (cf. FrLA, I, p.377A) = "astrologer" (cf. RoPH, ..., p. 252B) to "celui qui lance des fleches." What a deliberate imposture!

The second imposture is "l'arabe huzayya ... 'fleche'." Ar huzayyat of the second place is a diminutive which means "such an arrow having no head" or " small heads less arrow" (cf. LaAEL, p.596C); a huzayyat is used in children's games and cannot be of any help or use to a hunter or bowman. Ar hazwat has the same meaning as huzayyat. Moreover, Robin's translation of hzyn is manifestly erroneous; hzyn cannot mean "Sagittarius" at all. Last, but not least, instead of throwing into the discussion the unsuitable Ar huzayyat, Robin would have been more to the point to inform his reader that "Sagittarius" is Ar al-qaws and later ar-rāmī (cf. P. Kunnitzsch, in Pre-Islamic Arabia, Riyādh, 1404/1984, p.202), and that the normal word for "arrow" is sirmat. This remark is also valid against J. Ryckmans, who repeats his interpretation in ChAlPYR, caption of photograph 15 facing p.225 and representing Ga 21: "Plaque décorative himyarite avec ... en bas, les signes zodiacaux du scorpion et du sagittaire. Ce dernier est identifié par son nom écrit en sudarabique." In Ga 21, hzyn is the name of the man represented on the plaque itself and that man can be identified as the author of Ga 67 (cf. AIOM, 33 [...], pp.43-44 and pl.3a; in RoPH, p.495, note 71, correct "4,1" to 3/1). Both Ga 21 and Ga 67 come from the same place, Ẓafar, and are in late relief.

Ga 67/1 reads as follows:

hzyn/dmhrb/mlkn Hazyān, he of the bodyguards of the king.

In RanolY 22/2 (cf. RanolY, p.31; for this text, cf. below), mhrb is translated "chancellerie" (cf. also p.69 but "?palace/royal court/chieftains - - ?" by ...) (p.70). These translations are contradicted by the meaning of hrb to fight, cf. Ar mihrāb "place where kings and chiefs and great men sit" and "a king's closet, or private chamber, into which he retires alone, out of the way of the people" (cf. LaAEL, p.541B-C). mhrb is a collective which may be translated bodyguards. The personal name hzyn is also found in CIH 23. In order to render its interpretation of Ga 21 more palatable, SDDS suppresses the obvious testimony of CIH 23 by translating hzyn as the "bowman." The text is nsb/hzyn and is engraved below the representation of a "persona brachiis sublatis; ad eam tendit animal, canis vel felis" (cf. CIH, I, p.37). In parallel texts, nsb tombstone always introduces a

personal name - of course; what else could be expected? - [illegible] ...dk'; CIH 713/1-2: rgb/...hn/hqbt; RES 4205/1-2: rgb/...; ... p.32A). Furthermore, who in his right mind would translate the ... of ... 2) as "the bowman" when the human picture accompanying this text does not even show the slightest trace of any kind of weapon?

(b) Robin refers to J. Ryckmans' study of ... Iranienses Periodica, 6/7 [1975/1976], pp.521-... and ... preliminary note on Ryckmans' paper. - The section of his paper devoted to Ga 21 is preceded by three pages (pp.521-523) where Ryckmans ... astrological visions into several texts, and suggests translations, such as "... (ants males, excellents, de bonne etoile et de bonne chance" for ... (l.12) ...ḥz/ʾikrm/hnʾm/dkwkbt(l.1)wmnzt/...ʾ, apparently unaware of the ... of "de bonne etoile" and "de bonne chance," instead of ... and [also] perfect security" (cf. JaRyM, p.1...).

((1)) Robin summarizes Ryckmans' study of Ga 21 as follows: "J. Ryckmans a enfin développé la thèse de J. Carbini selon laquelle le relief au sagittaire aurait une signification astrologique, mais sans ... l'interprétation de hzw/hzy qui en dérivait, tout au moins dans ... de textes où selon lui ce 'sont des termes de construction, destinés ... revêtement terminal'" (p.256) with reference to note 73 (p.495) where Robin states that "ce sens conviendrait bien à la citerne dont il est question dans le texte ..." = RoPH 82.

((a)) Robin does not inform the reader that Ryckmans never refers either to the letters found in CoAZ 74 and 80 which he utilizes (cf. CoAZ, p.197 and pl.19, top, and p.198 and pl.20, top), or to the ... seals on the upper panel of CoAZ 74, which CoAZ describes as "possibly a wolf or a lion" (p.197).

((b)) Robin also fails to note that Ryckmans interprets hzyn of Ga 21 as "'la chance' ou 'favorable'" (p.527), and not as "Sagittarius" as he does. Note also that Ryckmans' translation of hzy as "chance" in Ja 567/22 (cf. p.527, note 28) is contradicted by the fact that the noun is found in an enumeration describing definite, precise favors, such as "preservation, safety, blessings, and children," all of which already demand a great amount of chance. It is, therefore, out of place to introduce a vague word, such as "chance," which is already contained implicitely in the others. Furthermore, Ryckmans' translation of hzyn of Ga 21 as "favorable" eliminates the article -n; does neither exactly ... ther it is a statement or a wish, or who or what is "favorable."

((c)) Although neither Ryckmans nor Robin are able to identify the three animals in the upper panel of Ga 21; although they are aware of the two animals of the upper panel of CoAZ 80, which CoAZ describes as "a rabbit and a goat;" although they cannot be unaware of the numerous representations of bucrania and ibex heads (e.g., CoAZ 1) and of other animals, such as horse (e.g., CoAZ 145), lion (e.g., CoAZ 46), goat or sheep (e.g., CoAZ ...), leopard (e.g., CoAZ 64), etc., they nevertheless rivet their attention exclusively on ... a scorpion and an archer ... to declare them zodiacal.

((d)) Ryckmans note that "l'état exemplaire [of hzyn] étonne, mais on le retrouve aussi dans sletn of Ẓafar 56" (p.527, note 28). For CoAZ 56, cf. CoAZ, p.144 and pl.14, top. Ryckmans, who wishes so hard to give the impression in his paper that he is ... a master in astrology, does not even know the basics, viz. all the Ar zodiacal names have the article; e.g., al-ḥamal, al-tawr, al-jawzāʾ, as-saratān, etc. By referring to CoAZ 56, does Ryckmans ... he considers also that representation as a zodiacal sign? What a pity that he does

not provide his reader with his own interpretation of his "sbltn"!

(c) J. Pirenne devotes a long study to Ga 21= CoAZ 71 and CoAZ 56 in [illegible], I, pp.471-479 and 481-484, respectively.

((1)) In spite of J. Pirenne's adequate, although incomplete, refutation of Robin's interpretation of hgyn, [illegible] (p.75) does not even mention her opinion, which practically coincides with Ryckmans', but only gives Robin's opinion, which is presented as ... certain!!! Pirenne, however, is somewhat compensated by the fact that [illegible] endorses her interpretation of CoAZ 56: [illegible] (instead of Ryckmans' "sbltn") as "ear of corn (Zodiacal Virgo) - - ."

((2)) It takes a lot of imagination to see a ram, a bull and a lion in the representations of the upper panel of Ga 21. Also, what has become of the animal on the left section of CoAZ 56? "Il s'agit sans doute d'un animal tacheté. Un léopard?" states Pirenne (p.481). What has become of the ram and the goat of CoAZ 80? How are all those authors going to fit those animals in either the zodiacal signs or the stars? Their solution is simple: they do not care about them. If sbltn of CoAZ 56 refers to the object held by the seated woman in her hand, what becomes of that which she is holding in her left hand?

((3)) In his publication of CoAZ 56, Conti (p.[illegible] and p.14, top) suggests that the extreme left section of the lower panel is "probably a monogram." Pirenne, however, states that "la ligne semble s'élargir vers la base. On peut se demander s'il ne s'agirait pas des cornes du bélier, le signe zodiacal voisin du Taureau" (p.482). Pirenne's first statement is inaccurate. But, even were that statement accurate, the lower part of the line could also belong to the enlarged central section of r. Furthermore, what is seen cannot in any way resemble even remotedly "les cornes d'un bélier."

((4)) sbltn Sablatān is, in my opinion, the name of the seated woman; cf. the masculine name sblt in CIH 983.

Finally, there are too many speculations in those authors' studies and too many elements of the SA antiquities ignored, apparently because they cannot be related to the zodiacal signs or to the stars, to presently consider their intrepretations seriously especially in the view of the manifest identity of hgyn of both Ga 21 and 67. Here again, those authors have applied their favorite argumenting method, viz. they ignore many data, they pick up few "gleanings" which they blow out of proportion, out of context in order to comply with their obsession of novelty.

J - The RoPH collection.

Here follow a few examples taken at random from Robin's thesis itself, RoPH. As already pointed out above in the study of YM 530 (cf. above, pp.266-269) under the siglum of which RoPH 167 is reviewed, no photograph accompanied the photostatic copy of the text (cf. above, pp.270-271); therefore, the readings are Robin's alone.

1 - RoPH 95/2. - In his commentary on RoPH 95/2, RoPH speaks of the "substantif pluriel mqwlt (Ja 647,27) qui désigne une charge exercée dans des grandes villes du royaume sabéen" (p. 289). But, if mqwlt "désigne une charge," the substantive is not a plural, but a singular abstract feminine form with the -t ending; same formation, e.g., as in mqyt.

Robin's statement refers to note 8 (p.504) which reads as follows:

"[1] selon une suggestion de J. Ryckmans, Himyaritica, 2..., p.[illegible]. [2] Dans Ja 577, 17, mqwl est probablement une seconde forme de pluriel du même mot, car il ne semble que c'est aussi une charge [3] et non un château de qwl (traduction de A.F.L. BEESTON, Warfare....p.40): [4] comparer avec l'arabe [illegible], pluriels [illegible] et maqāwila 'roi de second ordre (chez les Arabes himyarites)'." The divisions are mine.

As the main statement and [1]. - Robin transforms Ryckmans' hypothesis (cf.his "peut-être" and "quoiqu'il en soit") into a certainty, but fails to justify his distortion of his friend's opinion. He further fails to note that Beeston had translated the word mqwlt as "official duties" (cf. Le Muséon, 88 (1975), p.[illegible]). Incidentally, Beeston's translation is erroneous because it does not correspond to the root qwl and, at any rate, the authors of the text are not qwl but [illegible] (cf. JaSMB, p.149B). I maintain my translation of mqwlt as resting [illegible] (cf. LaCa, p. 150A and the commentary in p.150B).

As to [2]. - Robin's argument is fallacious as if "une charge" had to be rendered by a "forme de pluriel" and could not be expressed by a collective noun. Robin was blinded by kl tous, as if kl did not also mean tout, chaque, which is obviously enough followed by a singular.

As to [3]. - This reference forces me to once more denounce Beeston's loathsome translations.

Ja 577/16-17:	Beeston's translation (p.40):
(1.16)bdt/hmrhmw/ʾ[lmqh/ —/...	"because THE DEITY ENABLED them TO RETURN TO
...bytn/sl](1.17)hn/wqndn/	the ROYAL castles of Silḥīn and Ghumdān
whrmnhn/	and the two STRONGPOINTS
whrrn/mryb/wqnʿw/wmsqa/	of Mārib and Ṣanʿā and THE TOWN of Nashq
wkl/mqwlhmw/	and all the (respective) castles of THEIR SAYLS
bwfym/bn/ʾdrr/ -	in safety from ALL the wars -."

The capital letters are mine and indicate Beeston's erroneous fantasies; the divisions of Beeston's continuous text are mine also.

bdt means to grant, not "to enable," a fancy interpretation which is fortunately not listed in SLSB (p.61. - The divine name ʾilmqh is not "the deity;" although four out the five letters are restored, "the deity" is certain; this remark is also valid for [sl]ḥn ... and "Silḥīn" is as complete as it is certain. A most evident proof of Beeston's irresponsible approach to, and disregard for, the text is this: (1) a long lacuna representing an unknown number of letters is filled by him with either five or seven signs; viz. his "to return to" corresponds to either ʾtw/b or ʾtw/ʿdv which, of course, do not exist;

(2) his imaginative concoction is given as unquestionably certain; and

(3) his infatuation of himself is so great that he bases his translation upon it.

Who knows what that long lacuna actually contained? Therefore, it is a narrow-minded and simplistic shortcut to give mqwl the meaning of some kind of building because it is preceded by the mention of buildings and towns.

byt is house, palace, not "royal castles."

Ghumdān is [illegible], not "Ghumdān, as indicated by Beeston.

Beeston's treatment of whrmnhn/whrrn is another example of his despicable method.

(a) hkm temple is translated "stronghold," viz. an organized [illegible] locality in a defensive position. Of course, it remains unknown whether or not "stronghold" of Beeston's vocabulary means something different from the normal meaning;

(b) the absolute plural hkmn is simply eliminated;

(c) the inexistent absolute singular hkmn is restored before [illegible];

(d) mwl is treated as if the mwl had at his disposal a special [illegible] because of his rank; and

(e) his "all" before "the wars" is a pure invention.

Ad (4). - The reference to Ar mawal, which was already mentioned by [illegible] (p.[illegible]); it is, thus, not Robin's discovery). given by Robin does not at all prove his understanding of mawl as a "pluriel."

2 - RoPH 104 (cf. RoPH, pp.318-320).

RoPH '04 is very simple with only one new lexicographical feature in

1.4.

L. 1 mentions the name twb (p.318). and the commentary states that in [illegible] "n'est pas sûr que twb soit un nom propre" (p.319). Robin's remark echoes G. Ryckmans' note: "peut-être le substantif ..." (cf. Le Muséon, 52 [1939], p.[illegible]); this note is repeated in [illegible], VII, p.497; the doubt is also endorsed by [illegible], p.293B). G. Ryckmans' note was prompted by his rendering "twb wd." It is difficult to understand why G. Ryckmans did not consider the whole as a theophoric name, twbwd. Regardless of the reading of the second section - I read wy... instead of "wd" - twb is a personal name, as it is normal in the graffiti; there is no reason at all to make an exception in the present case, and wy... is the beginning of a family name. — L.1 also mentions the personal name ʿbdtwn (p.318), and the commentary states that "l'élément twn est ici, comme J. Ryckmans, l'a mis en évidence (5), une des formes abregées de Thwin" (p. 319); note 5 (p.511) refers to Le Muséon, 87 (1974), p.494. The expression "l'a mis en évidence" is a pompous lie to characterize Ryckmans' statement which is nothing but the rehearsal of a well-known fact. More than 75 years ago, D. Nielsen already considered twn as the in defective writing; for the reference, cf. JaSIMB, p.484A, and p.16[illegible]A; "twn" instead of thwn in ʾlmqhtwn of Ja 664/ 19 or ʾlmqhw/twn of Ja 736/4-6; and p.[illegible] listing the six theophoric names with -twn.

L. 2 mentions the name ʾsydm (p.318), and the commentary states that "le schème sudaratique fʿyl qui est avant tout un schème de pluriel pourrait avoir ici la valeur de diminutif" (p.319). Robin confuses onomastics and the formation of the plural in nouns; qutayl is the typical form of the diminutive nominal derivation (cf. J. Barth, Die Nominalbildung in den semitischen Sprachen, Hildesheim, 1967, pp.312-315), where the plural has nothing to do.

L. 3 contains this expression, bythmw/rhbn/wkrf/wsthw, which Robin translates as "leur maison Rhbn et la citerne en son milieu" (p.318), and the commentary states that "l'indication que la citerne se trouve 'au milieu' de la maison indique certainement une citerne souterraine" (p.319). It is genial to inform the reader that an "indication" "indique." - Robin's translation of krf/wsthw is grammatically erroneous; it also implies that there was only one cistern located in the center of the house. It simply means the cistern of its center. Furthermore, the statement of the commentary also is erroneous because it excludes the possibility that the house might have had an interior court occupied in its center by a cistern under the open sky.

[illegible] lists those who have helped the authors of the text in their construction project. The last one mentioned is ʾnʿmhw (p.318), and the commentary states that "la racine NʿM évoque l'idée de prospérité, bien-être et bienfait. C'est pourquoi je traduis par "bienfaiteurs" [illegible] notables de la tribu" (p.320). The logical conclusion which [illegible] drawn from his first affirmation is to expect a participle of the [illegible] e.g., nhbʾe), because that form alone is transitive, [illegible] other forms describe a state or condition. "Bienfaiteur" is [illegible] calling nʿmat. The substantive nʿm may be related to Ar [illegible] "[illegible]" (cf. PrAL, IV, p. 305A), and ʾnʿmhw to translate [illegible] relatives and friends. SMB (p.90) translates ʾnʿm as "[illegible]" [illegible] such a precision, viz. that the authors of the text built their house and the cistern bʾnʿmhw = b[rdʾ/]lʾnʿmhmw "with [the help of] their [illegible] is a redundancy. Obviously enough, it is because of their wealth that these people could think of building, and it is thanks to their wealth that they [illegible] their house and its cistern. Furthermore, brdʾ always introduces the names of persons or deities, never of things.

3 - RoPH 111.

RoPH 111 (cf. RoPH, pp.331-336) may indeed be considered as the pearl which in an usually outstanding manner both summarizes Robin's work and [illegible] and illustrates the quality of the leadership J. Ryckmans is capable of [illegible]. The text was first published in RoPH (cf. l.c.) and again, five years later as [illegible] in RoHT (II, pp.47-50 and pl.23). The second publication, however, does not [illegible] the least refer to the first edition although the two interpretations are [illegible] different from each other.

The text reads as follows:

1 wmm/bn/kl/ʾns[m/...

2 n/wrgz/bn/mhʿl/ʿʾlh/wʾ

3 l/yhrbhn/fʾw/yfdym/ln/y

4 mlʾn/zʾdhw/tny/hrfn/wl/y

5 hlʾn/zʾdhw

a - Robin's translations.

RoPH's translation (p.332):	RoHT's translation (p.47):
"Quinconque parmi tous les hommes [re-	"Quiconque parmi les hommes libres [illegible]
çoit un prêt	
en numéraire, pris sur les biens de	une pâture dans le domaine de [illegible] et
T'lb, sans que	n'en
il doive payer d'intérêts, mais qu'il	tire pas profit, alors il pourra se di-
ait à rembourser dès qu'il	dire dès qu'il
aura acquitté ses obligations(?) pen-	aura occupé sa parcelle pendant deux ans.
dant deux ans, qu'il soit (désor-	qu'il
mais)	
dégagé de ses obligations(?)."	rende dans ce cas sa parcelle."

The restoration of ʾns[m is mine.

It should be strongly emphasized that RoHT acknowledges that his "interprétation de ce texte [= his second translation] s'inspire de suggestions d'A.F.L. Beeston" (p.47). This statement is most illustrating and of the utmost importance. Indeed, Robin states on p.IX unknowingly of vol.I

that:

"nous remercions les membres du jury pour les suggestions et les critiques qui ont permis d'améliorer cette étude, et TOUT PARTICULIÈREMENT [illegible] T R B S F R E S [illegible]

The capital letters are mine.

Is it not very strange and symptomatic that for this text, the only one of the whole collection presenting real difficulties, it was from Beeston that Robin received some help! Apparently, this text was too much for Ryckmans who could not even suggest a sound translation. Such is a self-evident fact. Because Beeston, Ryckmans, a suivi de très près toute son élaboration," he approved Robin's first absurd translation as well as the second with all its anomalies. Such a feat of Jacques Ryckmans as thesis adviser and supervisor is the unquestionable proof of the fakery and hollowness ... of the expertise he pretends to have as well as of his recklessness in accepting to participate in the composition of a SA dictionary.

The grammatical division of the text is different in each interpretation: for the last sentence of the text only is the apodosis in the first translation, but in the second the last three sentences are parts of an apodosis consisting of two sections. In the second translation, the correlative conjunction $f^{3}w$ (l.3) introduces the first part of the apodosis. — The second $z^{3}d$ (l.5), which most probably means rental, lease (cf., e.g., Pakhry 55/5), gives the general meaning of the description which, however, does not justify Robin's translation of wrq (l.3) as "ture" = "pature" (sic; p. 282), which is not understood as "food for animals" but as parcels of land according to the explicit commentary, viz. "la location de terres donnant la 'verdure' (sans doute des pâtures)" (p.49). The text does not demand that the object of the contract be the land rather than its produce. — Finally, "parcelle," the rendering of $z^{3}d$, cannot be a plot or patch of land because the object of the contract is wrq (l.2). Robin's rendering of $z^{3}d$ is unacceptable because the two roots are quite different from each other.

b - In BeNL, XII, pp.71-72, Beeston deals with the text of Robin but without the latter's restoration of the verb at the end of l.1, and notably the first interpretation which he rejects as "incomprehensible" (p.71). Either Robin did not submit to him his second translation or Beeston did not get it on time; at any rate, Beeston does not mention Robin's second translation. - Beeston's translation reads as follows:

1 "If anyone, of whatever status[38], [takes a lease of]
2 a vegetable plot from the estate of T., and it
3 neither produces a profit nor is redeemed (scl. by T.) after
4 its rent-charge shall have been paid in full for two years,
5 its rent-charge shall lapse[39]" (pp.71-72).

The divisions of Beeston's continuous text are mine.

Robin's statement that his second interpretation "s'inspire de suggestions d'A.F.L. Beeston" is true as far as the meaning of wrq is concerned, but not true for his translation of ll.3-5, as can be seen in Beeston's translation. Therefore, either "suggestions" of Robin's statement is a mistake instead of "suggestion" (in the singular) or Beeston changed his mind considerably after sending his "suggestions" to Robin.

Beeston's note 38 (p.71) says that "that is what I assume 'parmi tous les hommes' to imply." This assumption cannot be correct nor his translation accurate. It seems obvious that anyone deprived of liberty, such as a slave, could not pass any juridical act, such as purchase, lease, etc. ^{3}ns means man,

and certainly not "slave" as in BeSJ (p.55, par 34:4).

Beeston's translation drastically differs from Robin's second interpretation in three major questions.

(1) The word wrq becomes the subject of the two verbs yhrb and yf^{c}ly;

(2) the word $z^{3}d$ becomes the subject of the two verbs yn^{l} and yhl^{3}.

(3) It remains unknown whether the two preceding assumptions are the consequence or the cause of his general interpretation of the text which is formulated in note 39 (p.72):

"One must, I think, assume that a lease was normally for a longer term than two years, with the tenant binding himself throughout the period. If, however, the plot proved unproductive, T. might take the land back, paying some compensation to the tenant; or, if this was not done, the tenant was relieved of responsibility for paying rent for the remaining period of the original lease."

The idea of a plot being "unproductive" is unacceptable for any person who deals with land directly or indirectly knows whether a parcel is "unproductive" or not and, in the first case, he would not lease it. — The idea that the ^{3}rd T^{c}lat was tied up by some restrictive clause in the contract is an invention which cannot be referred to any word of the text. — The subject of the two verbs yrhb and yf^{c}ly is mn, not wrq which should have been repeated after the first of the two verbs in order to avoid any possible misunderstanding, in the same way that $z^{3}d$ is repeated twice in ll.4-5. Similarly, there is no reason for excluding mn from being the subject of the two verbs yn^{l} and yhl^{3}. — The verb fn indicates that there must have been a rather large penalty for breaking the lease. — It seems obvious that the ^{c}b^{c}l/^{c}^{3}lh was parcelled into several plots, but nothing indicates that the plots themselves or their produce only was leased. — It seems also obvious that the expression ^{3}ny hrfn indicates that the text refers to a long-term lease, but the exact length of time remains unknown. — Beeston translated yn^{l} as "to lapse" on the basis of Ar ^{c}ala^{3}a 'stand still, refuse to move' (p.71). But, "to stand still, refuse to move" is not at all synonymous of "to lapse," viz. to be no longer valid, be abrogated. For yhl^{3}, cf. cf. Ar halā (a), first form "to leave, forsake, relinquish, abandon, desert, quit" (cf. Lane, p.[illegible]).

c - The translation of the text may be presented as follows:

1 If anyone among all men [leases
2 some vegetation from the property of Ta^{3}lab and
3 does not make profit by nor can redeem himself after
4 solving in full his lease for two years, then he
5 may forsake his lease.

The mention of ^{3}ny hrfn indicates that the lessee has to try at least two full years to make a profit from that vegetation before he may terminate his contract. The cause for the two consecutive failures of making profit - if such a situation should happen - is not specified and could be either unfavorable natural elements or human malice. The clause ym^{3}n/z^{3}dhw seems to be intended to prevent the case of a lessee wishing to cancel his lease after one year of failure only.

4 - RoPH 168 (cf. RoPH, pp.426-427).

This short text, lz/hqnyt, means that a woman whose father or clan

had a name ending with the letter z has dedicated the libation slab supporting the inscription.

The interest of this very short text lies in the manner the text was engraved and especially in Robin's explanation of it. Robin's explanation reads as follows:

"Le lapicide a commis une erreur assez curieuse. Il a d'abord gravé le texte en plaçant les lettres dans un ordre correct mais en retournant chacune d'elles de sorte que le haut se trouve en bas (comme s'il avait effectué son travail en s'inspirant d'un alphabet modèle qu'il aurait tenu à l'envers [p.427]. Ensuite, il a effacé et rectifié les deux lettres croquantes, le n et le z. Il n'a pas retouché le n, bien que tourné à l'envers, puisque celui-ci est de toute façon parfaitement lisible. Ce type d'erreur permet de supposer que le lapicide qui a gravé cette table ne savait pas lire."

Robin does not give any palaeographical detail on the lettering most probably because the photograph of the original was added to his text. Unfortunately, however, no photograph accompanied the photostatic copy of the thesis, as already explained above (cf. pp.278-279). However, this type of SA antiquity is normally connected with some archaic letter form; cf., e.g., CIH 439; RES 4122, 4839 and 4103. If the present text exhibits any type of archaic lettering then Robin's explanation is unacceptable.

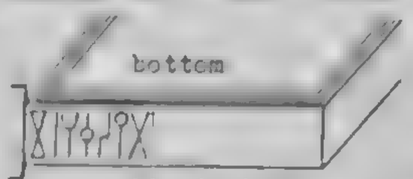
Who, indeed, would entrust a text to be engraved to a worker who "ne savait pas lire"? Who could an engraver who "ne savait pas lire" know afterwards that he had held upside down the original copy or Robin's so-called "alphabet modèle"? It is quite true that in all professions some workers are better than others, but I cannot imagine an illiterate worker accepting to engrave a text, knowing full well that he cannot read the letters regardless whether they are written in a copy or in Robin's so-called "alphabet modèle." I can even less imagine that any person in his right mind might think to entrust the engraving of his text to an illiterate worker.

Two possible explanations of what happened may be suggested.

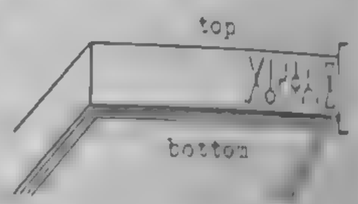
1 - The text was engraved when the lateral sides of the slab o n l y had been finished and polished. Then, it is the carver who inadvertently placed the slab on the wrong side and carved the cavity in what had been the bottom side for the engraver of the text. Then, the engraver had to correct his original text which became senestrograde.

2 - The carving of the cavity and the polishing of the lateral sides being completed, it is the engraver who inadvertently erected the slab with the top side toward him and engraved the text on the lateral side. Then, he realized his error, stood on the other side of the slab and corrected two letters of his original engraving.

In e i t h e r case, however, the original text was d e x t r o g r a d e as proven by the fact that n is dextrograde whether the reader faces the top or the bottom of the standing slab. Here follow two facsimiles illustrating the aforementiond remarks.



side facing
the engraver at work



so photograph accompanied the photostatic copy of the text, it is impossible to know whether the letter z is complete or not and whether the letter t of hmrt is followed by a word divider or not. The answers to these two questions should be readily visible in any normal publication; but Robin's system is abnormal since it was devised for the publication of the text as it is but as he thinks it is. Furthermore, Robin's description of the antiquity states that "le texte . court sur la tranche" and "... jusqu'à la fin" (p.426). But, how close is the end of the text to the upper surface? This question too remains unanswered. Moreover, Robin does not give the letter height. More than the left half of the side must be without any letters; and the letter height is probably around 4.6 cm since the side measures, according to him, "31 cm" x "5,8 cm" (p.426).

X - The BaRoIY collection.

Robin's attitude toward the BaRoIY texts grouped under 49 entries is best described by the verb "muddle" and, if he did not act in this manner, it simply is that he did not realize what he was doing.

1 - The siglum adopted by the publishers of the BaRoIY collection is "BaRoIY 5" STDS complies with Robin's choice once (p.146, ḫyt) but alters the siglum to "BR Yanbuq" anywhere else, including the very same page 146, under the very same entry, ḫyd; cf. also, e.g., p.9, ʾtw; p.31, ʾhd; p.52, ṯrl.

2 - Two introductory examples may be presented as follows.

a - BaRoIY 5bis is described as follows: "au dessus [sic] des deux premières lettres du n°5 et à gauche du n°4, une croix lenement incisée peut se lire t" (p.21, end of the commentary on BaRoIY 5). BaRoIY 7bis is presented as follows: "en dessous du n°6, on trouve quelques traces de lettres et seul un m se laisse reconnaître" (p.23, introduction to BaRoIY 7).
In fact, it is the same sign in both cases, which is not a cross, but a large wasm with the form of t well-known in the Ḫaḍr graffiti (cf. JaPRER, p.47, fig.2, I 1 10).

b - BaRoIY 12 (pp.25 and 27, and photograph on p.26) is read by Robin as "z-Nbʿt" with the comment that "z pourrait être une variante de d" (pp.27 and 74). There is no question of the pronoun z at all. Here again, it is a well-known Ḫaḍr wasm (cf. JaPRER, l.c., A I 5, II 5, C I 5, C II 1, 3, 8, 10, 12 and 16). — Robin's commentary on BaRoIY 12 refers to RoBrDIS 1/5 "et les données dans le commentaire." This commentary (cf. RoBrDIS, pp.138-139) starts with this statement: "la confusion entre les phonemes d et z est exceptionnel en sabéen; on ne la rencontre que dans" (pp.138-139) 15 texts listed on p.139.

(1) Since Robin uses the negative locution "ne ... que," his statement is erroneous; cf. also, e.g., Yatûf 8/2, 12/1, 16b/2, 16c/2, 18b, 22, 24 and 26/2 (cf. JaDSA, V, pp.290-293).

(2) Robin's list of the RES numbers was copied from RES, VIII, p. 162A and, by blindly endorsing RES's readings, he repudiates his statement on the texts published without any photograph (cf. above, pp.279-280).
RES 5043. - Since Robin does not give any reference to any publication, he must have based his opinion on RES's reading. But, RES reads l.1 only, where z is a wasm. The relative pronoun z exists in l.2. The text was republished in JaMAR, VII, p.149, note 172.
RES 5050. - z is the relative pronoun; the family name is hy (cf. JaMAR, IV, p.

[illegible], under Ja 2086).

RES 5071. – There is no reason for isolating z from frm, as RES does. The name zfrm is attested also in RES 3533/2, and zfr is also found in Ja 2777dad.

RES 5073, cf. JaCMYE, p.180: "nbht (RES 5073): z preceding the name is a well-known wasm" with reference to Jaussen, l.c., p.47.

Bellerby-Habban 2b, i, n, o and p. – The copies of the texts are too poor to be trusted, and they cannot be checked on the photograph.

Bellerby-Habban 2c. – For this graffito, cf. JaUT, p.56, commentary on Ja [illegible]: the family name is sml, and the initial name is hll.

Bellerby-Habban 2e. – The text reads as follows: Wasm kmmz mšʿm Wasm. Kammaz [of the family] Masʿum. The large aslant z at the beginning of the text is a wasm.

Bellerby-Habban 2k: there is no z in the text for "zsbt" of RES is ʾsbt ʾAsbat of Bellerby-Habban 2m B/2.

Bellerby-Habban 2m, cf. JaCMYE, p.114, commentary on Ja 2863/2: there is no zin the two texts.

3 – BaRoIY 1 (pp.19–20). – BaRoIY 1 is another text published by Robin "sans illustration;"not even a hand copy is released; cf. his pharisaic statement reproduced above, p.279.

a – He transcribes the text as "Nʿmt-sydnzn." – Obviously enough, Robin's reading cannot be checked. — In his despicable transliteration system, Robin uses the hyphen between two elements composing one unit located between two word dividers, e.g., the relative pronoun OR the conjunction w and the following word. The present use of the hyphen is inexplicable even in his own system. Thus, nobody knows what the value of the hyphen really is here.

b – He translates the text as "Nʿmt le chasseur(?)" (p.19), then, he suggests that "il est possible que sydnzn soit un nom de lignage" p.19), and immediately after, he states that

"il est cependant plus vraisemblable d'y reconnaître un substantif" (p.19); then he goes back to his first suggestion:

"si on préfère reconnaître dans sydnzn un nom propre" (p.20).

What a consistency!!! It is crystal clear that Robin does not a c t u a l l y know what to do with sydnn. It is a c t u a l l y amazing that such a person dares to publish texts.

(1) Robin's commentary on nʿmt gives three series of SA references. Robin's failure to mention an expression, such as "p.ex." – maybe it does not exist in his vocabulary – forces the reader to believe that his series are exhaustive. This, however, is untrue; e.g., Ja 1032/1 is another example of nʿmt as a masculine name. His list of Ar parallels also is incomplete; e.g., add the feminine Naʿmat (cf. [illegible] in Vocabulaire ... des noms des indigènes, Alger, [illegible], p. 250A).

(2) Robin's "bataugeage" could hardly be worse than in his treatment of sydnn.

(a) The true reason for rejecting sydnn as a proper name is not given as such but in fact is the last phrase of Robin's commentary: "Sydnn n'a pas de correspondant dans la tradition arabe." No wonder then that he became a member of the "laudemus invicem" club which is dominated by the full-fledged pan-arabist Beeston! I always thought in the past that everybody was convinced that it was an utopia to expect to find all SA names in the Ar tradition. Unfortunately, I had not reckoned with the gigantic tidal wave of pan-arabism presently sweeping across the shores of SA research. And Robin is a part of that tide, [illegible] [illegible] by his rejection of the proper name sydnn because it [illegible] dans la tradition arabe." However, as Robin has given proof that he does not exactly know the meaning of the words he uses, he might have [illegible] mind, but the reader will never know what it is and, at any rate, the reader can only judge from what he reads. Whatever Robin might have had in mind, [illegible] refer him, e.g., to the personal name "Salidani [illegible] of [illegible] [illegible]. The preceding name is all the more acceptable in that the personal name [illegible] is found in Ḥaḍr Wissmann 19 (cf. Le Muséon, 75 [illegible], [illegible]) [illegible] listed in HaAIC (pp.379–380)!!! Cf. also the name of the city [illegible] (cf. K. Mlaker, Die Hierodulenlisten von Maʿīn, Leipzig, [illegible]) [illegible] not listed by Robin who also fails to inform his reader that the nominal form sydnn is well-known; e.g., bdtnn (temple name, e.g., in CIH 553/19), bdtn ([illegible] name in Ja 2553/6), srwnn (family name in CIH 108/2). Therefore, [illegible] not shrink from hiding from his reader two pieces of information which explain sydnn perfectly, contrary to his own conviction. Would by any chance [illegible] to consider also all those names as nouns?

(b) In Robin's dealing with sydnn as a noun, the [illegible] invalid argumentations he normally uses in his publications is shown with [illegible] clarity.

((1)) His first reason is that the text [illegible] à proximité d'une inscription commemorant une chasse (no.[illegible]) [illegible] as stupid as the following would be: a boy living "à proximité de" his mother is a woman too. There is indeed no proof whatsoever – and [illegible] does not give any – that the author of the text was one of the hunters of BaRoIY 47. Furthermore, even were Naʿmat one of the group of BaRoIY 47, why would he be the only one qualified by the epithet "thehunter" as if he had been the only man engaged in actual hunting? This does not make any sense.

((2)) Robin' second reason is that "dans les graffites de Yanbuq, on relève la mention de l'activité exercée apposée au nom de personne: voir les nos 28, 32, etc, avec la nisbe intercalée entre le nom de personne et la mention de l'activite, le no.47bis." This is not Robin's true reason, but only a post-factum attempt to justify or to render his concoction more appealing. The true reason of Robin's interpretation is that he set up his mind to consider any name of the qtln derivation as a noun + the article in every possible occasion, including BaRoIY 47bis (cf. below), SharaFT 93, where it is a gentilic, and BaRoIY 32 (where SDDS, p.129, endorses Robin's opinion), where it is a family name. Furthermore, that such is the case is illustrated by the fact that in BaRoIY [illegible] he refers to BaRoIY 32 and in BaRoIY 32 he refers to BaRoIY 1. What a beautiful vicious circle! Moreover, the testimony of BaRoIY 28 (cf. below) is irrelevant to the problem at hand because qrēty is determined and cannot be understood otherwise than as a noun.

((3)) Robin's third argumentation actually contradicts his theory of sydnn as "le chasseur(?)" because all the references mentioned by him prove that the noun is syd, not "sydn" .... and Robin is not even able to see such a simple fact!

((4)) Robin's next remark is "si on suppose qu'aucune erreur n'a été commise dans la copie du texte" (p.20). This remark has a manifest political overtone which is aimed at flattering the copyist who is either [illegible] mar al-ʿAydarūs, conservateur du musee de Mukallā" or "M. Bafaqih" himself, [illegible] the principal author of the joint publication of the texts. The truth of the matter is that Robin would not dare to say outright that he favors the theory that the copy contains an error. But, had the copyist not been an official, Robin would [illegible]

only have not only presumed but also affirmed that it was an error. As a matter of fact, when he deals with SA engravers from whom he does have to fear any kind of retaliation, Robin does not beat around the bush. Robin does not use any polite roundabout, Robin straightforwardly accuses them of an error! cf. the case of [illegible] (cf. above, pp. 291-295). The very same political attitude is almost evident throughout the paper because Robin carefully avoids referring to any discrepancy between "la copie du texte" and the reading of the inscriptions published in the article. In fact, the reference of a possible error in the copy is another consequence of Robin's will to bend the text to his preconceived conclusions. The word ʾrdnn poses no problem for anyone who knows SA onomastics and phraseology and is not led by preconceived ideas.

((5)) Robin's fourth argumentation is that "on se trouve donc devant une forme non attestée du mot 'chasseur', construite sur un thème inhabituel" (p.20). This statement being a deduction (cf. "donc") of the preceding gratuitous assumption is most inappropriate because that assumption refers exclusively to the letters themselves and not at all to the interpretation of the word. The "donc" simply makes it clear that, in order to at all cost maintain his preconceived theory, Robin does not shrink from inventing an inexistent word based on "un thème inhabituel." Robin also contradicts himself because he invokes "un thème inhabituel" to foster his invention but in BaRoIY 47bis, he invokes the same "inhabituel" - which is erroneous in the case - to repudiate a normal etymology and retain a root unheard of in Semitics, viz. "ʿfin." Furthermore, the singular substantive formation ʿfin always refers to abstract collectives or nouns, a most unlikely formation to designate a single human being. Moreover, Robin refers to Diaz, 2 which has hlhlhw. This form, although translated by a plural (e.g. dependants in [illegible], p.[illegible]; as "all (the men)" is used instead of "mankind") is not a plural, as both Robin and [illegible] (p.28) claim, but an abstract noun, the [illegible]. Incidentally, Robin erroneously lists that last inscription as "Ystehan" (p.20) instead of "Diaz," the latter being the family name of the author's father, and the former the family name of the author's mother.

c - Another consequence of Robin's despicable transliteration system is that it is impossible to accurately transcribe the text because no information is given on the word divider(s): one, two or three?

In any event, the text means Naʿamat [of the family] Ṣayadnān.

4 - BaRoIY 5 (p.21 and photograph on p. 22).

Robin reads the text as follows: "y(?)ḥ(?)..l(?) d(?)-rq(?)ḥ." The commentary suggests to "lire Yḥ[ʿ'']l?" as the initial name; it also states that "le deuxième mot, sans doute un nom de lignage, ne semble pas attesté." But, Robin fails to inform his reader that the root "rqḥ" (not "rqt") does not exist in Ar. Robin also fails to inform his reader of the exact difference which his fancy transliteration system introduces between a question mark (cf. BaRoIY 3, 6, 7, [illegible] etc.) and a single dot above any letter (cf. also BaRoIY 21, 30, 46, 47 and [illegible]). The text may be read as follows:

Wasm ʾdnm/drfs Wasm Wasm. ʿAdimum, he (of the family) Rafiʿ. Wasm.

The initial wasm is the letter z, and the second may be compare with Ja [illegible], p. 47, A I 1, no.3 with a long staff. For ʾdnm, cf. ʾwdn[m] of Ja 517/1.

5 - BaRoIY 21 (p.31 and photographs on pp.26 and 32).

Robin transcribes his reading as "](?)T(?)rbin Yʿšm."

The photograph on p.32 is practically useless. — Robin's commentary starts with the statement "avant le r, on devine une croix et peut-être un autre signe. Il est possible que cette croix soit un t de type éthiopien, comme dans le n°13/1," nor the second half of the preceding statement, cf. also pp.61 and 74.

a - The Greek cross, which is meant here by Robin, is a well-known feature of graffiti; cf., e.g., Ja 1116, 1121, 1[illegible], etc. Such references or others are irrelevant to the case at hand and cannot be replaced by an expression, such as "type éthiopien" which is so vague as to be hardly understandable and all the more so that the expression is synonymous of "en éthiopien" mentioned on p.47 in the commentary on BaRoIY 45. If Robin means the Ethiopic alphabet, what is the advantage of such an erroneous comparison? If he speaks of the old inscriptions found in Ethiopia - but he does not say it -, then the reference is not a pleasant one because the Saint Andrew's cross as t is used about twice as often as the Greek cross in the old Sab inscriptions from Ethiopia and this proportion is certainly reversed in the old Ethiopic texts, such as, e.g., the [illegible] texts where [illegible] Andrew's crosses in text A and 3 in text C against [illegible] Greek crosses in text B (cf. J. Preaux, Inscriptions de l'Éthiopie antique, Leiden, [illegible]).

b - What is visible to the right of rin on the photograph of p.32 is an horizontal row of four dots and two vertical strokes separated from each other by a space almost as wide as the length of the series of dots. The name is rin [illegible] cf. Qat Groom-Beihan 13/1.

c - In BaRo 13/1, the letter involved is a potent cross, not a Greek cross. The bars perpendicular to the main strokes are very short but they exist. — Robin also notes "pour Trbin, nom de personne, voir [illegible] 4[illegible]." But trbn is also found in Sab Murayqan/6 (city); I say also all that trbn as a family name occurs in the graffiti from the country of Museres. - Finally, Robin's reading of "Y[illegible]" cannot be confirmed on the photograph.

6 - BaRoIY 22 (p.31 and photograph on p.32).

The text exhibit the same phraseology as that of Ga 67 (cf. above, p.284) where Robin's opinion on mhrb is discussed. It reads as follows:

tbʿt	1	Tabʿat,
dmhrb/	2	he of the bodyguards
dmrtdm	3	of Martadum.

As a consequence of Robin's erroneous habit of not mentioning any word divider, the reader would never know, unless he checks the photograph, that there is one word divider at the end of l.2 — The commentary states that the reading of tbʿt in Ga 137 is "peu sûre." This statement is erroneous; cf. already JaMAH, II, p.27. — Robin repeats his erroneous remark on Sontay 115 (cf. JaMAH, l.c., pp.26-27). If Robin is unable or unwilling to read a clear photograph (cf. le Muséon, 71 [1958], pl.5 between pp.112 and 113, no.[illegible]), he should clear out the field instead of pestering it with his numerous fallacious concoctions. — Robin translates tbʿt as "des d-Mrtdm." where he commits two errors:

a - d is not a part of the name; and

b - It is an error to take for granted that mrtdm is a "nom de lignage" (p.70), which would mean a family name in the present case.

Then, how can a family or "lignage" have mhrb, a "chancellerie" or, as [illegible] puts it a "?palace/royal court/chieftains- - ?" (cf. above, p.284)? Really, when faced

ally have not only presumed but also affirmed that it was an error. As a matter of fact, when he deals with SA engravers from whom he does have to fear any kind of retaliation, Robin does not beat around the bush, Robin does not use any polite roundabout, Robin straightforwardly accuses them of an error; cf. the case of [illegible] (cf. above, pp. 291-293). The very same political attitude is also evident throughout the paper because Robin carefully avoids referring to any discrepancy between "la copie du texte" and the reading of the inscriptions published in the article. In fact, the reference of a possible error in the copy is another consequence of Robin's will to bend the text to his preconceived concoction. The word gyion poses no problem for anyone who knows SA onomastics and phraseology and is not led by preconceived ideas.

((5)) Robin's fourth argumentation is that "on se trouve donc devant une forme non attestée du mot 'chasseur', construite sur un thème inhabituel" (p.26). This statement being a deduction (cf. "donc") of the preceding gratuitous assumption is most inappropriate because that assumption refers exclusively to the letters themselves and not at all to the interpretation of the word. The "donc" simply makes it clear that, in order to at all cost maintain his preconceived theory, Robin does not shrink from inventing an inexistent word based on "un thème inhabituel." Robin also contradicts himself because he invokes "un thème inhabituel" to foster his invention but in BaRoIY 47bis, he invokes the same "inhabituel" - which is erroneous in the case - to repudiate a normal etymology and retain a root unheard of in Semitics, viz. "ʿfdm." Furthermore, the singular substantive formation qtln always refers to abstract collectives or nouns, a most unlikely formation to designate a single human being. Moreover, Robin refers to Diaz/2 which has bklnhmw. This form, although translated by a plural (e.g. dependants in JaMAR, p.96) as "all (the men)" is used instead of "mankind") is not a plural, as both Robin and SDBS (p.28) claim, but an abstract noun, the dependency. Incidentally, Robin erroneously lists that last inscription as "Esteban" (p.22) instead of "Diaz," the latter being the family name of the author's father, and the former the family name of the author's mother.

c - Another consequence of Robin's despicable transliteration system is that it is impossible to accurately transcribe the text because no information is given on the word divider(s): one, two or three?

In any event, the text means Naʿamat [of the family] Ṣayadnān.

4 - BaRoIY 5 (p.21 and photograph on p. 22).

Robin reads the text as follows: "y(?)ṣ(?)..l(?) d(?)-Rq(?)ṣ." The commentary suggests to "lire Yṣ[ʿ']l?" as the initial name; it also states that "le deuxième mot, sans doute un nom de lignage, ne semble pas attesté." But, Robin fails to inform his reader that the root "rqṣ" (not "rqt") does not exist in Ar. Robin also fails to inform his reader of the exact difference which his fancy transliteration system introduces between a question mark (cf. BaRoIY 3, 6, 7, 10, etc.) and a single dot above any letter (cf. also BaRoIY 21, 30,46, 47 and 49). The text may be read as follows:

wasm ṣdnm/drfṣ Wasm Wasm. Ḥadimum, he (of the family) Ḥāfiṣ. Wasm.

The initial wasm is the letter z, and the second may be compare with JaMAR, p. 47, A I 1, no.3 with a long staff. For ṣdnm ,cf. ṣwdn[m] of Ja 517/1.

5 - BaRoIY 21 (p.31 and photographs on pp.26 and 32).

Robin transcribes his reading as "](?)T(?)rb:n Yʿšm."

The photograph on p.32 is practically useless. — Robin's commentary starts with "Il est vraisemblable que le r,on devine une croix et peut-être un autre signe. Il est possible que cette croix soit un t de type éthiopien, comme dans le n°13/." For the second half of the preceding statement, cf. also pp.6 and 74.

a - The Greek cross, which is meant here by Robin, is a well-known feature of graffiti; cf., e.g., Ja 1116, 1121, 1482/2, etc. Such references or others are irrelevant to the case at hand and cannot be replaced by an expression, such as "type éthiopien" which is so vague as to be hardly understandable and all the more so that the expression is synonymous of "en éthiopien" mentioned on p.47 in the commentary on BaRoIY 45. If Robin means the Ethiopic alphabet, what is the advantage of such an erroneous comparison? If he speaks of the old inscriptions found in Ethiopia - but he does not say it -, then the reference is out a place because the Saint Andrew's cross as t is used about thrice as often as the Greek cross in the old Sab inscriptions from Ethiopia and this proportion is certainly maintained in the old Ethiopic texts, such as, e.g., the Sāfrā texts where 11 Saint Andrew's crosses in text A and 2 in text C against 3 Greek crosses in text B (cf.A. J. Drewes, Inscriptions de l'Éthiopie antique, Leiden, 1962).

b - What is visible to the right of rbn on the photograph of p.26 is an horizontal row of four dots and two vertical strokes separated from each other by a space almost as wide as the length of the series of dots. The name is rbn Pabbān; cf. Gat Groom-Beihan 13/1.

c - In BaRo 13/1, the letter involved is a potent cross, not a Greek cross.The bars perpendicular to the main strokes are very short but they exist. — Robin also notes "pour Trbin, nom de personne, voir RES 4713." But trbn is also found in Sab Muraygan/6 (city); I may also add that trbn as a family name occurs in the graffiti from the country of Mukerās. - Finally, Robin's reading of "Yʿšm" cannot be confirmed on the photograph.

6 - BaRoIY 22 (p.31 and photograph on p.32).

The text exhibit the same phraseology as that of Ga 67 (cf. above, p.284) where Bobin's opinion on mrb is discussed. It reads as follows:

tbʿt	1	Tabʿat,
dmhrb/	2	he of the bodyguards
dmrtdm	3	of Martadum.

As a consequence of Robin's erroneous habit of not mentioning any word divider,the reader would never know, unless he checks the photograph, that there is one word divider at the end of l.2 — The commentary states that the reading of tbʿt in Ja 137 is "peu sûre." This statement is erroneous; cf. already JaMAR, II, p.27. — Robin repeats his erroneous remark on Bombay 115 (cf. JaMAR, l.c., pp.26-27). If Robin is unable or unwilling to read a clear photograph (cf. Le Muséon, 71 [1958], pl.5 between pp.112 and 113, no.580), he should clear out the field instead of pestering it with his numerous fallacious concoctions. — Robin translates dmrtdm as "des d-Mrtdm," where he commits two errors:

a - d is not a part of the name; and

b - It is an error to take for granted that mrtdm is a "nom de lignage" (p.70), which would mean a family name in the present case.

Then, how can a family or "lignage" have mhrb , a "chancellerie" or, as SDBS puts it a "?palace/royal court/chieftains- - ?" (cf. above, p.284)? Really, when faced

with such interpretations, the reader must admit – what else can he do? – that each of those authors either does not understand the real meaning of the words they use or is a "minus habens." mrtḥm, which is a very well-known name, is the name of bt't's chieftain.

7 – BaRoIY 28 (pp.3[illegible]–40 and photographs on pp.32 and 38).

Robin reads the text as follows:

" 1	ʿly w-Gblt grēt=	ʿly et Gblt, gardiens du bé-
2	y Brlm d-Yz'n	tail de Brlm d-Yz'n."

The only word in need of explanation is the epithet grēty which Robin translates as "gardiens de bétail" and, following suit, SRRS as "herdsman –?" (p.107). It seems obvious, however, that the "gardiens de bétail" would never be a part of a hunting expedition unless, of course, the livestock be given a few days vacation for the duration of the expedition. It is also ridiculous of Robin to even suggest, as he does, that the 14 women accompanying the Ḥaḍr king ʾIlʿadd Yalut to the fortress of ʾAnwadum where he accomplished his official ceremonies (cf. Ḥaḍr Ja 919/5) were "herdswomen," some kind of cowgirls of the past. These women had to be persons of distinction to be invited to accompany the king. Furthermore, Robin states that "on supposera que grēt, malgré le suffixe -t, désigne ici une activité exercée par des hommes" (p.39). Such a statement needs a justification which is not forthcoming. The statement is actually based on the "fait que ʿly and Gblt ne sont attestés pour le moment que comme nom d'homme." This affirmation is true, but does not at all justify Robin's deduction. The name gblt can be feminine because of the -t ending. The name ʿly is masculine when compared with Ar ʿulyā, feminine of ʾaʿlā "higher; highest" (cf. Lane, pp.2146B and 2147C). Moreover, Robin rejects my interpretation of grēhtn of Ḥaḍr Ja 919/5 as "guère vraisemblable; grēhtn n'est pas une nisba" (p.39). The absolute feminine plural grēhtn is built, e.g., as the construct feminine plural ʾlhty (e.g., RES 2693/5).

SRRS also refers "grēt," to RES 4664/1. But a recent study of both the photograph and the squeeze of the text indicates that the word is grdt. The word grd is referred by SRRS (p.106) to "R 4183/1," an error instead of RES 4813/1. For this text, cf. JaMYḤ, pp.34-35. For grd loanmonger, cf. JaMAR, III, p.32. SRRS does not translate grd but indicates that the word is a "title of functionary–," which is not a translation at all. It is a well-known fact that most of the loanmongers in Arabia are NOT functionaries but individuals conducting their own private business.

The text may be read as follows:

ʿly/wgblt/grēt	1	ʿUlyā and Gablat, the two Qurayšite
y/brlm/dyz'n	2	women of Barlum, him of (the clan) Yazʾān.

8 – BaRoIY 45 (p.47, and photographs on pp.38 and 48).

Robin reads the texts as follows: "Ḡwš d-Bhr.y.."

a – Robin does not mention that there is a gap between the two photographs where the letter b should be. This letter, which is not to be found on the photographs, must remain doubtful since it could also be ḏ.

b – Here again, because of Robin's despicable transliteration system, the reader cannot be aware of the absence of the word divider after ġwš unless he studies the

tograph on p.38.

c – Robin equates ġwš with ġwt, an equation which has been well-known for a long time already; cf., e.g., ġwtl of Gat Sic 3962, no.72, the only necessary reference that Robin should have given, but he does not. It is ridiculous of him to say "si on accepte notre hypothèse."

d – Robin speaks of "h avec la fourche en bas comme en éthiopien." Here, as in the case of t of BaRoIY 21 (cf. above, p.297) and since the text involved is a graffito, it is snobish to refer to "éthiopien' as the form is very well-known in SA graffiti; cf., e.g., JaPHR, p.43, fig. 1, no.7; Ja 1432/1, 1526/3, 1523/2, etc., and more recently Ḫaz 17c, g, h and 'Ba in JaMAR, X, pl.6 and 7. That form of h is also founds in old texts, such, e.g., as among the rock inscriptions of Ḏ. ʿAmūd al-ʿAyraf Ja 2901b, 2902, 2903a, and Gat Ja 863/1, 4 and 5. These texts are a good proof that the form was used long time before the ancient Ethiopians borrowed it from Sab and started to use it.

e – Robin reads Y as "ry;" thus, taking two wasms for two letters. For these two wasms. cf. JaPHR, p.47, A I 1, no.2 (for the left wasm) and A I 4, II 4 and C I 4 (for the right wasm).

f – Finally, Robin speaks of "ḫ avec appendice en diagonale," and refers also to the al-Ḫazāʾin graffiti, where he publishes this erroneous statement, viz. "on notera que ces formes de l et du ḫ ne se rencontrent pas ailleurs." Cf. my remittal of such an obvious error, cf. JaMAR, X, p.48. Robin states that his "ḫ avec ..." is also found in "Ja 1052/2, lettre lue b." Robin mistook one of the numerous small features of the extremely pitted surface of the stone, which does not cross the width of the rectangle of the letter, as a part of the letter. For other remarks on Ja 1052, cf. above, pp.97-101.

g – In his "commentaire général" on palaeography, Robin writes that

> " Le ḫ s'écrit a[illegible]
> de deux façons différentes, [illegible] et [illegible], et même de trois [illegible]
> prend en considération le n°45 qui emploie un type d'alphabet
> particulier " (p.61).

The preceding affirmation calls for the following remarks.

(1) The two forms reproduced in the statement do NOT exist in the Yanbuq collection published in BaRoIY; they are distorted reproductions of the letters of BaRoIY 45 and, e.g., 47/4, respectively.

(2) The ḫ of BaRoIY 5 does not belong to "un type d'alphabet partilier."

(3) It is clear that Robin had first discarded the preceding ḫ from his presentation, but no reason is given for such an irrational initiative.

(4) All the forms of ḫ listed on p.74 among the "lettres de forme inhabituelle," viz. BaRoIY "23/4, 37,38/1 et 42" (to be corrected to 42/1) are different from the two letters represented in p.61.

The text may be read as follows:

ġwš d(b or d?)h	Double wasm	Ḡawš, he (of the family) (Ba'bh or (Ḏay'h.
		Double wasm.

For bh, cf., e.g., Ja 2762s; the family name could also be ḏh Ḏayh (cf. HI 57).

Here follows a summary presentation of the evolution of the letter *ḥ*:

No.1: = the ordinary form; e.g., Ḥaz 171 in JaMAR, X, pl.7, center.

No.2: = the basic form and origin of all the following variants; e.g., RoRa 8b and Ḥaz 18c in JaMAR, l.c., right top and left center, respectively. The outside aslant stroke of the original letter is moved inside the rectangle: starting from one of the two upper angles, it crosses the rectangular space diagonally to reach the bottom end of the opposite vertical staff.

No.3: cf. Atlal, 6 (1982), p.139 and pl.124A; a variant of type no.2 in that the lower extremity of the aslant stroke does not quite reach the lower extremity of the opposite vertical staff.

No.4: = BaRoIY 45;

No.5: cf. BASOR, No.102, April 1946, p.4 } two variants of type no.2: the aslant stroke starts not at the angle itself, but at a spot close to it either on the horizontal bar or on one of the two vertical staffs. In no.5, the aslant stroke is protracted somewhat below the lower level of the letter heights: the worker's tool went just a little too far down.

No.6: = an unpublished graffito from al-Ḫazā'in; the link between nos.3, 4 and no.7: the aslant stroke is shortened so as to reach the opposite vertical staff in its lower half.

No.7: = RES 4685/4: an abbreviated form of no.3: the lower half of the vertical reached by the aslant stroke is dropped; therefore, this new development is a return to a characteristic of the basic form no.2 where the aslant stroke reaches the bottom end of the vertical staff opposite to its start.

In nos. 1-7, the inside stroke is always strongly aslant; this feature also differenciates *ḥ* from any later form of *b* with an ornamental horizontal inside bar.

No.8: = BaRoIY 42/1, which Robin erroneously traces "" on p.61, shows a shortening and the straightening of the central stroke which loses half of its length next to the long staff; cf. below, no.11.

No.9: = BaRoIY 37 is the embelishment of no.8 by the replacement of the short central horizontal line by a triangular appendix.

No.10: = BaRoIY 23/4 and 38/1: the symplification of no.9 by the removal of the short vertical stroke connecting the triangular ornament with the left end of the horizontal bar.

No.11: = Ja 2819; it derives from a form unattested so far, . This form is derived from no.7 in which the aslant stroke has become horizontal. This unattested form rotated 180° and with the vertical staff hanging down from the left extremity of the lower horizontal stroke is no.11. This unattested form also is the immediate origin of no.8.

A final note should be devoted to Beeston's statement which reads as follows: "Occasionally, in recent texts *ḥ* has an aberrant form with only a single vertical and a gibbet-like cross piece" (cf. BeSC, p.6, par 1:6(e)). In the case of, e.g., both J. Pirenne's book on palaeography and J. Ryckmans' understanding of the graffiti (cf. above, pp.189-200), I most vigorously denounce the

realistic approach to palaeography by Beeston who, riveted on, and blinded by, the monumental alphabet, declares "aberrant" - an adjective which he picked up from Pirenne's book - any other letter form as if the letters had to remain set in an invariable canon and could not in the least evolve in diverse directions. Furthermore, Beeston should have provided his reader with at least one reference because the latter is entitled to at least that much courtesy.

9 - BaRoIY 46 (pp.47 and 49, and photograph on p.38).

Robin speaks of "un graffite médiocrement tracé [qui] se lit avec difficulté" (p. 47) and his "lecture, peu sûre" (p.49) reads as follows: "z?-mrh.mrm" (p.47) without any translation!

Robin's expression "médiocrement tracé" belongs to a haughtily patronizing attitude which has eyes only for the monumental alphabet and its use by professional engravers, but the adverb "médiocrement" is much too mild to characterize his handling of the graffito.

If "mrhm" without any question mark is listed in the index (p.69) and without any remark on how he understands the word, the text is not listed in the same index under "z" (p.74, twice); thus, the reader does not know what Robin thinks of that "z?", if anything. Furthermore, Robin's transliteration uses the question mark above "mrm" but a dot above the following "m." What is the difference between these two gimmicks, if any?

The graffito reads as follows: z mrm z. Wars. mrhm, wasn.

For the use of the wasm z in Saf, cf., e.g., JaBoom, p.47, fig. 2, A I 5, A II 6, C I 5, C II 1, 3, 8, 10, 12 and 16. - mrh, cf. Ar mirhim "a difficult, arduous... affair, or business" (cf. Lane, p.2488). Cf. the personal name Mr Hmm in Ja 21g, in Saf, e.g., Hall 4,2-435/2, and in Ḫaḍr Mr[ʿ]ly in RES 3512 E/2.

10 - BaRo 47bis (pp.57-58, and photograph on p.48).

Robin's treatment of the text may serve as yet another outstanding example of "patauguage." He reads the inscription as follows:

"Yʿfdn Yʿfm
hdryin g.d.lin le Ḫaḍramite, graveur."

Robin's commentary on the nominal form yʿfm is that "dans la mesure où il est inhabituel de trouver un nom propre en forme d'inaccompli pourvu de la mimation, nous rattacherons ce nom à la racine 'FM, non attestée" (p.58).

The first part of Robin's statement is the normal consequence of both his pan-arabism and his ignorance of SA onomastics. For the second part, cf. above (p.296), his commentary on BaRoIY 1, where "un thème inhabituel" is accepted to prove an inexistent form! Here, the same "inhabituel" is also invoked exactly contrarily ... to erroneously suggest an etymology involving an inexistent root, viz. "'fm." Robin's statement on the "racine 'FM, non attestée," is aimed at deceiving the reader because "non attestée" is not synonymal of inexistent. Had Robin specified that his "'FM" did not exist in Semitic languages, he would have given his reader a valid reason for rejecting his etymology. Another "patauguage" of Robin is that his "'FM" becomes "'F(W)" on p.66! What is the justification of these parentheses? Of course, Robin does not give any. Finally, the yaqtil nominal derivation is well-known; cf., e.g., yaḥmad (RES 2848), yaṣʿam (RES 2224-2?) and yaḥmum (e.g., Ja 1301/2). The name yʿfm is another yaqtil derivation; thus, Yaʿfum.

"g.d.lin" the two initial letters, although doubtful in the transli-

teration – provided that it is what the dots above the two letters actually mean – become certain in the commentary, the translation and the index (p.67), and the article is not rendered in the translation, viz. "graveur." That Robin's understanding of gdln is wrong is proven by the fact that the offical "graveur" is the author of BaRoIY 49 (cf. below). Finally, the reading of the two initial letters as gd is fairly certain. Robin relates gdl to "gyl (= gdl)" (p.58). But, the two Ar roots are clearly different:

jadala "to be erect, firm;" jadila "to be, become, joyful, glad, happy"
(thus, jidl "trunk, stem;" and jadil "erect in his place" and
jadilan "joyful, glad, happy") and
jazala "to cut something in two pieces"
(thus, jizlat "a piece, or portion cut off)
(cf. LaAEL, respectively, pp. 398C-397B and 420C-421A); cf. also
Fraenkel, respectively, pp.1389A-1390B and 1500B-1503A; and
Wehr, II [1976], respectively, pp.103 and 111A).

SGHS does not list gdl among his entries (p.49).

Here again, gdln Gadlân is a family name.

11 – BaRoIY 49 (pp.59-60, and photograph on p.48).

Robin reads the text as follows:

"1 Mrtdim d-Sh.yim mg=	Mrtdim d-Şhyim, le manda-
2 d'in.brt? [w]qh-hw 'mr=	taire, là où ses seigneurs lui or-
3 'hw l.-[t]strn dn.	donnèrent d'écrire ce
4 mandin	texte."

Here again, the reader notes the use of two gimmicks, viz. a dot and a question mark, without ever being told what their difference really is. He also notes that the n of the family name and the conjunction "l" (l.3), doubtful in the transliteration, become certain in the translation. Robin's translation is very strange because it involves a dependent phrase introduced by "là où" which is not related to any antecedent phrase and which is considered as absolutely certain although there is no trace of it in the text.

The text may be read as follows:

mrtdm/dshym/mg	1 Martadum, he of (the family) Sahayum, the super-
d'n/bry/[ywm/]wqhhw/'mr	2 visor, has cut [this, when] had ordered him his
'hw/l,h,strn/...	3 lords to engrave the ... of
mndn	4 this inscription.

Ll. 1-2: msd', cf. Ar sadiya "to stand erect and look" (cf. LaAEL, p.1650C, etc.); the word may be translated supervisor.

L. 2: bry, instead of "brt?" or "la dernière lettre se lit y ou t" (p.59). The triangular form of the lower appendix of the third letter is clear. Cf. Ar bara (i) "to form, fashion, by cutting; shape out" (cf. LaAEL, p.137B). A conjunction is missing between the two verbs: ywm was forgotten by haplography with bry: bry/ywm. Such a conjunction is normal in this type of phrasaeology.

L. 3: Robin copied the 5th form "[t]str from CIH 728/2, which deals also with the engraving of a text in the mountain. But, the upper section of h is still

visible on the photograph. — At the end of the line, there seems to be three letters instead of two, as in Robin's reading. Furthermore, the two central lines which Robin incorporates in his "d" are aslant to the right, instead of being horizontal as in d of l.1, and they seem to be part of two long scratches in the stone.

The preceding presentation of C. Robin's work, which is a part of the epigraphical section of his thesis, contains the basic reason of my unwillingness to review the theoretical section of that thesis, which is based on the kind of aberrations and distortions of the epigraphical material such as shown in the preceding pages; that section is not worth discussing.

Having reached the end of the preceding review of GHS and of the individual work of its authors as well as the literary production of the new full-fledged member of the "laudemus invicem" club, I find it impossible to summarize all the preceding 240 pages. If, however, the reader has the patience to read all those lines or any section he chooses and, therefore, to follow step by step the development of the aberrations, distorting arguments, downright irrational and/or nonsensical theories or opinions of those authors as well as their systematic vindictive partisanship, I am certain that he too will feel, as I do, nothing but loathe for those authors' work and sorrow for the important setback incurred by SA research.

The following division belongs to p.229, immediately above "12 – NaNN 19/4."

e – Müller's publications reflect the preceding situation perfectly. His "Ausgewählte und kommentierte Bibliographie des Jahres 1979 (cf. AfO, 27 [1980], p.487B) or his "Ausgewählte ... des Jahres 1980 (mit Nachträgen für das Jahr 1979)" (cf. l.c., 28 [1981-1982], p.434B) have no entry for Preissler's paper. Therefore, Müller discovered – or was told about – Preissler's paper in 1981. Finally, his "Ausgwählte ... des Jahres 1981 (mit Nachträgen für die Jahre 1979 und 1980)" (cf. l.c., 29-30 [1983/1984], p.497A) lists Preissler's paper. In an apparent move to foster his popularity in his country but also to make himself forgiven for his great lack of information, Müller goes out of his way to write a five(5)-line summary of a paper of 42 lines +9 lines of notes. Besides, he repeats Preissler's erroneous claim, viz. "auf Grund einer verbesserten Lesung in Z. 8." It remains to be seen whether Müller will ever inform his AfO reader that the mention "einer verbesserten Lesung" was an erroneous information; it was not done in "Ausgewählte ... des Jahres 1981" (cf. l.c., 29-30 [1983/1984], pp.493-497). Furthermore, since he speaks of "auf Grund – des Vorschlags," he endorses Preissler's suggestion of an obvious reinterpretation of hbt as "Überfall."

A - Armenia

Darch Vaseni P.[illegible]

B - [illegible]

[illegible]

C - [illegible]

[illegible]

Ba 578/22: P.205; /26: P.[illegible]; Ja 2670/2: P.72
1841; /28: P.95; /23-24: 2722: P.72
586/3-6: P.95; /23-24: 2726: P.72
FP.2[illegible]
591: P.[illegible]
603/5: P.253
616: P.[illegible]
618: P.217
631/22-24: P.[illegible]
632/[illegible]: P.262
635/45: P.259
647/10-21: FP.2158;
/26-27: P.[illegible]
649/34-40: FP.2[illegible]
651/12-14,20-21: P.[illegible]
655/11-13: P.2651
/14: P.[illegible]
669/8-12,22-24:P.282
670/8-11:P.204, 2[illegible]
700/1-3: P.262
709: P.237
717:P.2289; /3-9: FP.
2206; /[illegible]: P.224
731: P.228
735/1[illegible]-12: FP.22[illegible]
739/16: P.253
750/7: P.205
751 = Cilan 21:P.225
/[illegible]/10-21 FP. [illegible]
919/1,4-5:P.65
949: FP.[illegible]
978/1: P.66
1028/3-4: FP.[illegible]
/7: FP.1[illegible]
1040: P.200
1044: P.[illegible]
1050: FP.[illegible]/21:P.29[illegible]
1526: P.198
1619 = YL 23 = Sirjin
19: P.207
2[illegible]09: P.2[illegible]/12: P.2[illegible]
2122: FP.19[illegible]
2135: P.19[illegible]
2147/7-9: FP.24[illegible]
2224: P.1[illegible]
2253 = YL 24 = Sirjan
14: P.207
2354 = YL 25 = Sirjan
1:FP.[illegible]
2355 = Sirjan 1:P.208
2356 = YL 26A = Sirjan
Jan 34:P.208
25[illegible]: P.[illegible]

Ja 2[illegible]: P.[illegible]
1[illegible]: P.[illegible]
[illegible]: P.[illegible]
[illegible]: P.[illegible]

[illegible]

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[illegible] 78b: pp.2ff
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83b = Dghty 56,2 = Ph 218 (a) 2:pp.7ff
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89 = Mudayyin 1: p.37
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516: p.13
530: p.13
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560: pp.11ff
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695, cf. 696
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2 = JaT 95
3 = JaT 96
WiAM T8 = HaLi 58
56: p.22

Word list

A - Ḥas

ʾh (pers.s.) "sh: Ja 1052/3-4
ʾl (pers.s.) Ja 2970/3, [4]
ʾfkl (pers.s.) Ja 1052/1-2
bdlt (pers.n.) Ja 1052/1
bnt (pers.s.) (Ja 1052/2)
dʾt (fem.rel. pron) [Ja 2970/3,4]
wgr (s.) [Ja 2970/1]
wdʾb (magic form.) Ja 1052/4
wydh (pers.n.) Ja 1052/4
ḥr[(fem. pers.n.) Ja 2970/1-3
ybš (div.) Ja 1052/2
mʾdb (pers.s.) Ja 1052/3
nylt (pers.n.) Ja 1052/1
-sh (pers. pron.) cf. ʾh
ʿwr (clan n.) (Ja 2970/3-4)
sdqh (pers.n.) Ja 1052/2-3
qbr (s.) [Ja 2970/1]
šwdb (clan n.) (Ja 2970/4)

B - Liḥ

ʾbd (v.) JaL 133/2
ʾmzdlh (pers.n.) Stiehl 31/1-2
bdlm (pers.n.) Stiehl 31/1
tgs (pers.n.) JaaL 315
twfr (2nd pers.n.) Stiehl 31/2

ʾ - SA

ʾ (n) ScM 7a/2

ʾbbt (fem.pers.n.) YM 389/3

ʾbgrb (pers.n.) YM 1044B

ʾbhy (month) hm: RES 4176/1

ʾbkk (fem.pers.n.) Ja 751/1, 11

ʾbkrb (pers.n.) Ja 548, 769/7

ʾbfʿr (fem.pers.n.) CIH 641, 504/4

ʾbrh (pers.n.) CIH 541/1

ʾbhmr (pers.n.) Ir 37/10,11,19.

ʾbkn (tribe n.) SharaFT 93/2

ʾbn (pers.s.) YM 390/1; mhw: YM 281/2; p.244; = ʾbnt in mhw: Ir 13 par 7

ʾd (s.) ScM 7a/4

ʾdn (s.) hm: p.186; mhw: (Ja 2147/8); mg: RES 4273/4

ʾdnt (place n.) dm: YM 390/8

ʾdl (pers.s.) ScM 15/2

ʾdmw (pers.n.) ScM 6a

ʾw (conj.) rm: RoFH 111/3

ʾwkm (2nd pers.n.) Ja 631/22-23; YM 590/1

ʾwl (v.) pl.: mw: Ja 577/7; cf. 4th form hʾwl, 5th form tʾwl

ʾwlt (2nd pers.n.) Ir 37/11, 19

ʾwm (place n.) pp.107-109 and 133; CIH 549/5-6; Ir 37/18; Ja 751/3, [YM 394/2-3]

ʾwt (pers.s.) pl.: Ir 12 par 4; mhw: Ir 12 par 5

ʾhd (number) Ir 37/13-14, RES 4176/8

ʾhgn (2nd pers.n.) Ir 13 par 7

ʾh (pers.s.) mhw: Ir 37/21

ʾhd (pers.s.) dual: mn: CIH 407/26; Ja 649/36

(v.) pl.: mw in fm: (YM 390/6)

ʾhhr (v.; ʾhr) RES 3257/4.

ʾhr (v.) cf. 2nd form ʾhhr.

ʾhrr (s. in mh: RES 3348/4

ʾht (fem.pers.s.) YM 544/2; mhmw: YM 414/1

ʾhthrw (fem.pers.n.) CIH 541/1

ʾyf (s.) RES 3956/3

ʾyyt (s.) Ja 2109/12

ʾymn (2nd pers.n.) RES 4345/2

ʾyn (pers.s.) Ja 577/7

ʾykrm (place n.) Ja 576/7

ʾl (neg.) CIH 504/5; RES 4176/1; RoFH 111/2-3; YM 441/8-9

(pers.s.) mhmw: CIH 41/3

ʾlh (div.) lm RES 4782/1

ʾlh[(pers.n.) CIH 6/1

ʾlht (fem.pers.s.) YM 386/2; pl. (ʾʾlt) my: RES 2693/5

ʾlw (pl.dem.pron.) Ja 2855/2

ʾlkrb (pers.n.) Gl 1573/4-5

ʾlm (s.) pl.: [illegible] 2693/5, 4176/8; sing.: RES 4176/8

ʾlmm (place n.) Sa 48/2-3

ʾlmq (div.) YM 441/2; = ʾlmqhw = ʾlmqh.

ʾlmqh (div.; = ʾlmq = ʾlmqhw) [CIH 394/2; Ir 13 par 7,12; Ja 550/2, 577/16,751/2, 5, 9; RES 4176/1-2; YM 390/4, 6, 9-10, (391/8-9, 392/6-7), 440/7,10; 5-6; bm: Ja 751/12, (YM 394/13); lm: CIH 389/5

ʾlmqhw (div.; = ʾlmq = ʾlmqh) Ir 37/18, YM 441/9

ʾlt (pers.s.; = ʾlht) YM 386/4

ʾmkhb (pers.n.) dm: ScM 7b.

ʾmr (s.) YM 390/4

(v.) YM 1044B

ʾmt (fem.pers.s.) CIH 504/1; RES 3956/1, 4273/11; mhw: Ja 717/4-5, 751/11

ʾn (fem.pers.n.) YM 71/2

ʾn (subol.part.) CIH 541/4

ʾn (pers.n.) Gl 1782

ʾn (place n.) pp.84f; Ja 949/3

ʾnt (pers.s.) RES 4194/2; RoFH 111/1; YM 547/2

ʾnt (fem.pers.s.; = ʾtt) pl.: ʾʾnt in mhmw: Ja 576/6.

ʾnt (pers.s.) pl.: CIH 407/25; Ir 13 par 7, 12; YM 391/1

ʾnm (pers.n.) CIH 396/3, Ja 632/1

ʾsbt (pers.n.) Bellerby-Hatban 2x

ʾsy (v.) pl.: mw in km: Ir 28 par 2; cf. 4th form hʾsy.

ʾsrm (pers.n.) RoFH 104/2

ʾrb (s.) pl.: ʾm: CIH 352/5

ʾrd (s.) YM 281/3, 390/3; bmhw: YM 453/2-3

ʾgwd (2nd pers.n.) Ir 37/13, 15, 22

ʾgʿrn (tribe n.) Ja 1028/3

ʾtw (v.) dm: Ir 37/18-19; cf. 5th form tʾtw.

ʾt (pers.s.) pl.: RoRycM 1/8

ʾtr (s.) RES 3951/5

ʾt (fem.pers.s.; = ʾntt) YM 386/3

b (prepos.)

(invoc.) cf. ʾlqh

(loc.) cf. ʾrd, mdl, dt, hm, wtw, hlf, gfr, kbt, kdn, mb, mth

(temp.) cf. hm, hrf, kl, m, ʾrdt, dr, tny

(orig.) cf. ʿbr; Ja 751/8; b = bn = m

(modal) cf. dlt, dt, hw, hmw, hn, hrr, wfy, wkbr, kl, mlk, mqh, mm, ʿnn, ʿbr, ʿn, ʿnt, rdʾ, ʾbr.

(symbol) ScM [illegible];

bʾn (s.) pl.: mt p.259; YM 394/13,440/9

bʾr (s.) mg: H 2 c/3

bl (s.) RES 3688/7, 3884bis/5

bhan (tribe n.) ScM 15/2-3

bhf (v.) Ja 2762n.

bh (pers.n.) dm: (BaRoIY 45)

bhn (pers.n.) Kortler 7c/2

bhr (s.) Ist 7608bis/3

bht (s.) Ja 1526/4

bhtn (clan n.) YM 71/2

bm (2nd pers.n.) p.77

(prepos.) Ga 3/6

byt (s.) p.105; H 2 c/2-3; Ir 37/16; Ja [577/16], 651/13, 949/2; RES 4273/1; YM 71/1; mhmw: Abd 10/4; Ga 42/5, 69/5; RoFH 104/3; YM 363/4; dual: my in mhmw: CIH 41/2; dual: mhmn: Ja 651/12-13, 14; pl.: ʾm: Fakhry 3/8.

bkln (pers.s.) mhmw: Diaz/2

blt (s.) Ir 37/21

(v.) passive voice: dm: Ir 37/10

bn (prepos.)

(causal) Ja 949/2

(modal) DJE 13/7

(orig.) CIH 352/5, 504/4-5; Ir 37/13, 20, 23; Ja 577/17, 651/12, 632/3, 670/9, 735/11-12; RES 4176/1, 8; RoFH 111/1, 2; YM 281/2, 390/[3], 6, 440/7; bn/mn: Ja 735/12; dmhw: (YM

392/16)

(temp.) Ja 631/24

(introd. clan name) Ja 631/23; SharafT 93/1; YM 71/1, 392/1

(pers.s.) YM 392; "hw: Gl 1782; Ja 670/10-11; d": Ja 560bis/11; d"hw: (YM 392/16); bd": Ja 560bis/12, 14; "hmw: YM 590/1; dual: "y in "hw: Ja 717/8; (YM 349/1)

bwy (v.) RÉS 4905/2

bnym (pers.n.) DJE 3/1

bnt (fem.pers.s.; = bt) YM 71/2

b'd (conj.) YM 390/5

(propos.) "hw: Ja 586/23

b'l (pers.s.) pp.255, 282; CIH 41/3, 389/5; Ir 37/18; Ja 571/2-3; RÉS 3905/2; (RoHT 15/2); pl.: ³": (YM 391/2); fem.: "t in dual "y: CIH 389/2-3

(v.) cf. 4th form hb'l.

bd' (adj.) CIH 407/25; p.214

bqr (coll.s.) Ja 949/2

br³ (v.) Ja 949/2; pl.: "w: DJE 12/2; Ga 42/4, 69/4

brw (pers.s.) "hw: DJE 13/6

bry (v.) BaRoIY 49/2

brk (v.) passive voice: (CIH 543/1)

brlm (pers.n.) BaRoIY 28/2

brlt (fem.pers.n.) RÉS 4273/1; YM 71/1

brmy (gent.) YM 1044A/2

brmtm (pers.n.) (RÉS 4273/1-2)

brq (s.) pl.: ³": (YM 392/5-6)

bšy (pers.n.) CIH 925/3

bšr (div.) CIH 41/3

bšr (v.) cf. 5th form tbšr

bt (fem.pers.n.; bnt) CIH 6/1; "h: CIH 504/4

(s.: byt) dual: "nhn: Ja 651/20

bt' (tribe n.) Ja 651/13, 21

bt (v., btt) cf. 4th form hbt

gb³ (v.) cf. 4th form hgb³

gbh (s.) Ja 2722

gbzm (family n.) Well A 103658

gblt (fem.pers.n.) BaRoIY 28/1

gdm (s.) pl.: gdym: RoHa 47/2

gdln (fam.n.) BaRoIY 47bis/2

gzzt (s.) RÉS 3956/4

gzm (v.) cf. 5th form tgzm

gyr (v.) Abd 10/4

gyš (pers.n.) SharafT 93/1

(pers.s.) Ir 12 par 4

gmm (pers.n.) d": ScM 5

gndl (s.) b": Ja 949/2, 3

gr (pers.s.) pp.119-120.

grb (s.) Ja 751/11; "hw: Ja 751/6

grl (pers.n.) HI 2-B

grt (clan n.) Ja 631/23

dhr (v.) k": Ja 1028/3

dlt (s.) b": RÉS 4782/2

d' (v.) pl.: "w: YM 392/16

d'y (v.) Ja 2809f

drm (v.) cf. imperf. ydrm

dt³ (s.) NaNN 19/3,4

d (rel.pron.) cf. ³dnt, ³mkhb, ³tw, b, bh, blt, bn, gmm, dhb, dt, h³sy, hgr, hmdn, wdftn, wdq, hsk, yhybb, yz³n, yqbl, kwkbt, kwn, l, lbh, mgb, mdbhn, mhrb, mrtdm, mt', frmmm, shym, dh, dll, rhb, rydn, rfš

ftm (pers.n.) ScM 11

ftyt (div.) RÉS 3956/6

fhyt (fam.n.) Ja 751/1, 12

fhym (s.)pp.209f and 247; d": Ga 3/6; Ja 632/3, 669/13, 717/3-4,751/3; YM 363/3, 392/2

fhb (v.) Abd 10/4

fhrbt (tribe n.) RÉS 4329/1

fkr (adj.) pl.: ³": Ja 655/12

fmym (pers.n.) ScM 5

fmkr (pers.n.) ScM 10

fmrsm' (pers.n.) ScM 17a

fmr'ly (pers.n.) (M 18/1)

dn (demonstr.adj.) AM 221/3; CIH 359/7-8; RÉS 4905/3; [YM 394/3]

dsmwy (div.) RÉS 3956/6

dt (determ.adj.) RÉS 3884bis/5; b": 1526/3

(fem.rel.pron.)Ja 751/1,3,4,12;RÉS 4273/1;YM 71/1; b": CIH 392/2, 504/3; Ir 13 par 7, 12, 37/9, 18; Ja 577/16, 670/8-9, 751/5; l": RÉS 3688/7; YM 392/6

dt/b'dnm (div.) CIH 504/2

-h (fem.pers.n.) cf. yšwb, bt

(masc.pers.pr.) cf. s'd

(cst.end.) cf. ³hrr.

h³wl (v.; ³wl) passive voice:Ja 670/10

h³sy (v.; ³sy) d": Ja 651/11-12

hb'l (v.; b'l) pl.: "w: YM 391/8

hbt (v.; bt) cf. imperf. yhbt

hgb³ (v.; gb³) Abd 10/3-4

hgr (s.) CIH 389/3-4; Ir 17/11; Ja 550/2, 576/7, 631/23; RÉS 4329/1; YM 391/2, 7; "hmw: Abd 10/4, YM 391/4; pl.: Ja [illegible]; "m: RÉS 4329/2; -m: Ir [illegible]/16;(Ja 69[illegible]/16-17); d": [illegible]

-hw (pers.pron)

(masc. or fem.) cf. ³rq;p.26[illegible]

(fem.) cf. grb, wld, wsf, hmr, yhmr, lbs, thmym;l": Ja 751/6-7

(masc.) cf. ³dm, ³dn, ³h, ³nt,bn, b'd, brw, wqh, z³d, yntrb, ms³l, mqtwy, mr³, m'', s'd, 'ly, 'm, 'qb, r³s, šft,hwqt; l": Ja 2147/7

hwfy (v.; wfy): Ja 550/2; "n in "hwy: YM 392/3, 7,(13-14)

hwf'tt (pers.n.) DJE 13/1

hwfr (v.; wfr) YM 1044A/4-5

hwš' (v.; wš') "n: Ir 13 par 7, 12; Ja 586/3

hwst (v.; wst) "hw: Ja 550/2

hwrd (v.; wrd) Ja 550/2

hwt (fem.dem.adj.) Ir 37/20, 23

(masc.dem.adj.)Ja 577/7, 715/12; b": Ja 751/8-9

hwtr (v.; wtr) DJE 12/2

hhdr (v.; hdr) "n: RÉS 4176/1

htm³ (v.; tm³) passive voice: fem. "t: RÉS 3956/4-5

hzl (v.; zl) Ja 2354/8

-hy (cst.pl.end.) cf. fr'

hlk³mr (pers.n.) RÉS 4905/1

hlkyd' (pers.n.) ScM 12

hllm (pers.n.) ScM 1bis

hmdn (tribe n.) Ja 651/13, RÉS 4176/8; d": Ja 651/21

-hmw (pl.masc.pers.pron.) cf. ʾzd, ʾht, ʾl, ʾnt, hwt, hkln, hwr, hwfy, wld, wfy, wsh, wtj, zd, hl, hmr, yzh, kl, mlʾ, mnjh, mrʾ, mšwd, nʿm, ʿnm, šum, šms, thkr; l": YM 440/8

-hmy (dual masc.pers.pron.) Ja 651/20; cf. wfy, wsh; b": Ja 651/14; p.261

hmn (pers.n.) Ja 2969/1, 2

-hmt (det.masc.pl.) Ja 574/6

hmt (?) CIH 424/1

hn (s.) b": RÉS 3956/3

hnʾ (adj.) Ja 655/12, [YM 390/4-5]

hnʾb (pers.n.) ScM 2

hnšg (v.; nšg) RÉS 4708A/2

hsbʿ (v.; sbʿ) cf. imperf. yhsbʿ

hsjr (v., sjr) l"n: BaRoIY 49/3

hʿdb (v.; ʿdb) (RÉS 3945/1)

hʿll (v.; ʿll) "n: Ir 13 par 12

hʿn (v.; ʿn) CIH 396/2, Ja 651/9; "n: [Ja 586/4]

hsrf (v.; srf) Ja 2147/7

hsny (v.; sny) fem.: "t: CIH 504/2,(Ja 751/1-2), RoPH 168; dual: "y: Ja 632/2; pl.: "w: DJE 13/3; Ja 700/3; cf. imperfect yhsny

hqs (v.; nqs) "n: YM 281/2

hqšb (v.; qšb) Ca 42/4, 69/4-5

hrbb (v.; rbb) cf. imperf. yhrbb

hrbt (place n.) RÉS 4329/2

hrg (v.) CIH 407/25; pl.: "w: Ja 949/2 and in passive voice: f": Ja 575/6

hry (s.) b": Ja 751/6

(v.) fem.: "t: Ja 751/6

hšfq (v.; šfq) "n: NaNN 19/3

hśl (b.; śl) "n: Ja 576/7

hśʿʿ (v.; śʿʿ) NaNN 19/4

htlf (v.; tlf) "n: YM 390/6

hw (?) ScM 20e

wʾl (v.) Ja 2583b/2

wdy (s.) b": YM 390/7

wdyfn (place n.) Ja 574/6

wdftn (plce n.) d": Ja 574/6

wdj (pers.s.) pl.: "t: Ja 651/12

wdr (v.) d": YM 440/8

cf. imperf. ywdr

wzʾ (v.) l": YM 349/12

wy[(fam.n.) RÉS 5066

wkb (v.) Ir 37/15, 21; pl.: "w: YM 3[illegible]/4, 5

wkhn (clan n.) YM 451/2

wld (pers.s.) Ja 655/11-12; pl.: Ja [illegible] pl.: ʾn": [RÉS 4818/5], in "n: [illegible] /4, in -hw: YM 333/3-4, and in "hmw: (Ja 575/5-6)

(v.) cf. imperf. yld

wmmw (adj.) YM 396/4-5

wst (s.) "hw: RoPH 104/3

wsn (s.) pl.: ʾn": ScM 19a/3

wʿd (2nd pers.n.) Ja 631/24

wʿl (s.) pl.: ʾw: Ingrams 1/3

wʿm (v.) Ja 2768p.

wfy (s.) DJE 13/5-6, Ir 28 par 2; b": Ir 37/20, 22, 23; Ja 577/17; NaNN 19/2; l"hmw: DJE 13/5; l"hmy: CIH 389/6

(v.) [NaNN 19/3]; cf. 4th form hwfy.

wfr (v.) cf. 4th form hwfr

wst (v.) cf. 4th hwst

wdʿ (v.) DJE 10/3; l": (Ja 586/24)

wqh (v.) "hw: BaRoIY 49/2; "hmw: (RoHT 15/8, 17/2-3, 57/4); "hmy: (CIH 389/6); cf. imperf. yqh

(v.) cf. 4th form hwrd

(pers.n) ScM 20a

(s.) RoPH 111/1, YM 281/3

(v.) cf. 4th form hwšʿ

(s.) H 2 c/6; b": H 2 c/3

(2nd pers.n.) Ja 550/2, [M 18/1-2]

(v.) cf. 4th form hwtr

(s.) CIH 389/4-5

(s.) pl.: ʾn in "hmw: YM 391/8

(v.) 2nd form: ScM 19a/3

(wasm) Bellerby-Habban 2e; BaRoIY 5, 12, 46

(pers. or prop. n.) RoPH 168

(s.) "hw: RoPH 111/4, 5

(s.) Ja 750/7

(pers.s.) pl.: ʾn: Ir 12 par 4, and in "hmw: Ir 12 par 5

(s.) RÉS 4638

(pers.n.) RÉS 5071

] (?) Ist 7608bis/9

(v.; hbb) Ja 2563

(v.) cf. 6th form thbb

(people) pl.: ʾ"n: Ja 1028/3

(place n.) (YM 390/3-4)

(conj.) CIH 389/6; Ja 717/4; YM 386/5, 390/9

(v.) passive voice; fem.: "t: lʾn: YM 333/2-3

(v.; hdd) passive voice: YM 386/5

(v.) cf. imperf. yhdt

(pers.s.) pp. 244f; RÉS 4176/3

(pers.s.) pl.: RÉS 4329/1, and "w: DJE 13/2

(v.) cf. imperf. yhwr

(s.) Abd 10/4; Ja 567/22, 647/19; YM 392/8

(pers.n.) CIH 23; Ca 21, 67

(s.) Ca 66/4

(v.) Ca 66/2, 5

(s.) Ja 7[illegible]/[illegible], 5

(v.) cf. imperf. yhyw

(s.) YM 367/5

(2nd place n.) YM 390/8-9

(pers.n.) Ja 548/1

(v.) cf. 6th form thlf

(s.) CIH 407/24; Ir 13 par 7,37/3

(v.) Ir 13 par 12; pl.: "w: Ir 37/17, YM 440/6; fem.: "t: Ja 751/4, 8

(pers.n.) ScM 7a/1-2

(prop.n.) Ja 586/6

(place n.) YM 391/3-4

(pers.s.) pl.: ʾ"r: (RÉS 4818/5)

(pers.s.) pl.: Ja 1028/3,4

(place n.) H 2 c/6

(v.) l": Ir 12 par 4; cf. imperf. yhrb.

(place n.)(YM 546/3)

(pers.s.) RÉS 4194/2

(fem.pers.s.) YM 367/1; pl.: ʾ": Ca 67/2-3, Proche-Orient 1/5

(gent.) pl.: ʾ"n: YM 390/7

(v.) fem.: "t in f": RÉS 3956/5

(s.) Ja 751/8

(fem.pers.n.) RÉS 3956/1

(s.) Ir 13 par 12; Ja 751/4

(s.) YM 391/3

(s.) Ir 37/17

(v.; hwl)cf. 10th form sthl

(v.; hyl) k"hmw: YM 440/7

(v.) cf. imperf. yhlʾ

(s.) b": CIH 389/3

(s.) YM 333/1

hm (s.) pl.: "n: Ca 69/8
hmwdd (pers.n.) ScM 7a/1-2
hmtn (s.) Ir 37/14, 23
hms (number) Ja 949/2; fem.: "t: Ja 550/2, RÉS 4176/8
hmr (v.) CIH 407/24; Ir 13 par 7, 12; Ja 586/3,; "hw: Ja 717/8; l"hw: YM 349/13; n"hw: YM 349/9-10; "hmw: YM 281/2, 392/6; Ja 577/16; l": YM 349/13; cf.imperf. yhmr
hmtn (place n.) CIH 389/3
hsr (v.) pl.: "w: Ja 1028/2-3
hd³tn (place n.) (RoHT 15/2-3)
hrf (s.) Ja 571/9; NaNN 19/3, (3-4), 4; RÉS 4176/8; b": Ja 571/6-7, RÉS 4176/8; dual: "y: Ja 550/2, and "yn: RoPH 111/4; pl.: hryf: Ja 647/27, and hrf: Ja 550/2
htn (v.) pl.: "w: Ja 651/14
thr (s.) CIH 523/6
tm³ (s.) RÉS 3956/4
(v.) cf. 4th form htm³
zbbt (s.) pl.: zb in YM,544/3 /// zbym (pers.n.) Ja 586/23
zwwr (v.; zwr) RÉS 3015/1
zwr (v.) cf. 2nd form zwwr
zy (adj.) YM 441/9
(v.) fem.: "t: CIH 504/6
zl (v.; zll) cf. 4th form hzl
zfr (place n.) Ja 631/23; b":Ja 670/10
zrb (v.) Fakhry 76/1
y (init. of pers.n.) ScM 2 bis
y³b (v.) CIH 523/5
yd (s.) dual: "y in "hw: (Ja 577/7)
ydrm (v.; drm) "n: RoRycM 1/3
yd' (v.) cf. 10th form styd'

yh³mn (2nd pers.n.) RÉS 4994/4
yhb (2nd pers.n.) RÉS 4994/4
yhbt (v.; bt)"n: RÉS 4782/1
yhwld (2nd pers.n.) Ja 641/23
yhybb (clan n.) d": RÉS 4176/8
yhn'm (3rd pers.n.) Ja 647/20,(M 18/2)
yhsb' (v.; sb') pl.: "w: Ja 576/7
yh'n (pers.n.) YM 590/1
yhqny (v.; qny) f"nn: Ja 669/11-12, 23-24
yhrbh (v.; rbh) "n: RoPH 111/3
yhr's (2nd pers...) Ja 647/21
ywdr (v.; wdr) "n: RoRycM 1/10-11
ywm (conj.) [BaRoIY 49/2]; Ja 550/2; Ry 1044A/4
(s.: ym) Ja 735/12
yz³ (v/: wz³) "n: Ja 751/10
yz³n (fam.n.) d": BaRoIY 28/2
yhdt (v.; hdt) RoRycM 1/13
yhwr (v.; hwr) Ja 2848ar/4, 2849o/3
yhyw (v.; hyw) "n: Ja 669/11
yhrb (v.; hrb) pl.: "w: Ir 12 par 5; Ja 574/6
yhl³ (v.; hl³) "n: RoPH 111/4-5
yhmr (v.; hmr) "n in "hw: Ja 717/6
ykrbulk (pers.n.) Ja 550/2
yld (v.; wld) "n: Ja 669/10
ym (s.; ywm) RÉS 4176/8; pl.: "t: Ca 51/5
yml³ (v.; ml³) "n: RoPH 11/3-4
ymtt' (pers.n.) RES 3357/5
(v.; mt') RÉS 3357/5, 3602A/3
ymt' (v.; mt') "n: Ja 669/22-23
ynf (mogram) p.71
ysb' (v.; sb') f": Ja 586/23
ysrm (pers.n.) Ja 647/20
ystml³ (v.; ml³) "nn: YM 392/7
yst'db (v.; 'db) "n: CIH 563+956/5

ytrb (v.; rb) d"nhw: (Ja 2147/8-9)
y'tn (v.; 'tn) RÉS 4176/1
y'lld (pers.n.) Ja 978/1
y'fdm (pers.n.) BaRoIY 47bis/1
y'qb (v.; 'qb) Ja 550/2
y'tsl (v.; 'sl) CIH 523/7, 533/5
yfdy (v.; fdy) "n: RoPH 111/3
yfnnw (v.; fnw) RÉS 2894+2907/5
yf'l (v.; f'l) passive voice) l": RÉS 4176/8
yfg (v.; fyg) "n: Ja 631/22
ygr (v.; ngr) "n: Kawkab 1/10
ygbl (v., gbl) d"nn: YM 281/3
ygh (v.; wgh) "hmw: (RoHT 15/2)
yrhd (v.; rhd) "n: RoRycM 1/11
yrsn (pers.n.) ScM 3/2
ysbr (pers.n.) ScM 9c
yswb (v.; swb) "n in "h: RÉS 3956/7
ytb (v.; tb) l"n: RÉS 4782/3
k (conj.) cf. dhr, hl, l, m'n, mhn, ³sy
kb (s.) RÉS 3427/2
kbr (pers.s.) ScM 15/2
kbt (coll.s.) b": Ja 550/2
kdw (s.) dual: "n in b": Ja 574/6
kdnn (place n.) YM 390/3
kwkbt (s.) d": Ja 655/2
kwn (v.) Ja 571/8, 649/36; RÉS 4176/8; d": Ir 37/14
kl (adj.) Abd 10/4; CIH 352/5; Ja 550/2, 577/17; RoPH 111/1; b"(temp.) Ja 550/2; b" (modal) YM 392/7
(subst.) b"hmw: YM 390/9; l": Ja 2147/8
(verb; kll) p.203
klbm (pers.n.) DJE 13/6

kml (v.) cf. 10th form stkml
kmns (pers.n.) Bellerby-Qatban 2e
kn (conj.)b": (Ja 571/7-8)
ksdm (pers.n.) Ja 670/11
krb (pers.n.) YM 590/1
krb³l (pers.n.) Ir 28 par 2; Ja 578/28
krhm't (pers.n.) ScM 15/1
krf (s.) RoPH 104/3
ksh (v.) passive voice: Ca 69/8
l (CONJ.)(final) RoPH 111/4; cf hsyr, wz³, wy', hrb, hmr, yf'l, ytb, nzr, f, qbly, qrb, thzr ; RÉS 4782/1.
(modal) kd": RÉS 4176/1,7-8;cf.kl
(PREPOS.) (final) cf. ³lh, ³lmqh, dt, hw, wfy, hdr, qlh, qr, sms, t'
(modal)cf. 'wr
lb (s.) pl.: ³"b: Ja 647/20
lb³ (s.) pl.: ³"n: Ca 3/5
lbh (place n.) d": HI 2-B
lbs (s.) pl.: ³" in "hw: YM 441/9
(v.) fem.: "t: RÉS 3956/3
lhyhn (pers.n.) Ja 1044
lhy'm (pers.n.) RÉS 4708A/1
lhy'tt (pers.n.) YM 386/1
lly (s.) Ja 631/24
ln (temp.conj.) RoPH 111/3
lqh (place n.) Ja 574/7
lqt (v.) cf. 10th form stlqt
m (prepos.;mn) Ca 69/8
m[(pers.n.) ScM 6b
m³db (pers.s.) pl.: "t: YM 367/3
m³hd (s.) RÉS 4905/3
m³t (number) pl.: m³h: Ingrams 1/3
mbhr (s.) CIH 504/5
mb'l (s.) RoPH 111/2

mbānt (fem.pers.n.) Ja 717/5
mg'ṭ (s.) b": Ja 647/26
mgb (pers.n.) d": SoM 6a
mdbn (place n.) Ja 1028/4
mdbḥn (clan n.) d": RÉS 4176/8
mdht (s.) MaNN 19/2
mdyn (pers.n.) SoM 21/2
mhm (pers.n.) BaRoIY 46
mhn (conj.) k"mw: Ja 669/10, 22
mhrr (s.) p.211ff; pl.: "t: Ir 13 par 12; Ja 649/36; YM 392/4
mw (encl.) cf. mhn, m'n
mwlm (pers.n.) SoM 18b/2
mwfr (s.) pl.: "t: YM 375/5
mwrt (s.) H 2 c/2
mḥdm (pers.n.) YM 390/1
mḥfd (s.) YM 390/8
mḥqr (pers.s.) Ja 651/12
mhdrt (s.) YM 590/2; pp.266-268
mhrb (pers.n.) d": BaRoIY 22/2, Ga 67
mhrm (s.) pp.287f; Ja 735/12; "s: RÉS 2693/5; dual: "nhn: Ja 577/17
mhtn (s.) pl.: "t: Fakhry 3/8
mkk (s.) pl.: "t: RÉS 4085/2
]mm (?) YM 281/3
mwr (s.) RoHT 15/2
myt (s.) RoHT 15/2; pp.245f
mkrb (s.) p.278
ml' (pers.s.) "hmw: YM 281/1
(s.) p.245; b": Ga 51/5; pl.: 'n: YM 392/7, 13; p.245
(v.) cf. imperf. yml', and 10th form stml'
ml't (s.) RÉS 3688/7, 3884bis/5
mlk (pers.s.) Ga 67/1; M 18/2; SharafT 93/2; YM 349/5-6, [394/1-2]; pl.: "w: H 2 c/6; dual: "y: Ja 647/21
mn (indef.adj.) "m: YM 257/2
(indef.pron.) "m: RoPH 111/1
(prepos.; m) RÉS 3956/5; cf. bn
mngt (s.) Ja 655/13
mndḥ (div) "hmw: CIH 41/3; pl. "w: H 2 c/5; for m(n)dḥ(y/t), pp.271-273
ms'l (s.) p.245; b"hw: CIH 389/6-7; RoHT 15/3, 7, 17/3, 57/4; YM 281/2; p.245
mslm (s.) p.266-269; pp.266-268
m'hr (s.) pl.: "t: Ga 3/6.
m'n (conj.) k"mw: Ja 717/5-6
mfrt (s.) YM 1044A/5
msd' (pers.s.) BaRoIY 49/1-2
mqr (pers.s.) pl.: mqyrt: Ja 586/6
mqrb (s.) CIH 337/9; pp.266-268
mqbr (s.) pp.246f
mqdm (s.) dual: "n: RÉS 4782/2
mqwl (s.) pl.: "t: Ja 647/27
mqṭr (s.) YM 363/2; p.247
mqm (s.) Ir 13 par 12, 37/17; Ja 751/4-5; YM 440/7; pl. mqymt in b": RÉS 4994/3
mqrn (pers.s.) pl.: "t: Ja 1028/4
mqtwy (pers.s.) YM 394/1; pl. mqtt in "hw: Ir 37/20, 22-23; dual: "y: Ja 632/[illegible], 700/1-2
mr' (pers.s.) RÉS 4176/12; "hw: BaRoIY 49/2-3; "hmw: Ir 28 par 2, 37/17; Ja 647/20; RÉS 4994/3; pl. 'n in "h: RÉS 3956/5-6; dual: "y in "hmw: RÉS 4345/3, (YM 392/8-9)
mrb (place n.; mryb) DJE 13/7; Ir 37/14-15, 16; Ja 651/17; RÉS 4176/2; b": Ir 37/22
mrhmw (pers.n.) SoM 21/1

mryb (place n.; mrb) CIH 389/4; Ja 577/17
mrt' (s.) RÉS 4176/8
mrtdm (pers.n.) BaRoIY 49/1; d": BaRoIY 22/3
msn (s.) pl.: msymt: YM 392/11
ms'm (fam.n.) Bellerby-Habban 2e
msd (s.; msnd) Ja 669/12
mswd (s.) "hmw: CIH 41/2
msnd (s.; msd) CIH 504/3; BaRoIY 49/4
st (conj.) Ja 949/2
st' (v.) Ir 37/9; Ja 651/9, 10-11, 670/9: "hw: CIH 352/4-5; "n: (CIH 396/5); Ja 751/5; d": Ir 37/12-13; cf. 2nd form stt'
stt' (v.; mt') cf. imperf. ystt'
-n (dual ending) cf. 'hd, kln, mqdm, rbb
ngrn (place n.) Ja 1028/4
ndb (v.) Ga 51/1
-nhn (dual ending) cf. mhrm, bt
nhfn (2nd pers.n.) (YM 349/16)
nwy (v.) pl.: "v: (YM 391/1)
nzr (v.) l": Ja 651/16
nky (s.) pl.: "t: Ja 739/18; YM 440/10; p.259
nkl (v.) (YM 386/1)
]nn (pers.n.) AM 221/3-4
nsrm (pers.n.) Ja 700/2
n'm (pers.n.) pl.: 'n in "hmw: RoPH 104/4
n'mt (pers.n.) BaRoIY 1
(s.) RÉS [illegible]; YM 386/6
nfq (s.) AM 221/3
nsb (v.) [illegible] 23
nqf (v.) cf. 5th form tnqf
nqr (v.) cf. imperf. yqr
nqrn (pers.n.) RÉS 4994/3
nqq (v.) cf. 4th form hnq
nart (s.) H 2 c/5
nšqm (place n.) Ja 577/17
nšg (v.) cf. 4th form hnšg
-n (pers.pron.) cf. 'dn, b'r, wlt, sqrn
s'r (s.) Ja 735/11
sb' (place n.) Ja 550/2, 647/21
sb'y (gent.) YM 386/1
sby (v.) pl.: "w: passive voice: Ja 575/6; cf. imperf. ysby
(pers.s.) pl.: CIH 407/26
sbltm (fem.pers.n.) CoAZ 56
sb' (number) fem.: "t: Ja 647/26
(v.) passive voice: Ja 578/28; "n: Ja 586/6; cf. imperf. ysb' and 4th hsb'
sb'n (place n.) Abd 10/4
sdt (number; st) SoM 19a/4
sfr (v.) cf. 4th form hsfr
sydy (gent.) SharafT 93/2
syn (div.) Ir 37/12
slhn (place n.) Ir 37/16-17, (Ja 577/17)
slymm (pers.n.) RÉS 3956/1
-sm (plur.masc.pers.pron.) cf hsr
smhwtr (pers.n.) SoM 9a
smhkrb (pers.n.) Ja 751/7
smhrym (pers.n.) (SoM 20?)
smhrm (tribe n.) Ja 631/23
smw (v.) YM 386/4
smwt (s.) Ja 2849d/3
sm' (tribe n.) RÉS 4176/1
sm'y (tribe n.) RÉS 4176/12

ṣalt (s.) Ja 1009/4
ṣ'ḥ (pers.n.) ScM 18b/1
(v.) 3rd form: YM 396/6
ṣ'ḥmm (pers.n.) YM 590/1
ṣ'y (v.) Ja 586/24
ṣfl (s.) Ga 1/12
ṣt (number; ṣdt) Ja 2855/2
ṣtbl (v.; bl) "hmw: Ist 7608bis/9
ṣtmt' (v.; mt') fem.: "t: BaRoMB 4
ṣtlqt (v.; lqt) passive voice: DJE 13/7
ṣtml (v.; kml) "n: Ir 13 par 7.
ṣtml' (v.; ml') pl.: "w: YM 390/5; cf. ystml'
ṣt'db (v.; 'db) cf. imperf. yst'db
ṣtrb (v.; rb) cf. imperf ystrb.
'bd (pers.s.) "hw: CIH 396/3, 407/24-25; Ir 37/13, 15, 19; Ja 670/9; YM 349/12; dual "y in "hw: Ir 37/9; p.243f
'bdkllm (pers.n.) CIH 6/1
'bdn (place n.) YM 391/4, (7)
'bdtwn (pers.n.) RoPH 104/1;-twn,p.28
'bt (s.) [YM 394/13]; pl.: "t: Ja 635/45
'br (prepos.) b": YM 391/3
'brn (prepos.) Ja 631/23-24
'd (conj.; 'dy) Ja 2849c/3
(prepos.; 'dy) Ja 550/2
'dwt (s.) "hmw: Ir 13 par 7
'dy (conj.; 'd) Ja 578/28, 2848ar/4
(prepos.; 'd) Ir 37/11; Ja 631/23; RES 4176/2; (YM 391/1)
'dn (pres.partic.) CIH 504/5
'db (s.) Abd 10/4; CIH 504/3
(v.) "n: CIH 522/4; cf. 4th form h'db and 10th form st'db

'dny (gent.) (RES 4182)
'dr (pers.s.) Ga 69/8
'wd (s.) Ja 2873
'wr (s.) l": Gr 3/1
'zyn (s.) H 2 c/5
'zly (pers.epith.) CIH 541/4
'tn (v.) cf. imperf. y't̠n
'l (prepos.; 'ly) cf. hmw
'lhn (pers.n.) YM 349/7, (15-16)
'ly (fem.pers.n.) BaRoIY 28/1
(prepos.; 'l) YM 281/3; b": Ja 5[illegible]/2, 560bis/11; YM 390/7; b"hw: CIH 352/5
v.) Ja 1028/3, 4; cf. 2nd form [illegible]
'll (v.) CIH 351/9; cf. 4th form [illegible]
'llv (v.; 'lv) RES 3015/1
'lmn (2nd pers.n.) Ja 548/1
'ln (prepos.) YM 281/2
'm (div.) ScM 21/2; pp.143f and 188
(prepos.) b":RES 3872/3, 4782/3; YM 390/4; b"hw:Ja 561/12; YM 349/5-9, (392/7-8)
'mb[(pers.n.) ScM 9b
'mdn (pers.n.) p.71
'mdr' (pers.n.) ScM 2
'mwkb (pers.n.) ScM 7b
'mhzr (pers.n.) YM 71/1
'myf' (pers.n.) ScM 17a
'm[illegible]' (pers.n.) ScM 16
'mrm (pers.n.) Ja 717/9
'mtwr (pers.n.) ScM 20f
'n (v.,'wr) cf. 4th form h'n
'nt (s.) b": Ja 670/11
'sq (v.) cf. 5th form t'sq
'sby (s.) Ga 3/5; d": Ga 3/6-7

'dny (gent.) (RES 4182)
'qb (pers.s.) pl.: "t in "hw: Ja 578/22
(s.) Ir 37/15-16
'qq (s.) dual: "y: YM 546/3
'rb (v.) "n: RoRycM 1/4
'ṣr (number) b": RES 4178/8; fem.:"t: Ga 51/5
'tkln (clan n.) SharafT 93/1
'ttm (clan n.) CIH 424/1
'ttr (div.) CIH 41/2; H 2 c/3
'rwš (pers.n.) BaRoIY 45
'ṣrr (s.) RoHT 15/2
'ṣlm (pers.s.) DJE 13/6-7; YM 349/12
'ṣndn (place n.) Ja 577/17
'ṣnm (s.) CIH 407/26; "hmw: Ja 632/3
pl.: "t: (YM 392/4-5)
pl.: 'w: YM 396/4-5
'ṣl (v.) cf. 8th form 'ṣtl
'ṣr (prepos.) CIH 523/6
'ṣtl (v.; 'ṣl) cf. imperf. y'ṣtl
f (conj.) cf. 'w, 'hd, hrg, hb', yhqy, ysb'; "l: AM 221/3; Ja 751/10, 2147/7; RES 3956/6-7
fdy (v.) cf. imperf. yfdy
fwqmn (pers.n.) CIH 504/1-2
fhd (s.) RES 4782/2
fym (v.) ScM 15/3
fyšn (tribe n.) 'n (gent.) DJE 1/1-2
fnw (v.) 2nd form fnnw
fnnw (v., fnw) cf. imperf. yfnnw
fr'l (v.) cf. imperf. yf'l
fg (v., fyg) cf. imperf. yf'l
frmm (prop.n.) d": YM 281/3
fr' (v.) cf. 2nd form frr'

fr' (s.) "hy: RES 2771/2
fr'n (pers.n.) Ir 1[illegible] par [illegible]
frq (v.) cf. 5th form tfrq
frr' (v., fr') RES 2771/5
frq (s.) pl.: "t: Ja 574/7
ṣbwel (pers.n.) ScM 17b
ṣbhn (pers.n.) ScM 11; YM 396/8
ṣbhm' (pers.n.) ScM 17b
ṣdq (adj.)Ir 13 par 12; Ja 655/13;BaNN 19/3; YM 392/6, 11; p. 259
(pers.n.) RES 4994/4
ṣdq' (pers.n.) YM 544/1
ṣdqb[(2nd pers.n.) RES 4095/1-2
ṣhrs (fam.n.) d": BaRoIY 49/1
ṣw'rn (place n.) YM 349/4-5
ṣyd (coll.pers.n.) NaNN 15/3
ṣydn (s.) Ja 949/2
ṣydnn (fam.n.) BaRoIY 1
ṣlb (s.) l": Ist 7608bis/9
ṣlym (s.) RES 4674/6
ṣlḥn (place n.) (Ja 577/16-17)
ṣll (v.) Ja 949/2
ṣlm (s.) Ja 669/12, 13, 717/3;(YM 394/3); p. 210
ṣlmt (s.) Ja 751/3; YM 441/3-4, 6; p.210, 228, 261
ṣlt (s.) CIH 925/1; DJZ 12/2,4
ṣn', cf. 5th form tṣn'
ṣn'w (place n.) Ja 577/17; YM 390/3
ṣrwḥ (place n.) Ja 2855/2
ṣrf (s.) Ja 669/12
(v.) cf. 4th form hṣrf
ṣ[illegible] (pers.n.) [illegible]
ṣll (s.) Ja 670/9
(v.) d": Ja 670/10

ʿyr (s.) bⁿ: Ja 560/2; lⁿ: Ja 560bis/11

ʿyrʿ (v.) cf. 5th form tdrʿ

ʿb (v.: ʿbb) cf. 5th form tʿb

ʿbl (s.) YM 440/8

(v.) cf. imperf. yʿbl

ʿblr (conj.) bⁿ: YM 441/6; lⁿ: CIH 306/3; Ir 37/10, 12

ʿbr (s.) pp. 246f

ʿdr (pers.s.) Ga 69/8

(v.) cf. 5th form tʿdm

ʿṯbn (pers.n.) Ja 631/22

ʿylzʾd (pers.n.) CIH 504/1

ʿym (pers.s.) pl.: ʾⁿ: Ja 2855/2

ʿyf (s.) [M 18/1]

ʿlsn (place n.) Ja 1028/3

ʿmm (pers.n.) ScM 20f

ʿny (v.) cf. 4th form hʿny

ʿnʾtm (place n.) Abd 10/4-5

ʿrb (v.) Ir 37/12

(s.) bⁿ: YM 390/8

ʿrm (pers.s.) YM 391/8

ʿrḏ (pers.s.) RÉS 4813/1; pl.: ʾⁿt: RÉS 4654/1

ʿrš (v.) ScM 3/1

ʿršt (fem.pers.s.) dual: ʾⁿy: BaRoIY 28/1-2

ʿšb (v.) pl.: ʾⁿw: Ga 42/6; cf. 4th form hʿšb

ʿšmm (clan n.) YM 71/1

ʿtbn (place n.) H 2 c/6; Ja 550/2

ʿtr (place n.) Ja 631/24

ʿtʿn (2nd pers.n.) ScM 20f

rʾ (conj.) Ja 717/7-8

rʾs (s.) ʾⁿhw: Ja 577/7

rʾshmw (pers.n.) ScM 14a

rb (v.: rbb) cf. 10th form strb

rbb (pers.s.) dual: ʾⁿn: CIH 308/24-25; pl.: ʾʾⁿw: RÉS 4176/12; pp. 85, 244

rbbʾtt (fem.pers.n.) Ja 919/1

rbhm (pers.n.) YM 392/1

rbḥ (v.) cf. 4th form hrbḥ

rbn (pers.n.) BaRoIY 21

rbʿ (ordinal) p.243

rbʿt (pers.n.) (YM 349/13)

mgl (pers.s.) pl.: ʾⁿ: Ja 550/2; pl.: ʾⁿt: NaNN 15/2

rdʾ (s.) RÉS 4345/2; bⁿ: CIH 41/2

(v.) fem.: ʾⁿt: RÉS 4273/2

rdy[(place n.) YM 453/3

rhb (place n.) dⁿ: YM 390/8

mhbm (place n.) RoPH 104/3

rhḏ (v.) cf. imperf. yrhḏ

rydn (pers.n.) AM 221/4; dⁿ: Ja 647/2; Ir. 71

rymm (place n.) RÉS 4345/2

rswy (s.) CIH 352/5

mmm (clan n.) cf. gent.: ʾʾⁿn: YM 392/1

rsmm (pers.n.) YM 392/1

mfʾ (pers.n.) Ir 37/10, 13, 15, 21

mfś (fam.n.) dⁿ: BaRoIY 5

rḏw (s.) Ja 647/19-20; YM 392/8

rqb (pers.s.) p.244

ršy (s.) RÉS 4782/3

rtd (v.) ScM 21/2; passive voice: (ScM 20f); cf. 5th form trtd

rtd[(pers.n.) ScM 11ter

śwt (place n.) Ir 37/11-12

śbk (v.) Ja 2354/9

śhʿn (place n.) CIH 41/3; Ga 42/5, 69/5; RÉS 4905/2-3

śym (pers.s.) ʾⁿhmw: (YM 281/1); RÉS 4545/1-2

śkr (v.) Ja 577/7; bⁿ: (Ja 586/6)

śln (pers.n.) HI 2-B

śltv (number) Ja 949/2

śm (v.: šym) dual fem.: ʾⁿty: CIH 389/4

śm (fem.pers.n.) RÉS 4273/1

śmn (div.) ʾⁿhmw: CIH 41/4; lⁿ: (YM 386/2)

śmr (pers.n.) Ja 647/21

śnʾ (pers.n.) YM 392/15

śʿb (pers.s.) RÉS 4329/1, 4872/3; pp. 96f and 119f; ʾⁿhw: (RÉS 3945/1); ʾⁿhmw: Ja 631/23; pl.: ʾⁿ: Ja 550/2, 586/6

śʿr (pers.n.) YM 391/13

śʿrt (s.) Ga 3/5

śʿt (pers.s.) ʾⁿhw: CIH 6/1

šfḥ (v.) cf. 4th form hšfḥ

šfnrm (fem.pers.n.) CIH 389/2

šfq (v.) cf. 4th form hšfq

šft (v.) pl.: ʾⁿw: Ja 669/9, 22; fem.: ʾⁿt in ʾⁿhw: Ja 717/4

šqr (place n.) Ja 949/2

šrḥ (v.) Ja 751/5, 10

šrḥ[(pers.n.) YM 390/1-2

šrḥm (pers.n.) RÉS 4345/3

šśqm (2nd pers.n.) DJE 4/2

śdnm (pers.n.) BaRoIY 5

śwb (v.) cf. imperf. yśwb

śhm (place n.) [illegible]

śrr (s.) Ja 2[illegible]/1; [illegible]

śl (v.: śll) cf. 4th form [illegible]

ślb (v.) fem.: ʾⁿt: CIH [illegible]

ślʿ (v.) pl.: ʾⁿw: CIH 211/2

śʿʿ (v.) cf. 4th form hśʿʿ

t (wasm) BaRoIY 5bis, 7bis

t[(?) YM 367/6

tʾwl (v.: ʾwl) ʾⁿ: YM [illegible]

tʾlb (div.) CIH 359/7; NaNN 19/2; RÉS 4176/8, 4345/2; (RoEP 15/2, 8-9); RoPH 111/2

tʾhm (s.) YM 390/10

tʾtw (v., ʾtw) pl.: ʾⁿw: Ja [illegible]

tbym (pers.n.) ScM 11bis

tbʿm (pers.n.) YM [illegible] 4, 7

tbʿt (pers.n.) BaRoIY 22/[illegible]

tbʿl (s.) Ja 2356a/8

tbšr (v.: bšr) ʾⁿhw: YM 390/9

tbšrt (s.) (YM [illegible]); [illegible]

tgzm (v.) pl.: ʾⁿw: CIH 308/[illegible]2

tdhb (s.) Abd 10/4

thbb (v.: hbb) dual: Ja 2809a/3

thgnym (s.) ʾⁿhw: Ja 717/7

thrgb (place n.) Ja 550/2

thyt (s.) Abd 10/4

thlf (v.) dual: ʾⁿy: YM [illegible]

thdr (v.: hdr) Ja 1526/3

tly (pers.s.) pl.: ʾtlwt: NaNN 15/2

tlf (v.) cf. 4th form htlf

tlft (s.) YM 394/12

tmgf (v.) ʾⁿ: Ja 65[illegible]/16

tʿ (s.) lⁿ: Ist 7608bis/9

tʿgg (v.: ʿgg) ʾⁿn: (Ja 2147/7-8)

tfrz (v.) pl.: "w: passive voice: YM 390/2

tgn' (v.: gn') Ja 1028/4

tdr' (v.: dr') passive voice: "n: Ja 576/28

tob (v.) YM 386/6

tobl (s.) Ja 2356a/8 ; pl.: "t: RES 4085/2

todm (v.: odm) Ir 13 par 7, 12

trb (pres.part. and s.) pp.275-277

tr't (prop.n.) RES 4176/8

trtd (v.: rtd) passive voice: CIH 359/8

tt't (s.) [YM 392/15]

t (measure unit) ScM 19a/4

?]t'rn (pers.n.) (AM 221/2?)

tb (v.: twb) cf. imperf. ytb

tbr (v.) (Ja 586/6); pl. "w: passive voice; Ja 949/2

?]tbrn (pers.n.) (AM 221/2)

thwn (div.epith.) Ir 13 par 12; Ja 751/2; p.133

twb (pers.n.) RES 5066

(fem.pers.n.) YM 590/1

(v.: tb) Abd 10/3; Ga 42/4

twb'l (pers.n.) Ja 717/9

twr (s.) Ja 632/3; pl.: 'n: Ga 3/5,6

tllb (pers.n.) CIH 317/5

tlt (ord.) (YM 281/1); fem.: "t: CIH 407/25; p.243

tmr (s.) NaNN 19/4

tny (card.) CIH 308/24, 407/26; Ja 639/35-36; RES 4176/8; RoPH 111/4 ; b": (Ja 586/24)

t'd (s.) Sa 48/2

tqb (pers.n.) ScM 5bis

D - Saf

'byq (pers.n.) (LP 406)

'bl (pers.n.) LP 653

(s.) pl.: CIS 1552

'b'r (pers.n.) WH 2713

'dm (pers.n.) WH 924b

'hl (pers.s.) WH 135

'hm (pers.n.) JaS 195f

'wdl (pers.n.) CIS 263

(place n.) WH 1666

'zf (pers.n.) WH 512, 1591e

'hrb (pers.n.) CIS 5084

'hz (pers.n.) WH 2819

'hml (pers.n.) Ox 438

'zl (pers.n.) Wi 661

'yb (v.) f": CIS 3293

'yl (s.) WH 1145

'l (pers.s.) d": JaS 193, WiTh 11

(prepos.) LP 460b

'lt (div.) h": CIS 1280; JaS 195h; LP 504

'mlt (pers.n.) KnaufS 1

'ns (pers.N;) WH 3303

'nf (v.) WH 1403b

'ndtm (pers.n.) WH 615

'fl (tribe n.) JaS 193

'rg (pers.n.) JaS 195b;WH 2727

'šg (pers.n.) CIS 3052

b (local prepos.) cf. rhbt

b'š (s.) m": WH 1145; f": CIS 1682

b'ss (pers.n.) WH 159

bb' (pers.n.) WH 1421

bd (v.: bdd) cf. imperf. ybd

bh (v.: bwh) WH 1403t

bhn (pers.n.) CIS 4477

bwn (v.) WH 1475

bl (v.: bll) CIS 3843

bll (v.: bl) WH 970+971

(pers.n.) WH 2217

(v.:bnn)WH 1605,3852

(pers.n.) CIS 913

(pers.n.) WH 1051

(v.: brr) CIAS 543

(pers.n.) LP 460c

(pers.n.) JaS 192

(pers.n.) LP 653

(pers.n.) CIS 3843; l"; CIS 3233

(pers.n.) JaS 195a

(s.) WH 1145

(v.) 3rd form: Ox 121

(pers.n.) Ox 438

(pers.n.) JaS 195d

(pers.n.) LP 653

(pers.n.) LP 246

(pers.n.) JaS 192

(s.) WH 1748

dmt (pers.n.) Ox 121

dmtr (pers.n.) Ox 373

dr (s.) LP 653

dr'l (pers.n.) CIS 2026

d (rel.pron.) cf. 'l, m,sn , sr; l": CIS 2840; LP 233; WH 24

dbr (place n.) WH 1198

dhk (pers.n.) CIS 2160

dr (pers.n.) Ox 373

-h (pers.pron.) cf. wl,hbl , hl, y'wr

h- (invoc.part.) cf. 'lt, yt', lh, lt, rqw,š'hqm

hb (s.) LP 504

hby (v.) CIS 2520

hgml (pers.n.) CIS 1552

hd (v.,hdd)cf.5th form thd

hwgy (pers.n.) JaS 195e

hyr (v.)passive voice:CIS 263

hl (v.:hwl) JaS 195e

hmrt (pers.n.) JaS 194

hn' (pers.n.) WiTh 11

(v.) f": CIS 2026

hn'm (pers.n.) l": LP 504

hsh (pers.n.) LP 736

h' (s.) WH 1666

h'ryg (pers.n.) JaS 195c

hr (v.: hrr) WH 1666

hr' (pers.n.) JaS 195b

hrl (v.) LP 460b

w.'h (pers.n.) WH 970+971

w'lh (pers.n.) WH 1601;p. 146

wbb (pers.n.) JaS 192

wgd (v.) CIS 2026

wgm (v.) " 'l: [JaS 192]; LP 653; AbNS 101

wd (pers.n.) WH 159

whblh (pers.n.) WH 1861

wy (pers.n.) WH 159

wl (s.) f"h: CIS 1682

wms (pers.n.) (WH 3824?)

ws (pers.n.) WH 1761

w'lt (pers.n.) CIS 5084

wgm (pers.n.) JaS 192

wqy (v.) CIS 1682; WH 159; p.170

wrz (pers.n.) CIS 918

wrk (pers.n.) WH 1403b

wrn (v.) WH 973

wšly (pers.n.) JaS 192

wtm (v.) " 'l: WiTh 11

zbr (pers.n.) CI [illegible]

[illegible] (pers.n.) [illegible]

[illegible] (pers.n.) JaS 19[illegible]

zbl (pers.n.) Ox 4[illegible]

zbn (pers.n.) WH [illegible]

zlk (pers.n.) WH [illegible]

zlk' (pers.n.) [illegible]

zmm (pers.n.) JaS 195[illegible]

zrd (pers.n.) CIS 3843

hb' (pers.n.) WH 3792b

hbl (pers.n.) WH 970+971

hgy (pers.n.) LP 4[illegible]

hgn (pers.n.) LP 430

hd (pers.n.) CIS 169

hddh (pers.n.) CIH 1552

hdl (v.) 3rd form: f": CIS 406

hdt (pers.n.) WH 2353

hwb (v.) pp.151f

hwrn (place n.) WH [illegible]

ha'k (pers.n.) WH [illegible]

hzmt (pers.n.) AbNS [illegible]

hyy (pers.n.) l": LP 495

hll' (pers.n.) WH 1748

hlft (pers.n.) l":CIS [illegible]

hmlg (pers.n.) JaS [illegible]

hnt (v.) WH [illegible]

hnn (pers.n.) CIS 3293

hnn' (pers.n.) WH [illegible]

hsd (tribe n.) WiTh [illegible]

hdr (v.) LP 653

hr'l (pers.n.) WH 293

hrb (v.) JaS [illegible]

hrt (place n.) Ox [illegible]

hrt (pers.n.) Ox 121; WH 1548
hbl (v.) passive voice: CIS 415
(s.) "h: CIS 1682
hwe (v.) passive voice: LP 406
hṣ/hṣṣ: pp. 54f and 146
hṣe' (pers.n.) (Ox 403)
hl (pers.n.) "h: CIS 1682
hld (v.) CIS 406
hlf (pers.n.) JaS 192
hlfl (pers.n.) WH 1403b
hn (pers.n.) CIS 2840a
ṭbn (v.) CIS 5084
ṭbt (pers.n.) LP 653
ṭbsh (pers.n.) WH 975
ṭhlt (pers.n.) WH 274,1747
ṭl (s.) (CIS 3293)
ṭ'n (pres.partic.) WH 1062
ṭfln (pers.n.) WH 970+971
ṭfln (pers.n.) WH 1475
ṭr (pers.n.) CIAS 121
yrw (v.) dual: "y: LP 653
ymn (pers.n.) CIS 2026
y'n (pers.n.) WH 1605
ybd (pers.n.) JaS 195f
ybd (v.: bd) passive voice: LP 406
yd (pers.n.) CIS [illegible]
ydm (pers.n.) WH 1425
ydl (pers.n.) WH 3927
ymh (v.: mh) JaS 195j
y'wr (v.: 'wr) CIS 2940; WH 24; "h: LP 233

y'ly (pres.n.) WITh 11
yšrq (v.: šrq) 2nd form: l": LP 180
ytn (pers.n.) WH 159
yt' (div.) h": CIS 2520
kbw (pers.n.) WH 924b
kbq (v.) Ox 438
kdrb (pers.n.) WH 2490b
kdr (pers.n.) WH 274, 1747
khl (pers.n.) LP 736
kht.l (pers.n.) WH 970+971
kan (pers.n.) WH 1190
k'mh (pers.n.) p.152
kfrw (pers.n.) WH 970+971
l (final conj.) cf. yšrq
(prepos.) cf. gml, d, hn'm, hyy; hlft; m; mb'd; mtl; nhelt; sl; em'; rg'
l'w (v.) WH 3625
lbhm (pers.n.) LP 655
ley (v.) LP 653
lh (div.) h": WH 3792b
lh' (v.) LP 490
lh (pers.n.) JaS 195k
lhn (v.) WH 1731 /// ll (v.: lyl) WH 1198
ll'n (pers.n.) JaS 192
lnmd (pers.n.) LP 605
lsh (pers.n.) WH 1684
lt (div.) "h: CIS 1682; LP 233; WH [illegible]
(v.: lyt) passive voice: CIS 263
m (prepos.: mn) cf. b'd, gmn, šn'

m (indef.pron.: mn) l"d: WH 1666
mb'd (pers.n.) l": LP 49[illegible]
mgr (pers.n.) JaS 192
mdbr (s.) WH 1198
mdbt (s.) JaS 195d
mh'lt (pers.n.) CIS 263
mh'r (pers.n.) CIS [illegible]
mhlm (pers.n.) LP 653
mhlt (s.) CIS 2840; WH 24[illegible]
mtl (place n.) l": CIS [illegible]
mel (pers.n.) [illegible]
m[illegible] (pers.n.) JaS 195e
mlk (pers.n.) LP 653; WH 363, 1062
mlk (v.) WH 1403b
mn (prepos.: m) LP 653; WH 1145
(v.: mwn) [illegible]
mn (pers.n.) CIS [illegible]
mnlh (pers.n.) (JaS 1a[illegible])
m'wr (pers.n.) WH 3792b
m'n (pers.n.) [illegible]
m'ny (s.) (WH [illegible])
mšrb (pers.n.) [illegible]
mqr (pers.n.) JaS [illegible]
mqrt (s.) ([illegible])
mš'r (pers.n.) [illegible]
mtqm (pers.n.) JaS [illegible]
mtwk (pers.n.) LP 1208
"n (pl.ending) cf. kll
n'h [?] (pers.n.) WH 975
nb (v.: nwb) cf. imperf. ynb: 3rd form: CIS 1280, 2026

nbh (pers.n.) LP 460c
nwl = hnwl (place) p.174
nd' (v.) f": WH 1403b
nhk (v.) CIS 2160
nhelt (pers.n.) l": CIS 2840
nw (v.: nwy) cf. fem. nwt
nwt (v.: nw) CIS 2160
np (pers.n.) WH 3625
nṣ (v.: nṣṣ) WH 2[illegible]b
nqr (v.) CIS 406; cf. 5th form tqr
nsm (pers.n.) LP 653
n'w (v.) CIS 406
n'y (v.) f": WH 135
n'mn (pers.n.) WH 118
n'd' (pers.n.) WH 2211
nfr (v.) LP 736
ngb (pers.n.) WH 2727
ng't (s.) LP 653
ngmt (s.) LP 460b
nrst (pers.n.) WH 705a, 924b
shb (v.) (WH 2217)
sl (pers.n.) l": LP 736
slm (pers.n.) CIS 2026
(s.) CIS 2840, WH 1666
(clan n.) WH 135
(v.) 2nd form: CIS 1682; WH 159
slq (s.) WH 1666
sm' (pers.n.) l": CIS 1280
smrn (pers.n.) JaS 1954
sn (v.: smn) d": WH 1051
snm (pers.n.) Jaa 1a

snt (s.) JaS 194; LP 653; WH 1198
s'd (s.) CIS 1280
(v.) 3rd form: JaS 195c
sfr (s.) CIS 2026; pl.: "e: CIS 2840
sr (pers.n.) l": CIS [illegible]
s[illegible]b (s.) CIS [illegible]
[illegible] (pers.n.) WH [illegible]
[illegible] (pers.n.) p.244
(pers.n.) LP 460b, 653
[illegible] (pers.n.) WH [illegible]
[illegible] (pers.) WH [illegible], 1283, 1306, 2415
'bsr (pers.n.) CIS 4389
'btm (pers.n.) JaS 192
'gs (v.) LP 460c
'dy (pers.n.) AbNS 1C1
'dl (pers.n.) WH 1475
'dl (pers.n.) WH 346
'dr (pers.n.) WH 1548, Ox 121
'wn (pers.n.) WH 2353
'wr (s.) LP 233
(v.) cf. imperf. y'wr
'ṣl (pers.n.) WH 751
'kll (pers.n.) (WH 2367)
'l (prepos.) cf. wem, wtm
'la (pers.n.) WH 397, 1666
'la (pers.n.) JaS 195e
'lt (pers.n.) CIAS 121
'mh (pers.n.) WH 2894; WH 583
'n' (pers.n.) WH 484
'nh (pers.n.) WH 1627

'nkt (pers.n.) JaS 1951
'ny (v.) WH 175[illegible]
'rq (pers.n.) JaS 195c; (WH 3824?)
'rql (pers.n.) CIAS 54[illegible]
'fr (pers.n.) [illegible]
(s.) [illegible]
'r (s.) [illegible]
'[illegible] (pers.n.) [illegible]
'[illegible] (pers.n.) [illegible]
'[illegible] (pers.n.) [illegible]
'rtn (pers.n.) WH 2727
'tr (v.) JaS 194
'm (pers.n.) WH 975
'q (v.: 'qq) WH 1748
'qm (pers.n.) JaS 192
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fkl (pers.n.) CIS 1552
fl' (pers.n.) LP 1066
fl'n (pers.n.) WH 334, 559, 751, 791, 840
flṣ (s.) LP 495, 504
fnl (pers.n.) LP 676
fst (pers.n.) WH 1051
fr'n (pers.n.) WH 2540
ft (v.: fwt) CIS 2026
ghy (pers.n.) CIS 1552
ghym (pers.n.) LP 736
gwn (v.) (WH 1145)
ghn (pers.n.) CIS 1782
gmn (pers.n.) CIS 4287
(s.) m": CIS 2160

gr (pers.n.) WH 1548
gll (pres.part.) pl.: m̄: LP 305/3
(v.) LP 407
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gbd (pers.n.) CIS 2026; WH 1110
gt (pers.n.) JaS 195a
gyg (pers.n.) WH 1051
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(v.) passive voice: (LP 532)
gsyt (pers.n.) JaS 195h
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rʾbdh (pers.n.) WH 1306
rb (pers.n.) CIS 1280
rbʾ (pres.part.) CIS 3293
rby (pers.n.) JaS 195c
rbl (pers.n.) CIS 2160
rbn (pers.n.) WH 1110; Wi 829
rds (pers.n.) WH 1403b
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rl (pers.n.) WiTh 11
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rcʾm (pers.n.) WH 3852
rcy (v.) WH 153,1666,1198
rfz (pers.n.) WH 285
rqw (div.) h": LP 460b,495
rddt (pers.n.) JaS 195c
rtd (v.) AbNS 101
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bnl (pers.n.) (HaLi 4[illegible])
bns (v.) HaLi 425
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gwr (pers.n.) JaT 84
gd (v.; gwd) Hu 746
dbyl (pers.n.) JaT 93
dddl (pers.n.) JaT 87/2
dhw (pers.n.) S. 0495
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ṣb (pers.n.) JsaT 457
ṣbnn (pers.n.) HaLi 373
ṣq (v.; ṣwk) JsaT 339
ṣmm (pers.n.) Hu 746
ṣnm (pers.n.) JaT 81

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ṣbt (pers.n.) HaLi 21
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ṣrm (pers.n.) HaLi 44, 58, 198, 210, 259,; JsaT 732
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Abbreviations

Abd = SA texts published by Y.M. Abdallah, in Dirâsât yemaniyat, 3 (1979), pp. 28-44. - AbNS: Saf texts published by Y.M. Abdallah, an-nuqûs as-safa'iyat fî mamlakat al-'Arabiyat as-Sa'ûdiyat fam 1966, Beirut, 1970. - AfO = Archaologische Forschungen aus dem Jemen, 1, Mainz, 1982. - ADAJ = Annual of the Department of Antiquities, Jordan. - Ar = Arabian, Arabic. - AS = Acta Sanctorum.

BarDP = A. Barthélemy, Dictionnaire arabe-français. Dialectes de Syrie: Alep, Damas, Liban, Jérusalem, Paris, 1935, 1936, 1942, 1950, 1954, 1957. - BaroM = M. Bâfaqih et C. Robin, "Inscriptions inédites de Yanbuq (Yémen démocratique)," in Raydan, 2 (1979), pp.15-76. - BaRoYB = M. Bâfâqih et C. Robin, "'in nuqûs Mahram Bilqîs," in Raydan, 1 (1978), pp. 10-56. - BeMC = A.F.L. Beeston, The Mercantile Code of Hatraran, London, 1959. - BeNL, XII = A.F.L. Beeston, "Notes on Old South Arabian Lexicography," in Le Muséon, 94 (1981), pp. 55-73. - BeOSH = A.F.L. Beeston, "Observations on the Texts from al-'Uqlah," in PSAS, 12 (1982), pp.7-13. - BeSG = A.F.L. Beeston, Sabaic Grammar, Manchester, 1984. - BeW = A.F.L. Beeston, Warfare in Ancient South Arabia (2nd.-3rd. centuries A.D.), London, 1976. - BiKaIF = A. de Biberstein Kazimirski, Dictionnaire arabe-français, Paris, 1860. - BiOr = Bibliotheca Orientalis. - BlAlKH, F. Blachère et al., Dictionnaire arabe-français-anglais (Langue classique et moderne), Paris, II (1970) and III (1976). - vdBrIT = A. van den Branden, Les inscriptions thamudéennes, Louvain, 1950. - vdBrTTeW = A. van den Branden, Les textes thamudéens de Brilby. II: Inscriptions du Nord, Louvain, 1956. - BuhL = F. Buhl, Wilhelm Gesenius' hebräisches und aramäisches Handwörterbuch über das Alte Testament, Berlin, 1962.

CaLL = W. Caskel, Libyan und Libyanisch, Köln, 1954. - ChBAF = A. Cherbonneau, Dictionnaire arabe-français (Langue ecrite), Paris, 1873. - ChAlFYR = J. Chel-

[illegible] et al., Le peuple yéménite et ses richesses, Paris, [illegible]. - [illegible] = [illegible], [illegible] et antiquités sud-arabes, I (two sections and [illegible]), Louvain, 1977. - [illegible] = Corpus Inscriptionum Semiticarum. - Pars tertia: Inscriptiones himyariticas et sabaeas continens, Paris, 2 vols., [illegible]-1932. - [illegible] = Mem. Pars quinta: Inscriptiones sabaeas continens, [illegible]. - [illegible] = [illegible], II: Inscriptiones safaiticas, Paris, [illegible] plates, [illegible]. - [illegible] = [illegible], A Study of New Safaitic Inscriptions from Jordan, Melbourne, [illegible]. - [illegible] = [illegible], Tham texts published by V.A. Clark, in Arc-Orient, [illegible] (1979-[illegible]), pp. [illegible]. - CoIAS = SA antiquities published by P. Costa, in [illegible], [illegible] (1976), pp. [illegible] and 25 plates, and 36 (1976), pp. 445-455 and [illegible] plates. - [illegible] = [illegible], Dictionnaire des racines sémitiques attestées dans les langues sémitiques, Paris, [illegible] (1970), pp.37-[illegible]A (1976). - CoIsin = P. Costa, The Sabaic inscriptions at the Yemen National Museum, Rome, 1988.

DeNiA = C. Denizeau, Dictionnaire des parlers arabes de Syrie, Liban et Palestine, Paris, 1960. - Dozy = R.P.A. Dozy.

DuT = J. Euting. - DutSin = J. Euting, Sinai.

FreLex = G.W. Freytag, Lexicon Arabico-Latinum, Halle, 4 vol., [illegible].

GaA = G. Garbini. - Gl = E. Glaser. - GzRS = Gazetteer - Peoples Democratic Republic of Yemen, Washington, November 1976. - Ir = F. Iryaznevich. - IrI = F. Iryaznevich, Ḫadaqan. - GrRR = H.Grimme, Texte und Untersuchungen zur safaitisch-arabischen Religion mit einer Einführung in die safaitische Sigmatik, Paderborn, 1929. - GrRA = H. Grimme, Altarabische Texte, Moscow, [illegible]. - GzSA = Gazetteer - Saudi Arabia, Washington, March [illegible]. - GzYA = Gazetteer - Yemen Arab Republic, Washington, November 1976.

HaIC = G.L. Harding, An Index and Concordance of the Pre-Islamic Inscriptions and Inscriptions, Toronto, 1971. - HaOH = Saf texts published by G.L. Harding, in [illegible], 2 ([illegible]), pp.8-56 and plates 5-7. - HaLi = Safaitic and Tham texts published in [illegible]. - HaLiWT = G.L. Harding and E. Littmann, Some Thamudic Inscriptions from the Nabatean Kingdom of Jordan, Leiden, 1952. - HaNL = J. Halevy, Nouvel essai sur les inscriptions proto-arabes, Paris, 1903. - HaNIP = J. Halevy, "Nouvel essai sur les inscriptions proto-arabes," II, in RS, 10 (1902), pp. 61-76, [illegible] and 2[illegible]-274. - Ḥadr = Ḥaḍrami. - HaRMY = J. Halevy, "Rapport sur une mission archéologique dans le Yémen," II, in JA, 19 (1872), pp.[illegible]-266. - Ḥas = Ḥasaean. - Ḥaz = al-Ḥazâ'in. - HI = Ḥajar bin Ḥumeid, Inscriptions. - Hu = C. Huber.

'Inân = SA texts published in JoMY. - JoMY = Z.A. 'Inân, Ta'rîḫ yatarât al-Yaman al-qadîm, Cairo, [illegible]. - Ir = SA texts published in [illegible]. - [illegible] = Y.A. al-Iryani, Fî ta'rîḫ al-Yaman, Cairo, 1973.

J = Jordan Museum. - JA = Journal Asiatique. - JaCIAA = A. Jamme, "Corpus des inscriptions et antiquités sud-arabes," in Orientalia, 48 ([illegible]), pp.2[illegible]-2[illegible]. - JaCWYE = A. Jamme, Sumerian Museum [illegible]-1975 Yemen Expedition, Pittsburgh, 1976. - JaDI, V = A. Jamme, "Documentation sud-arabe," V, in [illegible], 40 ([illegible]), pp. 287-299. - JaGra = A. Jamme, "The Grammatical Usage of the Safaitic Verb qiy, 'to pasture'," in [illegible], 31 ([illegible]), pp.21-40. - JaIFSC = A. Jamme, "Inscriptions from Fifty Safaitic Cairns," in Orientalia, 46 ([illegible]), pp.4[illegible]-52[illegible]. - JaJHM = A. Jamme, "Inscriptions from Ḥajar bin Ḥumeid," in G.W. Van Beek et al., Hajar bin Humeid. Investigations at a Pre-Islamic Site in South Arabia, Baltimore, [illegible], pp. 330-352 and 2 fig. on pp.[illegible]-354. - JaJHI = A. Jamme, "L'inscription hajraméenne Ingrams 1 et la chasse rituelle sud-arabe," in Le Muséon, 69 ([illegible]), pp. [illegible]-108. - JaL = A. Jamme, Lih texts. - JaMIR = A. Jamme, Miscellanées épigraphiques

[illegible]

[illegible]

[illegible]

[illegible] = Jerzy [illegible].

[illegible] = F. [illegible], *Lexicon [illegible] of [illegible] Petrie [illegible]*, Roma, [illegible].

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